A

HISTORY

OF

KENTUCKY BAPTISTS

BY J. H. SPENCER

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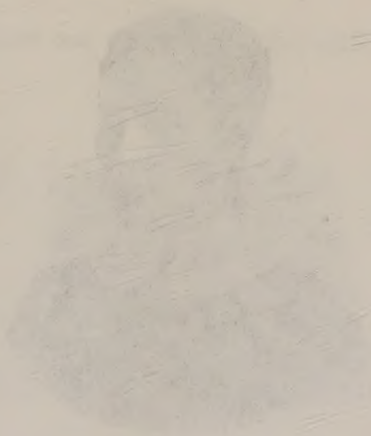

A HISTORY

—— OF ——

KENTUCKY BAPTISTS.

FROM 1769 TO 1885.

INCLUDING

MORE THAN 800 BIOGRAPHICAL SKETCHES.

BY

J. H. SPENCER.

THE MANUSCRIPT REVISED AND CORRECTED BY

MRS. BURRILLA B. SPENCER.

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IN TWO VOLUMES.

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VOL. II.

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PREFACE

COMMEMORATIVE CENTENNIAL EDITION

A debt of gratitude is owed to those thoughtful persons who have arranged to reprint this work. No enlightened Baptist is excluded from this indebtedness. These documented records of the beliefs, leaders, Churches, and experiences of the past relate directly to Baptist life today and they are indispensable to a total perspective of who and what Baptists are. Such historical documentation is not easy to find, especially for the time and place covered, except for an isolated deposit of information here and there that someone gathered and preserved. It was due to the paucity and fragmented nature of such records that Kentucky Baptists commissioned J. H. Spencer to discover, collate, and set in order a history of their beginnings and early struggles. That the work took the better part of twenty years to complete is no wonder, when one considers the poor means of travel and communication which existed in those days. The long reaches of the Kentucky had to be traversed on horseback along ways that could scarcely be called "roads" by today's standards. Yet, the voluminous materials Spencer gathered and crystallized in these two volumes are at the threshold of incredibility.

These volumes take us to our roots in the religiously productive soil of the colonial frontier and give us a panoramic overview of Baptist development through the hectic nineteenth century. The schism of the Civil War probably brought more personal, domestic, and religious division in Kentucky than anywhere else in the nation. It was truly a sad spectacle of "brother against brother." But due to indomitable faith in God's revealed purpose in His written Word, our Baptist forebears pressed forward with the Master's business. Emerging from those difficult years of internal conflict, the Baptist presence grew in strength and numbers. New Churches proliferated; Baptists got organized. Spencer chronicles this exhaustively.

Pastors, scholars, students, history buffs, teachers, and many others will find a gold mine of historical information in these pages. Compilation of research regarding the beginnings of organized Churches, Associations, formulations of doctrinal statements, divisions, biographical sketches, struggles against corruption of principle and polity, as well as a plethora of facts concerning every other area of interest to Baptists, will be found in this monumental work. As a Pastor of a vigorous Baptist church in the 1980's, I'm glad that my brethren in the ministry of the Gospel, as well as all contemporary and future Baptists, will have access to this important work.

Let us rejoice in the rescue of this compendium of Baptist history from extinction. May new generations of the people called "Baptist" profit.

Bill Hall, Pastor
Gethsemane Baptist Church
Danville, Kentucky
1984

ACKNOWLEDGMENT

COMMEMORATIVE CENTENNIAL EDITION

II Chronicles 7:14

It is with deep gratitude and thankfulness unto God, for allowing us to reprint A HISTORY OF KENTUCKY BAPTISTS. We acknowledge, with sincere regret, that this work has been partially hidden for so many years. As we approach the one-hundredth anniversary of the original printing, we rejoice that God's people, and yea, anyone else, whether friend or foe, will again be able to review the works of our Baptist forebears.

As we now live in a world that is abounding with humanism, modernism, liberalism and compromise, let us give thanks unto God, for these true contenders of "the faith which was once delivered unto the saints." May the experiences and testimonies of these, our forefathers, be an awakening alarm to this present generation. May the spiritual revival which moved across Kentucky, converting whole congregations, move once again upon this land.

Let us turn again unto the God of our forefathers, that He might be pleased to visit us with a revival of His people and the salvation of lost souls.

Prayerfully submitted,

CHURCH HISTORY RESEARCH & ARCHIVES

July 21, 1984

CHAPTER I.

ELKHORN ASSOCIATION.

This is the oldest fraternity of the kind west of the Alleghany Mountains. Some account of its origin, and that of its early churches, has been given in the early part of this work. In the sketch to be given here, which, for want of space, must necessarily be very brief, some things will be repeated, in order to make the narrative more connected. When five of the six churches, of which this ancient fraternity was originally composed, contemplated the formation of an association, they held a preliminary conference, for the double purpose of considering the propriety of forming such an organization, and of making an attempt to form a union with five Separate Baptist churches, of which South Kentucky Association was afterwards formed. Failing to accomplish the latter object, the conference appointed a time to meet for the purpose of forming an association of Regular Baptist churches. Of these transactions, John Taylor, who was a member of both the meetings, gives the following brief occount:

"We soon began to contemplate an association. For that purpose, and partly to bring about a union with the South Kentucky Baptists, we held a conference at South Elkhorn, in June, 1785; but failing in the union with the South Kentucky Baptists, we agreed to meet as an association, at Clear Creek, October, 1, 1785. Six churches, it seems, met. One of them was from Tates Creek, south side of Kentucky; there and then, Elkhorn Association was formed."

The preliminary conference was held at South Elkhorn, June 25, 1785. Five churches were represented as follows:

South Elkhorn. LEWIS CRAIG, WILLIAM HICKMAN and Benj. Craig.

Clear Creek. JOHN TAYLOR, JOHN DUPUY, JAS. RUCKER. RICH'D CAVE.

Big Crossing. William Cave and Bartlett Collins

Tates Creek. JOHN TANNER and William Jones

Gilberts Creek. GEORGE S. SMITH and JOHN PRICE.

Lewis Craig was chosen Moderator, and Richard Young, Clerk. Elijah Craig; Augustine Eastin, James Garrard and Henry Roach, being present, were invited to seats. The conference agreed to be governed by a majority in any matter that might come before it. The first question discussed was: "Whether the Philadelphia Confession of Faith, adopted by the Baptists, shall be strictly adhered to, as the rule of our communion, or whether a suspension thereof for the sake of society be best." It was "agreed that the said recited Confession of Faith be strictly adhered to." This action decided the question as to union between the Regular and Separate Baptists, as the latter were stubbornly opposed to all creeds and confessions of faith. The conference, therefore, appointed a meeting for the last day of the following September, and adjourned.

According to this appointment, mesengers from six churches met at Clear Creek, in Woodford County, on Friday at 3 o'clock, P. M. Sep. 30, 1785. A sermon was preached by William Hickman, from Exodus 23: 30. "By little and little will I drive them out from before thee, until thou be increased and inherit the land." The appropriateness of this text can be appreciated, only when it is remembered that the little churches, now about to form an association, were located in small, thinly populated settlements, in the midst of a vast wilderness, which teemed with millions of savages who lurked in the deep forests that surrounded the cabins of the "pale-faced" intruders, and thirsted perpetually for their blood. How trustingly those men of God leaned upon Him, who alone could save them, their wives and their little ones, from the cruel fate that threatened them every hour, day and night; and how eagerly they looked forward to the time when He should have driven the relentless foes, "by little and little," from before them, till they should have increased, and inherited the land in peace.

The following is a list of the churches represented in the meeting, together with the names of their messengers:

Gilberts Creek. GEORGE S. SMITH and JOHN PRICE.

Tates Creek. JOHN TANNER, Wm. Jones and Wm. Willams.

South Elkhorn. LEWIS CRAIG, WM. HICKMAN and Benj. Craig.

Clear Creek. JOHN TAYLOR, JAMES RUCKER and JOHN DUPUY.

Big Crossing. Wm. Cave, Bartlett Collins and Robt. Johnson.

Limestone. WM. WOOD and Edward Dobbins

The day following their coming together, the messengers adopted the following

"CONSTITUTION."

"Being assembled together, and taking into our serious consideration what might be most advantageous for the glory of God, the advancement of the Kingdom of the dear Redeemer, and the mutual comfort and happiness of the churches of Christ; having unanimously agreed to unite in the strongest bonds of Christian love and fellowship, and in order to support and keep that union [we] do hereby adopt the Baptist Confession of Faith, first put forth in the name of the seven congregations met together in London in the year 1643, containing a system of the evangelical doctrines agreeable to the gospel of Christ, which we do heartily believe in and receive. But something in the third and fifth chapters in said book we do except, if construed in that light that makes God the cause or author of sin; but we do acknowledge and believe God to be an Almighty Sovereign, wisely to govern and direct all things so as to promote His own glory. Also in chapter 31st concerning laying on of hands on persons baptized, as essential in their reception into the church, it is agreed on by us that the using or not using of that practice shall not effect our fellowship to each other. And, as there are a number of christian professors in this country under the Baptist name, in order to distinguish ourselves from them, we are of opinion that no appellation is more suitable to our profession than that of 'Regular Baptist,' which name we profess."

Thus was Elkhorn Association constituted, on Saturday,

October 1, 1785. William Cave was chosen Moderator. The Association decided that all matters of business should be determined by a majority. At the request of Gilberts Creek, the oldest church in the Association, a committee was sent to inquire into its standing. In answer to a query from Tates Creek, the churches were advised to use all tenderness to reclaim persons holding the error of conditional salvation, but if they could not be reclaimed, to exclude them. In answer to another query, it was decided, "that it is lawful for any christian to bear office, either civil or military, except ministers of the gospel." Quarterly meetings were appointed to be held at Tates Creek, Big Crossing and Limestone. It was agreed that no query should hereafter be received into the Association, except it should have been debated in the church from which it originated, and inserted in the church letter.

The next meeting of the Association was held at South Elkhorn, beginning Aug. 15, 1786. John Taylor was chosen Moderator, and Richard Young, Clerk. Three new churches were received—Town Fork, Bryants Station, and Boones Creek (now Athens). A request for help was received from a number of Baptists near the Forks of Dix River. A committee, consisting of Ambrose Dudley, John Tanner, Benj. Craig, and Bartlett Collins, was appointed to visit them the fourth Saturday in August.

This is the first mention made of the Forks of Dix River, in connection with the Baptists, in any accessible record. It is not improbable that this committee, the first named two of which were ministers, constituted the famous old church at the Forks of Dix River, at the time set to visit these Baptists. Asplund, who is high authority, puts down the date of its constitution at 1786, and is followed by Benedict. The claim that this church was constituted by Lewis Craig and others, in 1782, does not appear to be supported by any reliable authority.*

The committee which had been appointed the year before to inquire into the standing of Gilberts Creek Church, reported it dissolved. This was the church that traveled through the wilderness with Lewis Craig, in 1781. A Separate Baptist church of the same name was set up by Elder Joseph Bledsoe, near the same locality, in 1783, which remained until a

* See the sketch of Forks of Dix River ch.

very recent date. But it never had any connection with the original Gilberts Creek Church, neither was it originally, of the same denomination.

A query was presented to this Association, as to its right to deal with churches which refused to take its advice. It was decided that the Association has a right to reject such churches from a seat in the body, provided the advice was not contrary to the terms upon which the churches united in an association.

A query, as to whether a slave was properly a gospel member of the church, was decided in the affirmative. The question, as to whether a slave, who was forcibly separated from his wife, by the removal of his master a long distance, might marry again, without affecting his standing as a church member, was regarded too difficult of solution to admit of an answer at present; but the churches were advised to receive no more who had married under such circumstances.

In regard to the duty of supporting a minister, it was queried as to whether it was a debt or a liberal contribution. It was referred to the next association, when the following was substituted: "Whether it is agreeable to scripture for churches to suffer men to preach and have the care of them, that are trading and entangling themselves with the affairs of this life." The answer was, "that it is not agreeable to scripture, but that it is the duty of the churches to give their ministers a reasonable support."

1787. The third annual session convened at Bryants Station, Aug. 1787. Three new churches were received, Hanging Fork of Dix River (now New Providence), Cowpers Run (since written Coopers Run) and Marble Creek (now East Hickman). The business of the session was of small importance. The manner of receiving members from churches not immediately connected with this fraternity, was laid down as follows: "All members coming from churches of our faith and order, bringing an orderly letter of dismission from said orderly church, we advise to be admitted; and all Baptists coming from churches of other order, by experience."

The subject of "feet washing" was discussed and referred to the next Association. It was agreed that the Association has no right to interfere with the internal affairs of an orderly church.

Agreed to correspond with Philadelphia and Ketocton Associations, by letter, and by delegates, when convenient. Agreed also to write a letter to Coxes Creek Association, by which was meant Salem Association.

1788. May 31. At South Elkhorn.

The corresponding messengers from Salem Association, Wm. Taylor and Joshua Carman, made some objection to the Association's tolerating the churches in using or not using the laying on of hands on persons newly baptized. The difficulty was presently reconciled by a conference on the subject, and the corresponding messengers took their seats.

QUERY——From the church at Limestone.—Whether the churches belonging to this Association, that do not comply with that solemn duty of supporting their ministry with a comfortable living, so as to keep them from wordly incumbrance, shall be held in the fellowship of this Association? No decision was had on this question. The first tabular statistics were entered on the Minutes this year. There were 11 churches with 559 members.

1788, October 25. At Clear Creek.

Forks of Elkhorn and Buck Run churches were received. The only important transaction of this session was that.—It is disorderly for any of our churches to receive an excommunicated member from any of the churches of our denomination, without first having a written information of the charge, from the church from which he comes.

1789. May 30. At Big Crossing.

A letter was received from the General Committee of Baptists in Virginia, announcing the union of the Regular and Separate Baptists. The Association replied, and agreed to drop the name Regular, in all letters going from this Association.

Received Minutes of the United Baptist Association in Kentucky, with their delegates who were invited to seats, viz: John Bailey, Joseph Bledsoe, Wm. Bledsoe and Andrew Tribble, desiring to treat with us respecting a union. James Garrard, John Taylor, Robt. Johnson and A. Eastin were appointed to confer with them. The fraternity here styled the United Baptist Association, was the old South Kentucky Association of Separate Baptist, which had assumed the term

"United" in their correspondence, merely to avoid giving of fense. A meeting was called by the joint committee to convene the second Friday in August, at Harrods Meeting-house, for the purpose of attempting to effect a union between the two associations. The meeting was held, but nothing towards a union was effected.

At this Association, the Clerk was ordered to send a copy of the Minutes, including the circular letter, to each church (in manuscript, it is presumed) for which he was to receive three shillings (fifty cents). The first Thursday in August was appointed a day of fasting and prayer, in all the churches.

1789. October 30. Boones Creek.

A revival had prevailed, and 80 baptisms were reported.

1790. August 27. At Lexington.

Indian Creek Church was received. The Association opines that the office of Elder, distinct from that of a preacher is a gospel institution

1791. August 26. Coopers Run.

Mays Creek (now Mayslick), Cove Spring, Cumberland, in Tennessee, Strouds Fork and Taylors Fork churches were received.

A committee was appointed to draw up a memorial to the Convention ; to be held the following April, for the purpose of forming a State Constitution for Kentucky; requesting said Convention to take up the subject of religious liberty and perpetual slavery, in the formation of the Constitution. The committee consisted of A. Easton, James Garrard and Ambrose Dudley. The Association convened at Great Crossing, September 8th, for the purpose of hearing the report. The memorial was read and approved.

The approval of the memorial seems to have caused considerable excitement among the slave holding members of the churches. The Association was called together at Bryants Station, on the 26th of December of the same year, when it was; *Resolved*, "That this Association disapproves of the memorial which the last Association agreed to send to the Convention, on the subject of Religious Liberty and Abolition of Slavery."

New churches received, Cedar Creek (now Crab Orchard) and Columbia, in N. W. Territory (Ohio). The question as

to the validity of baptism, administered by a Pedo-Baptist, on profession of faith was deferred till May, 1793, and then answered evasively. At the last named date, another effort was made to form a union with South Kentucky Association, which was unsuccessful, as heretofore. A result of the failure was the withdrawal of four churches from that fraternity, which formed themselves into what was afterwards known as Tates Creek Association.

The spirit of missions was manifest at this meeting. The sum of £13, 12s, 8d was appropriated to meet the expenses of brethren, sent on a mission to Tennessee.

1793. October 12. At South Elkhorn.

Grassy Lick and Flat Lick Churches had been received, in May, and now Springfield Church was received. A union was formed with the four churches which had recently seceded from South Kentucky Association, on the following terms, proposed by the seceding churches:

"We agree to receive the regular Baptist Confession of Faith; but to prevent its exerting a tyrannical power over the consciences of any, we do not mean that every person is to be bound to the strict observance of everything therein contained, yet that it holds forth the essential truths of the gospel, and that the doctrines of salvation by Jesus Christ, and free, unmerited grace alone, ought to be believed by every christian, and maintained by every minister of the gospel. And that we do believe in the doctrines relative to the Trinity, the divinity of Christ, the sacred authority of the Scriptures, the universal depravity of human nature, the total inability of men to help themselves without the aid of divine grace, the necessity of repentance toward God and faith in the Lord Jesus Christ, the justification of our persons entirely by the righteousness of Christ imputed, believer's baptism by immersion only; and self-denial; and that the supreme Judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be none other than the holy Scriptures, delivered by the Spirit, into which Scriptures, so delivered, our faith is finally resolved."

On account of some dissatisfaction expressed by some of

the Elkhorn churches, this union was dissolved, in August, 1794. But in 1797, it was again restored, and has remained uninterrupted to the present time. In 1797, we have the first intimation of doubt, as to the morality of selling intoxicating drinks. It comes in the form of a query from Licking Church, as follows: Whether the church is justifiable in shutting the door against a member of a sister church, that offers his membership, for the cause of retailing liquors according to law? The Association answers in the negative; but the presenting of the query proves that some church was unwilling to receive a liquor dealer into her fellowship, or at least, doubted the propriety of it.

1797. At Clear Creek.

New churches received: Green Creek, Tick Creek and Beaver Creek. The Association gives an opinion on the sub ject of funeral preaching, as follows: "That funeral processions, attended with singing, conform too much to the anti-christian customs, and ought to be omitted in the churches of Christ. But there can be no impropriety in a servant of Christ's preaching at that time and place, for he is to be instant in season and out of season. Christian prudence ought to decide on the subject. But to suppose a sermon necessary to the decent burial of the dead, we wish discountenanced."

Query from McConnels Run. Are churches bound by the Scriptures to contribute to the support of pastoral ministers? Answer.—God hath ordained that they who preach the gospel should live of the gospel.

1798. At Forks of Elkhorn.

New churches received: Flower Creek and Lees Creek. And next year, Hurricane, Elk Lick, Russells Creek and Drennons Creek, (now New Castle). In 1800, Dry Creek was received, and Buck Run was reported dissolved.

1801. At South Elkhorn.

The "Great Revival" is in progress. 27 old churches and 10 new ones are represented. Number of Baptisms reported, 3,011: Total membership, 4.853. The new churches were Mouth of Elkhorn, North Fork, Eagle Creek, Silas, Glens Creek, North Elkhorn, Twins, South Benson, Dry Run, and Port William.

The action of this Association, with reference to Indian

Missions and the consummation of a happy union with South Kentucky Association of Separate Baptists, has been noticed, at length, in the general history. Elkhorn, together with all other associations in the State, now took the name of "United Baptists."

Up to this period, the history of Elkhorn Association comprises most of what we know of the early Baptists of Kentucky. The superior intelligence of her ministers and churches, previous to the great revival, made her the representative body of the Western Baptists. For this reason, her transactions have been given in detail, and from her history, may be learned the doctrines, practice, opinions and habits of the fathers of our Zion. After this period, although still among the most iufluential bodies of the kind, in the State, she divides this honor with her numerous sister associations. A more condensed account of her proceedings, from this period, will be given.

In 1802, the question as to what constitutes valid Baptism, which had been evaded in 1793, was brought before the Association in a different form, and answered as follows:

"Query from South Elkhorn.—What constitutes valid Baptism? Answer.—The administrator ought to have been baptized himself by immersion, legally called to preach the gospel, [and] ordained as the Scriptures dictate; and the candidate for baptism should make a profession of faith in Jesus Christ, and be baptized in the name of the Father, of the Son and of the Holy Ghost, by dipping the whole body in water."

The difficulty concerning what is now termed Unitarianism arose in Coopers Run, Flat Lick, Indian Creek and Union churches, in 1803. For the purpose of meeting it promptly, an association was held at Great Crossing, in April of that year. A committee was sent to visit the accused churches, and the old article of faith on the subject of the Trinity was reaffirmed. The committee failed to reclaim Coopers Run church, and it was dropped from the Union, at the annual meeting of the Association, in August. That part of Flat Lick, which held to the constitution and to the divinity of Christ, was recognized as the church. The heresy seems to have spread no farther, and peace was restored in the Association.

Scarcely had the Unitarian difficulty been settled, when a more serious trouble arose, concerning slavery. Some of the most highly esteemed ministers in the Association were opposed to that domestic institution. Among these, were David Barrow, William Hickman, George Smith and Carter Tarrant. Their preaching on the subject gave offense to the slaveholding members of the churches. At its meeting at Bryants, in 1805, the Association recorded the following opinion: "This Association judges it improper for ministers, churches or associations to meddle with emancipation from slavery, or any other political subject; and as such we advise ministers and churches to have nothing to do therewith, in their religious capacities."

This gave offense to the Emancipationists. Barrow, Tarrant and several other ministers, from this and other associations, drew off several churches and parts of churches and formed an Emancipation Association.

A great spiritual derth prevailed within the bounds of the Association, from 1806 till 1809: So that, in four years, only 52 baptisms were reported. During this period, the influences which resulted in a grievous split in the body, and the organization of Licking Association, were at work. This very sad affair, which has been detailed at length elsewhere, continued to embarrass the Association a long series of years. Licking Association was formed, in 1810, and in 1811, Elkhorn, being informed that East Hickman, Stony point, Raven Creek, Rock Bridge, Brush Creek, Mill Creek, Little Huston and Flat Lick, with others, had embodied and called themselves Licking Association, agreed that they no longer be called in the roll of churches.

It may be observed here that very earnest endeavors were made, from year to year, to reconcile Licking and Elkhorn Associations, and establish correspondence between them; but the efforts were unsuccessful. They received each other's messengers, in 1818. But it was manifest that the apparent reconciliation was not hearty, on the part of Licking; for, in 1820, the messengers from Elkhorn were rejected, on the grounds that the old difficulties remained untouched, and that new ones, respecting doctrines, had arisen. From that time to the present, the two fraternities, occupying the same territory,

have antagonized each other, much to the injury of the cause of Christ.

In 1812, a colored church, which had been gathered, at Lexington, by a colored man known as "Old Captain," made application for membership in the Association. The application was rejected, on the ground that the constitution of the church was irregular.

It appears that the pious old slave, under whose earnest and diligent labors this church had been gathered, had been a member of a small Separate Baptist Church, located in the eastern part of Fayette county, or the western part of Clark, called the head of Boones Creek. After that church dissolved, about 1797, he hired the time of himself and his wife, procured a cabin to live in, near Lexington, and devoted himself to exhorting his fellow-servants, in and about the village, to repent and turn to the Saviour. When about fifty had professed conversion and demanded baptism, he applied to the white brethren for ordination. But he being a slave and wholly illiterate, the "fathers and brethren" deemed it improper to lay hands on him. However, they gave him the right hand of fellowship, and bade him go on in the good work. Thus encouraged, he baptized the converts that were approved, and constituted them into a church, under the style of the African Baptist Church in Lexington. This church prospered greatly, until it numbered about 300 members, when it applied for admission into Elkhorn Association, as stated above. The irregularity of its constitution consisted in the want of the formal ordination of the preacher who baptized its members and embodied them in a church. Such was the strictness of order, adhered to by the fathers of Elkhorn Association.

In 1813, Silas M. Noel commenced the publication, at Frankfort, of the *Gospel Herald.* In the first number of this Monthly, he advocated the organization of a general meeting of correspondence, somewhat similar in its objects to our present General Association. The subject was taken into consideration by Elkhorn Association. But after a year's deliberation, the proposition was rejected.

In 1814, the subject of Foreign Missions was brought before the Association, for the first time. No action was taken on the subject that year. But the year following, Luther Rice,

the General Agent of the Baptist Board of Foreign Missions, being present, the sum of $150 or $200 was collected for the Burman Mission. From that period to the present, the churches of Elkhorn Association have been among the most liberal in contributing to Foreign Missions.

In 1816, some disturbance was caused by the circulation of a pamphlet, titled an address to the advocates of a partial gospel, written by Judge Henry Davage, a licensed preacher in Big Spring Church. The doctrine taught in the publication was regarded Arminian, and was especially annoying to Franklin Association, whose messengers refused to take seats in Elkhorn Association, till that body should take some action concerning it. Silas M. Noel offered the following, which, being adopted by the Association, gave general satisfaction.

"We advise the Church at Big Spring, if she is grieved by the pamphlet written by H. Davage, to treat with the author in a gospel way. And we recommend to the churches of our union to discountenance the doctrines and sentiments therein contained."

In 1827, in answer to a query from Glens Creek, the Association advised the members in their connection "in no case to join themselves to a Masonic Lodge." The following year, they advised their members not to join any "society, the principle of which is secrecy."

In 1821, in deference to "a respectable minority of the churches," and "for the sake of peace," the Association withdrew correspondence from the Board of Foreign Missions.

Queries came from the 1st Baptist Church in Lexington, as to the validity of baptism administered by an unordained preacher, and as to the propriety of ordaining men of color to the gospel ministry. Jeremiah Vardeman, James Fishback, John Edwards, Edmund Waller and Jacob Creath were appointed a committee to consider these questions and report their conclusions to the next Association. In accordance with their report, the Association, in 1822, reaffirmed its definition of valid baptism, given in 1802, and, in answer to the second inquiry, "they knew of no reason why free men of color may not be ordained ministers of the gospel, the gospel qualifications being possessed by them."

In 1828, an extensive revival prevailed within the bounds

of the Association. The number of baptisms, reported that year was 1676. The numerical strength of the fraternity was increased from 2,802, to 4,346. The permanent value of this increase, however, was greatly diminished by the activity of A. Campbell's adherents, who led many of the young converts into the peculiar views of that leader. The leaven of Campbellism had already begun to work in the churches, and the revival was followed by the wildest confusion and disorder that the Association has ever experienced. This turbulence continued among the churches till 1830; when the Campbellites were formally excluded from the Association, and peace was restored to the churches. A sufficiently full account of these transactions has been given in the general history.

A constrained and irregular correspondence was kept up with Licking Association till 1836, when it appeared that some doctrines, contrary to those held by the Baptists generally, were being propagated in her churches. Elkhorn remonstrated with her, and, not being able to obtain satisfaction, finally withdrew correspondence, in 1837.

The establishment of toll gates on the roads over which the people went to their houses of worship, being a barrier in the way of the poor's attending religious meetings, the Association, in 1838, made a very earnest appeal to the Legislature to open the gates for the free passage, on Sabbath, of all persons going to or returning from public worship, on all turnpike roads in the State.

During the period of a score of years, from the Campbellite schism, Elkhorn Association had a feeble ministry, compared with that of former years, although she still had a few able preachers. The resolution adopted in 1839, to the following effect, was especially appropriate: That this Association has long mourned a great deficiency of ministerial labor, and has felt rebuked, when praying for more laborers, under the conviction that those in the field were rendered inefficient by the neglect of the churches to sustain them. To remedy the evil, they recommended the plan adopted by the General Association. Nothing was done this year towards carrying out the plan. But, in 1840, Elder J. D. Black was appointed to visit the churches composing the body, and spread before them the wants of the people, The design was to induce the churches

to sustain their pastors, in order that they might give their whole time to the ministry. Elder Black was also directed to visit the destitute places, hold protracted meetings, and otherwise promote the cause of Christ. His labors were abundantly successful. He visited every church in the Association, held 20 protracted meetings, received for baptism 323, and collected some money for missions. The Association was so much encouraged, that it appointed two missionaries, the next year.

J. D. Black was the first missionary appointed to labor in the bounds of this association. But from that time to the present, domestic missions have been kept up within its bounds, through the various systems it has adopted.

In 1840, the following resolution was adopted by the Association: "That in view of the apostolic admonition to bring up our children in the nurture and admonition of the Lord, we recommend to all our churches, as far as they possibly can, to sustain a Sabbath school in their respective congregations." This was probably the first resolution of the kind, adopted by any association in the state. It may not be unworthy of remark, that it was offered by Elder George C. Sedwick, the father of the distinguished Sunday school missionary, Wm. S. Sedwick.

Our space will allow of no further details of the history of this ancient fraternity. From 1840 to the present, it has generally been prosperous, except that it sustained a greater loss of members during the war, than any other association in the state. In 1861, its churches numbered an aggregate membership of 7,760, of whom 2,671 were white, and 5,089 were colored; in 1871, they reported only 2,505. From 1788 to 1880, there were, according to official reports, baptised into the churches of this Association 25,138. In 1880, it numbered 28 churches and 3,063 members.

Sketches of the lives of a number of the ministers of this Association have been given elsewhere. But several other preachers who have been active laborers within its bounds, may be briefly noticed in this connection. It is regretted that a number of others, equally worthy, must be omitted for want of information concerning them.

George Stokes Smith, a younger half brother of George Smith, one of the early emancipation preachers in Kentucky, was a native of Powhatan county, Virginia. He was raised up

to the ministry, in Powhatan church, during those times of persecution that tried men's souls. After preaching some years, in Virginia, he came to what is now Garrard county, Kentucky, at a very early period. When John Taylor arrived in that county, in 1783, he found Mr. Smith a preacher in Gilbert's Creek church, Lewis Craig having moved to the north side of Kentucky river, and raised up South Elkhorn church. When William Hickman moved to Kentucky, in 1784, Mr. Smith received him, with his wife and nine children, into his cabin, and entertained him till he could build a cabin to move into. Of this circumstance Mr Hickman writes to the following purport: "I had written G. S. Smith to meet us, but he failed to get the letter as soon as I expected. The night before we got in, we concluded to stop and rest. There were 500 in our company. My friend Smith rode up, inquiring for Hickman's camp. He came loaded with bread and meat. The next morning we started, and got to his cabin about an hour by sun, November 8, 1784. Wet and dirty, poor spectacles we were, but, thank God, all in common health. The Lord was with us through the whole journey [which occupied eighty-five days]. The next day, being Sunday, there was meeting at Brother Smith's; and, unprepared as I was, I had to try to preach, though there were three other preachers present. I spoke from these words, found in the fourth Psalm: 'The Lord hath set apart him that is godly for himself.' I was followed by Mr Swope, a Methodist preacher. Old Brother William Marshall was there. There was a church at Gilbert's Creek, but I had no inclination to join so soon after I moved there. We lived in Brother Smith's family. Brother John Taylor came from the north side of the river, and preached at Brother Robertson's. His text was.—'Christ is all in all.' I fed on the food; it was like the good old Virginia doctrine. Wm. Bledsoe was there. We built a cabin near Brother Smith's, where our families lived very agreeably together."

Mr. Smith labored in the region around South Elkhorn, with Hickman, Taylor, Craig and others, till Mt. Pleasant church, in Jessamine county, was raised up, in 1801. Of this church he was chosen pastor, and continued to fill that position with eminent success till the master took him home, about the year 1810.

Mr. Smith was raised up in the Episcopal Church, by wealthy

parents, and was a citizen of considerable prominence, among the early settlers of Kentucky. He was a member, from Fayette county, of the convention that formed the first constitution of the state, in 1792. John Taylor, one of his co-laborers in the ministry, speaks of him as follows: "George S. Smith was a man of great respectability as a citizen, and was much of a doctrinal preacher. Simplicity and plainness attended his whole course. His preaching operated but sparingly on the passions of his hearers; for though his voice was strong and sonorous, it lacked softness and melody. As a Gibbeonite in the house of God, he was better calculated to hew wood than to draw water."

Richard Cave was one of the pioneer preachers of central Kentucky, and was very useful among the early settlers. He was the son of Captain Benjamin Cave of Orange county, Virginia, where he was born not far from the year 1750. At an early age, he was led to Christ, under the preaching of the famous Samuel Harris and James Read, and united with Upper Spottsylvania church. He was set apart to the ministry, by this church, while he was quite young. After preaching a few years in his native county, he followed Lewis Craig, whose sister he had married, and his brother William Cave, who had moved the fall before, to the wilderness of Kentucky, in 1782. He settled in Garrard county, where he united with Gilbert's Creek church. This was the same church he had first joined, but now, in a new location, and bearing a new name. He remained at Gilbert's Creek some two years after Lewis Craig, the old pastor, had moved away, and, with George Stokes Smith, supplied the church with the ministry of the word. In the spring of 1785, he moved to Woodford county, where he went into the constitution of Clear Creek church. Here he was associated in the ministry with John Taylor, John Dupuy, James Rucker and, soon afterwards, with John Tanner and the venerable John Sutton. He was regarded as a man of great piety, and was very zealous and useful, especially during a great revival that commenced under his ministry at Clear Creek, in 1800. The church received 326 by baptism, during one year, and was increased to 558 members. This was the most useful period of Mr. Cave's ministry; for not long afterwards, he fell into the pit that has ineffaceably spotted the garments of multitudes of good men. He contracted the habit of drinking too freely.

When reproved for this sin, he repented bitterly, and could never again be induced to taste spirituous liquors. His zeal for the cause of Christ was undiminished, but his usefulness was much impaired. Not long before his death, he arose to close the exercises of a meeting he attended, but was overpowered by a flood of tears and compelled to sit down. He died of a protracted diarrhœa, in July, 1816. A few days before his departure, he expressed great serenity of soul, and a patient acquiescence in the divine will. He had been a teacher of music, and was an excellent singer. A little before his last breath, he sang in a loud voice, the words:—

"O for an overcoming faith
To cheer my dying hours;
To triumph o'er the monster death,
And all its frightful powers."

Absalom Bainbridge, of whose early life we have no account, but who is supposed to have been a native of Maryland, was raised up to the ministry in Town Fork church, in Fayette County, Ky. He was a licensed preacher in that church as early as 1798, and three years later he was an ordained minister in the same church. Soon afterwards he became a member of Boone's Creek church, in the same county. In 1806, he preached the introductory sermon before Elkhorn Association. When Elkhorn Association split, in 1809, he adhered to the party that formed Licking Association, and was for some years a prominent member of the latter fraternity, acting as its Clerk, from 1814 to 1817, and preaching the introductory sermon before it, in 1813, 1815 and 1817. About the last named date, he moved to Todd county. In becoming identified with Licking Association, he had left the general union of Baptists in Kentucky. However, he succeeded in getting into West Fork church, in Todd county, this church being a member of Red River Association, which was, at that time, in the general union. Mr. Bainbridge soon began to foment strife among the churches, about certain abstruse points of doctrine. The breach continued to widen, till the Association divided, in 1824. Bethel Association was formed of the minority, the next year. Mr. Bainbridge is doubtless referred to among others, in the following extract, from an account of the origin of that Association, published in its minutes of 1826:

"The nature and extent of the Atonement of our Lord Jesus Christ, then became a matter of controversy, though not serious, until *certain Baptists from the upper counties of this State*, settled among us. At first, they manifested an appearance of friendship and fellowship towards our churches and ministers, which led us to suppose they were desirous to return into the general union again. We therefore, upon their application, received them into our churches. But, alas! some of them, so soon as they obtained a standing among us, manifested a *party spirit*, which soon found its way into the Association. Things now became serious; a want of brotherly love and Christian forbearance was soon manifested in the deportment of a number of preachers and lay members, especially at the Associations, held from year to year. Instead of meeting in love, for the mutual edification and comfort of each other, and to preach the glorious gospel to sinners, it became a scene of contention, which reflected on us, as a religious society, and greatly injured the cause of God among us."

Mr. Bainbridge, of course, adhered to Red River Association, which soon left the general union, and has since continued to wither. After this, we find no further mention of Mr. Bainbridge. He is believed to have been a man of fair abilities and a good moral character. Bnt it is feared that, on account of his contentious disposition, he did the cause of Christ more harm than good.

Lewis Corban, son of William Corban, was born in Culpeper county, Va., April 4, 1754. He was raised up on his father's farm, receiving a very meagre education. His father's family were all irreligious, and he gave no attention to the interest of his soul, till he was about thirty years of age. At this time, he became deeply impressed with the importance of eternal things. After a long struggle, he obtained hope in Jesus, and was baptized by John Pickett, in 1786. He began immediately to speak to the people about the blessed peace he enjoyed through the Savior, and gave such evidence of a call to the ministry, as induced his church to have him ordained the same year. Soon after his ordination, he was called to a church over the Blue Ridge, where he continued to preach till he moved to Kentucky. In 1797, he was called to the care of Grassy Lick church, located about seven miles north-east from Mt. Sterling, Ky. During

the great revival of 1801–2, he baptized 127 into the fellowship of that church. Among these, were his son Samuel, and a little girl named Polly Colver only eight years old.

About 1804, he moved to Bourbon county, settled near the mouth of Pretty Run, and took charge of Stony Point church. He lived at this place about twelve years, when, having lost three sons, from disease which he supposed to have been caused by an adjacent mill-pond, he moved his residence to the lower end of the county, but still retained the care of Stony Point church. His charge enjoyed a very moderate degree of prosperity. In 1825, it attained a membership of 69, after which, like most of the other churches in Licking Association, it gradually declined. Mr. Corban continued the pastor of Stony Point church till old age necessitated his resignation. Towards the close of his life, he was much afflicted with "gravel." He died from the effects of a fall, April 1, 1840.

Mr. Corban was a man of strong mind, and was well versed in the sacred Scriptures. He was very successful in his early ministry. But, becoming identified with Licking Association of Particular Baptists, the system of doctrine and practice held by that fraternity, cramped his genius and chilled his zeal, so that the remainder of his ministry was comparatively fruitless.

Ambrose Bourne was brought into the ministry at Marble Creek—now East Hickman—during the great revival at the beginning of the present century. Soon after he commenced preaching, he moved to Madison county, and gave his membership to Tate's Creek church. After remaining there a short time, he moved to Fayette county, where he united with Mt. Gilead church, about 1810. About 1817, he moved to Todd county and became a member of Mt. Gilead church, which he probably raised up. Under his ministry at this church, the distinguished John S. Wilson was brought into the ministry. The time of Mr. Bourne's death is not known. He appears to have been a good man of quite moderate talent.

Henry Toler was a native of King and Queen county, Va. The date of his birth has not been ascertained. In youth, he received only a common school education. He was early converted, under the ministry of John Courtney. Almost immediately after his baptism and union with Upper College church, he began to exhort sinners to repent. His church gave him a

license to exercise his gift, and he exhibited such talents as induced a very wealthy Baptist, known as Counsellor Carter, to tender him the means of procuring a better education. He accepted the generous offer, and spent three years under the tutorship of Dr. Samuel Jones, in Pennsylvania. Having returned to his native county, he was soon ordained. He now gave himself wholly to preaching. In 1783, he commenced preaching in Westmoreland county. Here he gathered Nomini church, which was constituted of 17 members, April 29, 1786. He was pastor of this church more than twenty years. When he resigned, it numbered 875 members, and was the largest church in Virginia.

"The labors of Mr. Toler," says J. B. Taylor, "were not confined to Westmoreland county,. He traveled extensively in the upper counties and below the Northern Neck, as well as between the York and Rappahannock Rivers." "Few preachers," says Mr. Semple, "having families, have been more indefatigable in proclaiming the gospel than Mr. Toler." After preaching in Virginia, with preeminent success, about forty years, he moved to Kentucky, about the year 1816. He settled in Woodford county, and united with Clear Creek church, which he served about four years. His superior talents caused him to be much sought after, in the new country; but he appears to have been discontented and unsuccessful. About 1821, he took charge of Griers Creek church, to which also he gave his membership. He induced this church to so change its constitution as to take the name of Particular Baptists. This was made a condition of his serving them, as pastor. His object was to induce the church to withdraw from Franklin Association, and unite with Licking. Several members had been induced to leave Clear Creek, and join Griers Creek, without letters of dismission. When the vote was taken, as to whether the church would change its associational connection, it was decided not to change. The church also resumed its former name of United Baptists. This so offended Mr. Toler that he drew off a faction, constituted them a Particular Baptist church, at Versailles, and induced them to join Licking Association. This occurred in 1822. To this little church at Versailles, Mr. Toler ministered, during the brief remainder of his life. He died, February 3, 1824.

Henry Toler was a preacher of superior abilities, and great power in the pulpit, and few men have used their gifts to better advantage than did he, while he remained in his native State. But after he came to Kentucky, he seems to have become soured in his temper. He was unsuccessful at Clear Creek, Griers Creek and Frankfort, having preached at the latter place one year. About 1820, he wrote a pamphlet titled "Union—no Union," in which he condemned Elkhorn Association, and defended Licking against the charge of schism, in violently breaking off from the former fraternity. With all his fine abilities, his unspotted character and his former success, it is probable that he did more harm than good, in Kentucky.

John H. Ficklin was born in Spottsylvania county, Va., February 17, 1771. He came early, probably with his parents, to Kentucky, and settled in Scott county, near the present village of Stamping Ground. In 1791, William Hickman commenced preaching in Mr. Ficklin's barn, and a church was soon raised up, then called McConnel's Run, but now known as Stamping Ground. Among the early converts in this settlement, was John H. Ficklin. Soon after his union with this church, he moved his membership to North Fork. Here he was licensed to preach, about 1805. He was ordained to the full work of the ministry, in July, 1807, by William Hickman and William Buckley, both of whom, like himself, had declared themselves on the side of the Emancipationists. Mr. Ficklin was called to the care of North Fork church, where he ministered several years. Not far from 1815, he moved his membership to Hartwood, where he remained till 1825. About this time he became, it is believed, connected with Choctaw Academy, in some capacity. This Academy, located at Blue Spring, in Scott county, was a school for educating young Indians, brought from the West for that purpose.

Mr. Ficklin had a limited education, but he possessed a strong intellect and was regarded a good preacher. His emancipation principles rendered him somewhat unpopular, but his piety was undoubted. No account of his latter days has been obtained, but it is probable he spent them in Illinois, as it is known that one of his sons was a respectable lawyer at Charleston, in that state.

James Fishback was a native of Virginia, but the exact

time of his birth has not been ascertained. His mother being an Episcopalian, he was christened by a minister of her church, in his infancy. While yet a small child, he was brought by his parents to Fayette county, Kentucky. Here, after receiving the rudiments of an education, he was sent to Transylvania, in 1793, where he finished his literary course, under Henry Toulmin, a Unitarian minister of superior ability. He then went abroad to obtain a medical education. Returning home, in the fall of 1801, he commenced the practice of medicine at Lexington. Although he had been raised by pious parents, and had been the subject of strong religious impressions, from his youth, he now became skeptical. He entered into an extended investigation of the Bible, which ended in a firm conviction of its truth. In 1809, he published a pamphlet, in support of the views he had arrived at. Something more than a year after this, he professed conversion and united with the Presbyterian church, of which his parents had previously become members. After a few years, he fell into doubt about the validity of his baptism. An investigation of the subject resulted in his uniting with the Baptist church at Bryant's Station, where he was baptized, by the renowned Jeremiah Vardeman, the fourth Saturday in November, 1816. He was licensed to preach the following month, and was ordained to the pastorate of the newly constituted church at Lexington, by Jeremiah Vardeman, Jacob Creath and James E. Welsh, August 22, 1817. The church at Lexington prospered under his ministry, till 1825, when it numbered 153 members. About this time, he began to advocate some of the doctrines of Barton W. Stone—especially the rejection of "Sectarian names" for the churches of Christ. Being unable to bring his charge to accept his new views, he drew off about 40 members, in 1827, and organized them, under the style of the church of Christ, on Mill Street. Alexander Campbell had numerous adherents in the Baptist churches around Lexington, at this period. By means of these, together with his own personal influence, Dr. Fishback hoped to have his church received into Elkhorn Association. He had miscalculated, however, and its application was rejected. He now ministered to the little "church of Christ on Mill Street," about nine years. Finding that it was not prospering, and becoming weary of isolation from the general brotherhood, the little band, with its discouraged

pastor, returned to the body from which it had seceded, and a happy union was effected, in 1836. This year, Dr. Fishback was a messenger to Elkhorn Association, for the last time. He was soon afterwards called to give an account of his stewardship.

Dr. Fishback was a fine scholar, an excellent speaker, and an easy, fluent writer. But he was unstable in all his ways, ever learning, and never able to come to a knowledge of the truth. Otherwise, he bore a good character for piety and morality.

Mordecai Boulware was several years a preacher among the churches of Elkhorn Association. He was licensed to preach, in North Fork church, as early as 1813, and was ordained not long afterwards. He succeeded John Ficklin in the pastoral care of North Fork church, about 1816. He continued to minister here till 1825, after which we have no account of him.

Mareen Duval united with McConnel's Run church—now Stamping Ground—in 1807. He had a fair education, and was a devoted and useful church member. He was advanced in life when he was ordained to the ministry, about 1824, and appears never to have become very active in his holy calling. It is probable he was never pastor of any church. He died December 21, 1844.

John Lucas was a member of the same church, and was also advanced in life when he was set apart to the ministry, about 1830. His gifts were very meagre, but he was much loved by his brethren, for his deep toned piety and earnest devotion to the cause of Christ. He was ever ready to do what he could in the Lord's vineyard. He died, at an advanced age, in March, 1848.

Rhodes Smith, one of the "constituent members" of McConnel's Run church, although not a preacher, was, for many years, one of the most valuable members of Elkhorn Association. He was liberal, intelligent, and of great integrity and devout piety. He was a member of the State Senate eighteen consecutive years, and was always a leading member of that body. Near the close of his long and useful life, he selected the following words, from which he requested his pastor, James D. Black, to preach, at his funeral: "Unto you, therefore, which believe,

he is precious." He died at a ripe old age in October, 1845.

James Sims was a native of Virginia, and was born about the year 1768. He moved with a large family to Bourbon county, Kentucky in 1812. Here he united with the church at Paris. He afterwards joined Lower Bethel church, where he was an ordained minister as early as 1822. He was cut off from the Baptists with the Campbellite faction in 1830. After this he moved to Oldham county, where he died, April 26, 1856, in the 88th year of his age. Of his life and ministry little is now known.

Guerdon Gates was born in New London, Conn. in 1796. At the age of sixteen he started to go South, but being detained on his journey by a slight accident, he entered Washington College, where he graduated with honor. He afterwards studied theology, but at what institution is not known. He then filled a professorship in the college from which he had graduated, two or three years. Having been set apart to the ministry, he moved to Bourbon county, Kentucky, about 1823, and was soon afterwards called to the care of the Baptist church in Paris. Here he preached and conducted a female seminary about ten years. In 1833 he moved to Mayslick in Mason county, where he remained two years. In 1835 he moved to Louisville. After this, he only preached occassionally. He maintained an exalted Christian character, and was prominently connected with the benevolent institutions of the city more than twenty years. He was a man of great simplicity of manners, and was much loved by a large circle of acquaintances. He died about 1858.

George Blackburn was one of those men, whose strong plodding minds develope slowly. He was a member of Big Spring church from its constitution in 1813, and was one of its first messengers to Elkhorn Association. He was ordained to the ministry in 1825. Soon after his ordination, John Taylor wrote of him: "He is a pretty good preacher; his delivery is not quite so ready as that of some men, but his ideas are very good." He continued to develope his powers till he came to be regarded a strong preacher, and was one of the leading ministers of his day, in Kentucky, in the benevolent enterprises of his denomination. He was chairman of the meeting that organized the Kentucky Baptist Convention in 1832, and was a member of its first executive board. He continued to act as a member of the board till the convention was dissolved, but his ministerial

career was brief. The General Association, at its first meeting in October, 1837, adopted the following preamble and resolutions:

Whereas, We have learned with emotions of sorrow, that Elder George Blackburn has finished his course and has gone to receive his heavenly reward, Therefore

"*Resolved*, That we affectionately cherish the memory of our deceased brother, and retain a vivid recollection of his zealous and successful labors in the cause of God.

"*Resolved*, also, that we sympathisingly condole with the family of brother Blackburn, in their melancholy bereavement, and with the churches formerly enjoying his pastoral supervision, in their deprivation of his efficient ministerial services."

Edward Darnaby was the son of John Darnaby, an early emigrant from Virginia to the Western wilds, and was born in Fayette county, Kentucky, April 28, 1793. He received a very limited education, and was very thoughtless concerning the interests of his soul till about his 36th year, when he was awakened from his slumbers under the preaching of Ryland T. Dillard. He was approved for baptism in March, 1829, and was baptized by Jerimiah Vardeman into the fellowship of Bryant's Station church, the following month. He was licensed to exercise his gift in June, 1838, and was ordained at Bryant's Station, by Ryland T. Dillard, James M. Frost and Josiah Leake, July 10, 1839. He was now in his 47th year, but he devoted himself to his holy calling with the ardent zeal of a young man. Being chosen pastor of Bryant's Station church, he continued to fill that position till he was called away from earthly cares. He also preached to the churches at Paris, Providence, Upper Howard's Creek, Mt. Pleasant, Indian Creek and Mt. Olivet for different periods. In addition to his pastoral work, he labored extensively among the destitute. His ministerial life was an extraordinarily busy one, and was full of good fruits. He accomplished more in the gospel ministry in the brief period of about thirteen years, than many a preacher of equal advantages has wrought in a ministry of two score years. He died of paralysis, May 14, 1852.

Jacob Creath, Jr., a nephew of the eloquent pioneer preacher of the same name, was a Baptist minister within the bounds of Elkhorn Association, several years. He had a fair

English education, with some knowledge of the Greek and Latin languages. He commenced preaching quite young, and gave promise of usefulness. After preaching a year or two, during which time he served South Elkhorn church, he left the State, in 1826. In the Fall of 1828, he returned to Kentucky, having fully imbibed the sentiments of Alexander Campbell. He gave his membership to the church at Versailles, and commenced preaching one Sunday in the month at Clear Creek church, George Blackburn being the regular pastor. This arrangement resulted in a division of the church. In 1830, Mr. Creath, with the aid of his uncle, constituted a church of the faction he had led off, and then served it as pastor. About the same time, South Benson church divided on the subject of Campbellism. The Campbellite faction was formally constituted a church, and called Mr. Creath to its pastoral care. By this time, he had become the leading champion of "the Reformation," in that part of the State. He "was distinguished," says John A. Williams, in his Life of John Smith, "for the boldness and severity of his character." He was exceedingly active, and traveled extensively among the churches, proclaiming the doctrines of Mr. Campbell. Meanwhile, early in 1830, he became co-editor of the *Christian Examiner*, a Campbellite paper, conducted by a Mr. Norwood, at Lexington, and, in connection with the same gentleman, established a quarterly magazine, styled the *Budget*, also published at Lexington. The latter periodical was made the vehicle of the most bitter, personal invective, against such Baptist preachers as opposed Mr. Campbell's innovations. It is probable that no other man in the State stirred up so much bitterness and strife among Christians, during that stormy period, as did Jacob Creath, Jr.

At the beginning of the eventful year 1830, memorable in the religious history of Kentucky, the three leading champions of Campbellism, in the central part of the State, Jacob Creath, Jr., Jacob Creath, Sr., and Josephus Hewett, were members of the Baptist church at Versailles. But as it was anticipated that Elkhorn Association would take some action in regard to the prevailing heresy, in the churches of which it was composed, these shrewd leaders of the budding "Reformation" deemed it prudent to represent a larger constituency in that body. Accordingly Jacob Creath, Jr., and Josephus Hewett obtained letters of dis-

mission, and the former united with Providence church, while the latter joined South Elkhorn. Jacob Creath, Sr. remained at Versailles. Each of these three churches sent ten messengers to the Association, at its meeting in the fall, contrary to an express ordinance of that body, enacted the year previous, allowing only three messengers from each church. The Association refused seats to the supernumerary messengers. On conviction of heresy and disorder, the churches at Versailles and Providence were dropped from the fraternity. That at South Elkhorn was laid under censure, for the present, and dropped the next year. This resulted in a general separation of the Campbellites from the Baptist churches, and the former became a distinct sect. Jacob Creath, Jr., became one of the leaders of the new denomination. After preaching several years among his brethren in Kentucky, he moved to Missouri, where he established a periodical, styled the *Christian Pioneer*, which he conducted for many years. Though at a good old age, he was still living, when last heard from.

Josephus Hewett was raised up to the ministry, in the church at Versailles. He was ordained about the year 1825. His education was neglected in his childhood; but having a sprightly mind and a commendable ambition, he acquired a fair English education after he attained his majority. He was a young preacher of good abilities; but being intimately associated with both the Creaths, who early adopted the religious system of Alexander Campbell, he also fell into that heresy. In company with the Creaths, he was active in dividing churches, and in constituting churches of factious minorities. In 1830, in accordance with the plan referred to in the sketch of Jacob Creath, Jr., he took a letter of dismission from Versailles church, and united with South Elkhorn. In the fall of that year, South Elkhorn church was laid under censure "for having departed from the faith and constitution of the Association, and for having disregarded her rule, relative to an equal apportionment of representation in this body." The following year that church was dropped from Elkhorn Association. From this time Mr. Hewett was identified with the Campbellites, among whom he was an active preacher.

Younger R. Pitts was born in 1812, and raised in Kentucky. He united with Great Crossing church, in Scott county,

then under the pastoral care of Silas M. Noel, in 1833. He was licensed to exercise his gift, in July, 1836, and was ordained at Great Crossing, by R. T. Dillard, B. F. Kenney, W. G. Craig, J. D. Black, Howard Malcom and J. M. Frost, November 17, 1841. He was immediately called to the care of the church in which he had been ordained, and served in that capacity four years, when he resigned. What churches he served afterwards does not appear. He acted as missionary within the bounds of Elkhorn Association for a short time. About 1860, he moved to Howard county, Missouri. Here he took a more active part in religious affairs than he had done in Kentucky, where he had unduly hampered himself with the affairs of this life. He took an especial interest in the educational institutions of the Baptists in his adopted State. As agent, he raised near $10,000 for Mt. Pleasant College. He was several years a member of the Board of Trustees of William Jewell College, and had accepted an agency to raise money for the completion of the endowment of that institution, when he was called away from his earthly labors, while attending the General Association of Missouri Baptists at Clinton, in 1871.

William G. Craig was a son of William Craig, and a grandson of Toliver Craig, a brother of the famous Lewis and Elijah Craig, and was born in Scott county, Kentucky, October 10, 1803. When about three years old, he was so disabled in one of his legs by a severe illness, that he walked on crutches the remainder of his days. He was educated at Rittenhouse Academy, in Georgetown, with a view to the practice of law. While pursuing his literary studies he read the writings of Tom Paine and Voltaire, and became for a time a confirmed infidel. But the power of God overturned what he deemed his impregnable fortress. During a most wonderful revival at Great Crossing, under the ministry of Silas M. Noel and Ryland T. Dillard, during which 359 were baptized into the fellowship of that church within one year; Mr. Craig yielded to the power of the Spirit and was baptized by Mr. Noel, April 20, 1828. He abandoned his former purpose to practice law and gratefully gave himself to the service of that God who had "snatched him as a brand from the burning." He was licensed to exercise his gift in July, 1836, and ordained by J. D. Black and John Lucas, in 1840. He was immediately invited to preach, one Sunday in the month, at

Great Crossing church, of which he was a member. This he did for about five years, giving the remainder of his time to neighboring churches. He afterwards moved his membership to Buck Run church in Franklin county. At that church, and others in the vicinity, he continued to labor in the gospel till the Lord took him home on the 8th day of September, 1853.

William G. Craig was not a great man, in the ordinary meaning of that term. His mind was sprightly and well cultivated, and his gifts, though scarcely above mediocrity, were used with a zeal and dilligence that made them effective in the accomplishing of much good. His death was peculiarly triumphant. On the third day of his last brief illness he spoke to his family and some friends that were near his death bed to the following effect: "I have come to the conclusion that the Mighty Architect of this machine (his body) intended it to run only fifty years; and as that time has nearly expired, it cannot be wound up again. *It must stop.* It has run after a fashion—halting, defective, irregular—many times during a half century; but now *it must stop.* But glory to God in the highest for the implantation of the blessed hope, that it is going to that brighter world, to partake of that higher nature. When in the presence of God and the Lamb *it will run on forever and ever.* My beloved wife, the companion of all my joys and sorrows, baptized together with me in the beautiful Elkhorn—my dear boy—my aged and afflicted mother—all, all must be left. But, oh! delightful thought, left only for a few brief moments to be reunited forever around the throne of God." Referring to an absent friend, a few moments before he expired, he said: "Tell him all is right. I am going home. All is well; I am not afraid to die."

George C. Sedwick was a native of Virginia, from whence he moved to Zanesville, Ohio. Here he conducted a religious periodical, styled the *Baptist Miscellany* as early as 1829. Where, or at what time, he was set apart to the gospel ministy is not known. After preaching some years in Ohio he moved to Frankfort, Kentucky in 1837. He represented the Frankfort church in the convention that formed the General Association at Louisville in October of the same year, and was an active member of that body during his stay in the State. In 1840 he took charge of the Baptist church at Paris in Bourbon county. In 1843 he moved to Georgetown, where he remained a brief

period and then moved back to Zanesville, Ohio. Here he spent the remainder of his days. He was a good preacher, and was active in the benevolent enterprises of the denomination. His son, W. S. Sedwick, was a well known Sunday school missionary, in Kentucky about the close of the late civil war.

Napoleon B. Waller, son of Elder Edmund Waller, and brother of the distinguished John L. Waller, was born in Jessamine county, Kentucky, March 24, 1826. He was educated at Georgetown College, with a view to the ministry, having professed religion and united with the Mt. Pleasant church, in his native county, in early youth, of which church his father was pastor. He was licensed to preach about 1849, and soon gave evidence of extraordinary talents. But God chose not to use him long in his vineyard below. He had recently finished his education, when the church at Owensboro invited him to visit them, with a view of becoming their pastor. He was on his way to that point, when, on arriving at Nicholasville, he found his brother ill, and deemed it duty to remain with him. Within a few days he was attacked with cholera. He died within a few hours after he was taken, August 1, 1855.

Thomas Henderson was long a minister among the churches of Elkhorn Association, and appears to have been a man of good standing and fair preaching talent. It is regretted that materials for a more extended sketch of his life have not been obtained. He was a preacher in Great Crossing church, occupying the pulpit on the third Sunday in each month, while James Suggett preached on the first, not long after 1812. This position he continued to fill till 1827. In 1829 he went into the constitution of Pleasant Green church in Scott county. About this time, he had an epistolary correspondence with John Smith, commonly known as Raccoon John Smith, touching the tenets of Alexander Campbell. Pleasant Green church seems to have been dissolved after a few years. After this, Mr. Henderson was a minister in Center Ridge church, in Grant county, as late as 1842.

James Chambers moved from North Carolina to Jessamine county, Kentucky, about 1804. He was called to the care of Clover Bottom church, to which he ministered not more than two or three years. After this he returned to his native State, to take charge of a church which had invited him to its pastoral care. His children all being in Kentucky, he returned to this

State, after two or three years. About 1818, he moved to Indiana, where he died at a great age. He is said to have been a good preacher, and a man of high respectability.

THOMAS SUITER was a good old brother, who was many years a member of Big Spring church in Woodford county. He was ordained to the ministry, about 1834, and was a preacher in that church as late as 1844.

JOHN W. KENNEY was a young man of fine talent, and was much beloved for his sincere piety. He united with the church in Paris, Bourbon county, in 1840, and was licensed to preach in April, of the following year. He was ordained in December, 1842. The following February, he was called to the care of the church in Paris, to which he ministered till the Lord bade him cease from his labors. He died June 6, 1852.

CADWALLADER LEWIS, LL. D. was the son of John Lewis, an eminent educator, and was born in Spottsylvania county, Va., November 5, 1811. He was raised by Presbyterian parents, and educated by his father, who conducted a classical school at Llangolen, Va., many years. In 1830, he entered the University of Virginia, where he finished his course in ancient and modern languages and mathematics. He came to Kentucky in 1831, and taught a select school at Covington. In the spring of the following year, he took charge of the preparatory department of Georgetown College, then under the presidency of Joel S. Bacon. In 1844, he commenced the study of medicine; but his health failing, he went on a farm near the Forks of Elkhorn, in Franklin county, which he occupied the remainder of his life. During the same year that he moved on the farm, he made a profession of religion, and was baptized by B. F. Kenney, into the fellowship of Buck Run Baptist church. Very soon afterwards he was licensed to preach, and was ordained by Abner Goodell, James E. Duval, B. F. Kenney, Y. R. Pitts, and F. H. Hodges, in September, 1846. The succeeding spring he was called to the care of the church at Frankfort. He refused to leave his farm, but agreed to serve them till they could procure a pastor. He preached to them till the following October, when the church secured the services of James W. Goodman. In 1848, he succeeded Wm. F. Broadus as pastor of Versailles church, and John L. Waller, as pastor of Glens Creek, both in Woodford county. He preached to each of these

churches, two Sundays a month, till 1858, when he gave up one Sunday at Glens Creek, in order to supply Providence, a church recently constituted near his home. The last named church, he served until his death. He served the other two till the 25th of December, 1865, when his right thigh was broken, near the hip-joint, by a fall of his horse, on ice, as he was going to Versailles to preach. This injury compelled him to give up pastoral labor. As soon as he was able to walk on crutches, he was elected Professor of Theology, in Georgetown College. He filled this position four years. Having sufficiently recovered from his injuries to be able to travel, he resigned his professorship, and accepted a call to the pastorate of Great Crossing church, in connection with that of Providence, which he had not relinquished. At the end of three years he was called from Great Crossing to succeed L. B. Woolfolk as pastor of Mt. Vernon church, in Woodford county, where he continued to minister till his labors on earth ceased. He died suddenly, of heart disease, at the house of a friend, near Mt. Vernon, where he expected to preach the next day, on the 22d of April, 1882. He had with him notes of the sermon he expected to preach, on the text: *The last enemy that shall be destroyed is death*, 1 Cor. 15, 26.

Dr. Lewis was a model preacher, of the highest order. He was a finished scholar, a close student, and a superior logician. As an elegant, forcible and instructive speaker, he had few superiors. The eloquent preacher and barrister, John Bryce, regarded him the first orator in the Kentucky pulpit. He was a model pastor, as well as preacher. His health was feeble during his entire ministry. He wrote comparatively little for the press, but enough to prove himself one of the ablest critics and logicians in the State.

Lyman W. Seely, D. D. was born in Scott county, Ky., November 21, 1814, but was raised in Lexington. He was educated at Transylvania University, and afterwards taught in the preparatory department of that institution. In 1834, he made a profession of religion, and was baptized by James Fishback, for the church of Christ on Mill Street, in Lexington. He was licensed to preach soon after his union with the church; but was not ordained for several years, on account of his being compelled to teach school to aid in supporting a widowed mother. He, however, preached as opportunity was afforded. In 1840,

he was elected professor of Latin in Georgetown college, but resigned the following year. In 1842, he was ordained to the pastorate of Mt. Vernon church, where he ministered ten years. In 1852, he moved to Maysville, where he taught a classical school, about three years. During this period, he was pastor of the churches at Washington, Lewisburg and Flemingsburg, in Kentucky, and Aberdeen, in Ohio. In 1855, he accepted a call to High Street church in Baltimore, Md. While serving this church, he was one of the four learned editors of the *Christian Review*. In 1857, he took charge of the second church in Richmond, Va., which he served seven years. After this he filled the chair of English in Hollin's Institute, about two years, preaching to a neighboring church, meanwhile. Afterwards he was pastor of a church, a short time, in Fincastle county, Va. In 1867, he returned to Kentucky, after which he was pastor at different times, at Cane Run, in Fayette county, and Frankfort and Buck Run, in Franklin county. He was Private Secretary to Governor Leslie in 1873. In 1878, he became so nearly blind as to be unable to read. This, together with other bodily afflictions, has rendered him unable to engage in active labor, since that time.*

Dr. Seely is a man of profound learning and extensive reading. He is classed among the most critical Greek scholars in the country.

William M. Pratt, D.D., now one of the oldest active ministers in Elkhorn Association, was born in Madison county, N. Y., January 13, 1817. He finished his education at what is now Madison University, taking a course of four years in the collegiate, and two years in the theological department, graduating in 1839. He was married the day after he graduated, and within two weeks started to his field of labor at Crawfordsville, Ind. Here he conducted a female school about a year, preaching as he could make opportunity. After this he spent about four years in preaching and building up churches, in what was then a comparatively new country. In 1845, he moved from Indiana to Kentucky, and accepted a call to the First Baptist church in Lexington. He labored as pastor of this church, seventeen years, resigning in 1862. After this, he moved to Louisville, and, in addition to discharging the duties of Corre-

*He has recently gone to his final reward.

sponding Secretary of the General Association, supplied the pulpit of Bank Street church, in New Albany, and, afterwards, at different times, those of Broadway and Walnut street churches in Louisville. In 1871, he took charge of the church in Shelbyville, where he ministered several years. Subsequently, he moved to Lexington, where he now resides. He is still (1885) actively engaged in the ministry.

Dr. Pratt is not only an excellent preacher and pastor, but he is also a superior business man. He has been a prominent actor in the benevolent enterprises of the Kentucky Baptists, and has rendered invaluable service to the denomination, in the various capacities, in which he has served it.

Richard M. Dudley, D.D., a great grandson of the famous old pioneer preacher, Ambrose Dudley, was born in Madison county, Ky., September 1, 1838. He entered Georgetown college in 1856 with a view to educating himself for the bar. In the spring of 1857 he professed religion, and was baptized by A. W. LaRue, then pastor of the Georgetown church. During his college course he became impressed that it was his duty to preach the gospel. As soon as this impression deepened into a conviction, he abandoned his purpose to study law. He continued his studies at the college, but now, with a view to the gospel ministry. He graduated in 1860, and, in the spring of 1861 accepted a call to the East Baptist church in Louisville. He ministered to this church about four years, when he resigned on account of a diseased throat. In 1865, he became editor of the Western Recorder, and conducted that journal with satisfaction to the public about six years. In 1871, he accepted a call to Davids Fork church, in Fayette county. In 1872, he accepted a professorship in Georgetown college, still retaining the pastorate of Davids Fork church till 1873. At this date he accepted a call to Stamping Ground church, in Scott county. In 1877, he resigned his position in the college, that he might give himself wholly to the work of the ministry. In 1878, he succeeded Henry McDonald, as pastor of the church at Georgetown. The following year, he was elected chairman of the Faculty of Georgetown college, and, on the 9th of June, 1880, was elected president of that institution. The latter position he has filled with much satisfaction to the denomination and the general public to the present time (1885). "If I should make

any comment at all upon my life," said he to the author, "it would be this: I have been honored by my brethern far beyond my deserts, and with each additional honor, I have been more and more painfully conscious of my unworthiness." The author takes pleasure in adding that his life long friend, Dr. Dudley, has filled well every position with which he has been intrusted.

George Varden, D.D. Ph. D. L.L. D., was born in Norfolk county, England, December 9, 1830. He was raised up in the church of England, but while attending an academy, he experienced a change of heart, and was baptized by John Williams, into the fellowship of a Baptist church. He had received a good primary education, and was licensed to preach at the age of eighteen years. Soon after this, he came to the United States. After traveling two years, he entered Georgetown college, where he graduated in 1858. He immediately took charge of the church at Paris, in Bourbon county, where he still resides He has been pastor at different periods of the churches at Colemansville, Mayslick, Falmouth, Florence and Indian Creek. Dr. Varden has devoted himself enthusiastically to study, and is one of the leading scholars of the country. He has written extensively for the leading periodicals of the country, and is well known in Europe, as well as in the land of his adoption, as a scholarly author.

Thomas C. Stackhouse is of French extraction, and was born in Louisiana, July 2, 1840. Losing his parents, he came to Kentucky at the age of fifteen. He was educated at Georgetown college, where he graduated in 1858. He professed religion while attending college, and was baptized into the fellowship of Georgetown church, by A. W. LaRue, in March, 1857. He was licensed to preach at Stanford, while studying theology under A. W. LaRue, March 10, 1860. He entered the theological department of Georgetown college, the following fall, and was ordained to the ministry at Mt. Gilead church, in Green county, in August, 1863, by Henry McDonald and John James. He was pastor of the churches at Mt. Gilead and Greensburg, in Green county, and Columbia, in Adair, a number of years. He took charge of the First Baptist church in Owensboro, about 1876. After preaching here several years he moved to Fayette county. He declined a call to the First Baptist church in Lexington on account of that church's tolerating its members in sell-

ing whisky. He afterwards took charge of the churches at David's Fork, in Fayette county, and Winchester, in Clark county, preaching two Sundays in the month to each, which position he is still occupying (1885). Mr. Stackhouse is a fine pulpit orator, and is held in high esteem by his people.

Lansing Burrows, D.D., a son of the distinguished John L. Burrows, D.D., was born in Philadelphia, Pa., April 10, 1843. He was taken by his parents to Richmond. Va., where he was brought up, and received his early education. He professed religion in the spring of 1858, and was baptized into the fellowship of the First Baptist church in Richmond. He entered the Sophomore class in Wake Forest college, N. C., and finished his collegiate course in 1862. After leaving college he engaged in journalism for a time. He then came to Kentucky, and taught in a seminary at Stanford. While thus engaged, he yielded to a long felt impression to preach the gospel. He was licensed to exercise his gift, by the church at Stanford, November 10, 1866, and was ordained to the work of the ministry, July 7, 1867. After serving the church at Stanford one year, he was called to the church at Lexington, Mo., where he ministered two years. He was called to the church at Bordentown, N. J., which he served from 1870 to 1876. From the latter date, till 1879, he served the North church at Newark, N. J. From thence he came to Kentucky, and took charge of the First Baptist church in Lexington, where he ministered much to the satisfaction of his charge till 1883, when he was called to Augusta, Ga., where he still remains.

John L. Smith has been a prominent preacher in South District and Elkhorn associations more than a quarter of a century. He was born in Garrard county, Ky., May 18, 1821. In his infancy he lost his father, and his mother was left a widow with six children and very limited possessions. Under these circumstances his early opportunities for acquiring education were very poor. But having a good native intellect, and being ambitious to learn he used his few opportunities to good advantage. He made a profession of religion and united with Forks of Dix River church, being baptized by John S. Higgins in 1839. Not long after he united with the church he was ordained to the deaconship. After serving in this capacity a short time, he was licensed to preach. Keenly feeling the need of an edu-

cation, he moved to Danville in 1845, where, notwithstanding he was a married man, he attended school and college six years. After finishing a theological course at the Danville Presbyterian Seminary, he was ordained to the ministry, in 1853. About this time he was brought into intimate relationship with that godly minister, A. W. LaRue, to whom, and to the example of a very pious mother, he acknowledges great indebtedness. Soon after his ordination, he was invited to the pastoral care of Shawnee Run church. This call he declined; but agreed to supply the church temporarily. In 1855, he was called to Nicholasville and Mt. Pleasant churches, in Jessamine county. The latter he served about six years. Besides these, he has been pastor, at different periods, of the churches at Mt. Vernon, Hillsboro and Clear Creek, in Woodford county; South Elkhorn and Athens, in Fayette; Winchester and Mt. Olive, in Clark, and New Providence, in Boyle. The last named he has served many years, and is still its highly esteemed pastor*. His labors have been blessed of the Lord; so that he has baptized over 1,090 persons. He was also instrumental in gathering the churches at West Point, in Boyle county, and South Elkhorn, in Fayette. His health has been declining for some years past, but he is still engaged with what strength remains to him, in the Master's service.

SALEM ASSOCIATION.

This was the second association organized in the Mississipp. Valley, and embraced the first two churches planted on the soil of Kentucky. What is known of the early settlement of Baptists in this region, has been related in the early part of this work. As was remarked of Elkhorn, some things already narrated, will be repeated here, in order to make the narrative somewhat connected. The following is a literal copy of the record of the constitution of this ancient fraternity, made by the clerk, and transcribed by Spencer Clack, in his history of Salem Association:

"On Saturday, the twenty-ninth day of October, seventeen

*He has recently resigned.

hundred and eighty-five, four Regular Baptist churches met at Cox's Creek, Nelson county, Ky., by their delegates, in order to form an association, and after a suitable sermon on the occasion, preached by our brother Joseph Barnett, from the first chapter of John and 17th verse, proceeded to business. Brother Joseph Barnett being chosen moderator, and brother Andrew Paul, clerk.

"I. Letters from four churches were read, viz.: Severn's Valley, constituted June eighteenth, seventeen hundred and eigthty-one. Number of members, thirty-seven. No pastor. Cedar Creek, constituted July fourth, seventeen hundred and eighty-one. Members, forty-one. Joseph Barnett, pastor. Bear Grass, constituted January, seventeen hundred and eighty-four. Members, nineteen. John Whitacre, pastor. Cox's Creek, constituted April, seventeen hundred and eighty-five. Members, twenty-six.

"II. The right of churches to associate, the nature, character and authority of an association opened by brother Barnett.

"III. The constitution, principles and character of the several churches, proposing to associate, minutely inquired into, both in regard of doctrine and discipline, and left under consideration till Monday morning. *Adjourned till Monday morning.*

"Met according to adjournment.

"IV. The report of the several delegates being read and attended to. *Resolved*, That the churches have adopted 'the *Philadelphia Confession of Faith*, and Treatise of Discipline,' hereto annexed, and hold ourselves in full fellowship with the Philadelphia, Ketocton and Monongalia associations, and proper measures endeavored to obtain assistance from, and correspondence with the same."

It is probable that they had not heard of the constitution of the Elkhorn Association, which had occurred on the first day of the same month; as a broad wilderness, traversed by bloodthirsty savages, intervened.

We cannot but observe the respect they manifested toward the churches, constantly exalting them above the association; nor do we fail to perceive their great care that the churches associating, should be sound in faith and discipline. Elkhorn had made some exceptions to the Philadelphia Confession of Faith, but Salem adopted it entire.

After the constitution, the association considered several items, the 9th of which embraced the following: "*Resolved*, That no queries be received in this association, but such as have been debated in the *churches*, and come inserted at the bottom of their *letter*." They also "*Resolved*, That two days of fasting and prayer be held *yearly*, one on the fourth Saturday in March, the other on the fourth Saturday in November, to be a day of fasting and thanksgiving."

The Second Session was held at Cedar Creek, Nelson county, September 30, 1786. No reference is made to Elkhorn Association. It was "*Resolved*, That the yearly meeting be held at Nolin [an arm of Severns Valley], and that all the preachers in the association attend."

The Third Session was held at Cox's Creek, Nelson county, October 6, 1787. A letter of correspondence was received from Elkhorn Association, by the hands of John Tanner, Augustine Eastin and Marias Hansbrough. Rules for the government of the Association were adopted. These rules did not differ essentially from those now in general use, except the 10th and 22nd, which read as follows:

"10. In order to keep up union and communion among the churches that compose our body, we are to observe the same rules of discipline, as the members of an individual church do in cases of grievances amongst her members. If one church is grieved with another, she is to send one or two select members to inform her and gain her, and if they fail to gain her, she shall call on one or two sister churches, in our body, for helps, who are to send one or two select members with her, to gain the church, causing grief, and if they fail to gain her, they are to cite her to the next association, to answer the complaint which is to be laid before the association, and they are to attend to it, before they enter on the business of the arrangement; and if they cannot gain her, the association is to drop her from the union: For the churches that compose our body stand, as touching fellowship, related to each other, in the same point of light as the members of an individual church to each other.

"21. Corresponding messengers from other associations have a right to deliver their sentiment on any subject, and to vote as members of our body."

Some of the 29 rules from which the above are extracted,

were adopted in 1787; the remainder were added in 1807. It is not usual at the present time, to concede that the churches composing an association, sustain the same relation to each other, as do the individual members of a church. Yet, if an association is to make any attempt to maintain fellowship, and exercise discipline among the churches, of which it is composed, it is difficult to see wherein the fathers erred, in laying down this rule. The rule permitting corresponding members to vote, was not generally adopted, by the early associations.

The Fourth Session convened at Cox's Creek, October 4, 1788, Brashears Creek, afterwards called Clear Creek, and located near the present site of Shelbyville, and Rolling Fork church, were received into the union. The association now numbered 6 churches and 188 members.

The Fifth Session met at Cox's Creek, October 3, 1789. The venerable John Gano, from Elkhorn, preached the introductory sermon, from Acts 15:6. Query: from Rolling Fork. "Is it lawful for a member of Christ's church to keep his fellow creature in perpetual slavery?" Answer: "The association judge it improper to enter into so important and critical a matter, at present." The association was much agitated on this subject, for a number of years. Two of her preachers, Joshua Carman and Josiah Dodge, became irreconcilable Emancipationists, and finally broke off from the association, and set up an Emancipation church.

During the session under review, the question as to whether the laying on of hands upon newly baptized persons, was necessary to fellowship, was answered in the negative.

Sixth Session, at Cox's Creek, Oct. 2, 1790. The introductory sermon was preached by Augustine Eastin. Hardins Creek and White Oak Run churches were received. A revival had prevailed during the preceding year, and 112 baptisms were reported. It was decided that the proper time to give the right hand of fellowship was after baptism. The question as to whether giving the hand of fellowship before baptism, would be a breach of fellowship, was referred to the next association, and then withdrawn.

Seventh Session, at Cox's Creek, Sept. 30, 1791. Simpsons Creek church (now Bloomfield) was received. The churches of the association aggregated 432 members. It was *Resolved*, that

James Garrard (afterwards Governor of Kentucky, eight years), Wm. Wood, Wm. Taylor and Baldwin Clifton, comply with the request of Severns Valley church, with respect to the ministerial qualifications of Josiah Dodge. The examination being satisfactory, he was ordained. In answer to a request from Elkhorn Association, that this association aid them in revising the Confession of Faith, they desired time to consider, and to have the approbation of the churches.

Eighth Session, at Cedar Creek, 1792. The church at Chenowiths Run (now Cedar Creek, in Jefferson county) received. John Taylor and John Price were messengers from Elkhorn. The association decides that the 26th Article of the Confession of Faith, does not prohibit Christians from marrying unconverted persons, but only forbids their marrying persons of profane and debauched lives, or of heretical principles. The name of Lick Creek church appears on the minutes this year, for the first time.

Ninth Session. (place of meeting unknown) 1793. Drennins Lick Creek church (now Mt. Moriah), in Nelson County, and Mill Creek, in Jefferson county, received. The subject of slavery continues to agitate the churches.

Tenth Session, 1794. Buck Creek, afterwards called Buck & Elk, and now known as Elk Creek, and Mill Creek in Nelson county, received.

1795. Query: Has the association a right to appoint quarterly meetings? Answer. Yes. Mill Creek, Jefferson county, inquires if it is right for professing heads of families to raise up their servants without teaching them to read the word of God, and giving them sufficient food, raiment and lodging. The association thought it improper to interpose in domestic concerns. The same church inquires if a black slave has a right to a seat in the association. The answer was: Yes, provided he be sent as a messenger from a church. Each of the two parties in Lick Creek church sent a letter to the association, claiming to be the legitimate organization. Both parties were rejected, till they should reconcile their difficulties. This, it is believed, was the first case of the kind that occurred in Kentucky. The precedent here set, has generally been followed. A reconciliation was effected, before the next meeting of the association.

1796. Rolling Fork church, except three members, had withdrawn from the association, on account of its tolerating slav-

ery. The church at Mill Creek, Jefferson county, had also withdrawn for the same reason.

1797. At Cox's Creek three new churches were received; Beech Creek, Shelby county; Harrods Creek, now in Oldham county, and Long Run, Jefferson county. The association advises the churches to discountenance, Reuben Smith, from either preaching or administering the ordinances among them, unless he unite himself with some church. This Elder Smith had been a member of a small church called Strodes Creek in Clark county. That church had been dissolved. He had moved to what is now Spencer county, and had failed to unite with any church. He afterwards joined Elk Creek church and became its pastor.

1798. The association met at Buck & Elk (now Elk Creek.) Two new churches were received: Salt River, in what is now Anderson county, and Ridge church, whose locality is now unknown.

1799. The association met at Brashears Creek. Three new churches were received: Plum Creek, afterwards called Plum and Buck, and now known as Buck Creek, in Shelby county; Tick Creek (now Bethel), in Shelby county, and Fourteen Mile Creek (now Charleston), in Knox county, Indiana. The churches are advised to be extremely cautious in the restoration of excommunicated ministers, to their former standing.

1800. The association met at Simpson's Creek. Two new churches were received: Six Mile (now Christiansburg), in Shelby county, and Eighteen Mile Creek, in what is now Oldham county. The church at Port William (now Carrollton), at the mouth of Kentucky River, applied for admission, but was rejected. This church resulted from a union meeting of Baptists and Methodists, and probably adopted a hybrid confession of faith. It, however, so changed its articles of belief as to be admitted into Elkhorn Association, the next year. It is now located at Ghent, in Carroll county.

At the meeting under review, the association advises the churches to dismiss, in the way they were received, members who hold the doctrine of Hell Redemption. The churches are also advised to introduce no persons into the ministry, except such as give evidence of true piety and promising gifts; that every rational and proper means be used for the improvement of such gifts, and that, in bringing them to ordination, the church

should, in every case, have the assistance of at least two, but rather three ministers, esteemed for piety and abilities.

1801. The association met at Long Run meeting house, in Jefferson county. This was the first associational year of the great revival. Seventeen old churches and seven new ones met by their messengers. The following were the churches received at this meeting: Corn Creek in what is now Trimble county, Little Mount, in what is now Spencer county; Sulphur Fork, Floyd's Fork (since dissolved) and Rock Lick, in Henry county; Burks Branch in Shelby county, and Cane and Back Run (then in Jefferson, but now King's church, in Bullitt county). Rock Lick church, afterwards united with North Six Mile, and formed Mt. Pleasant church, in Henry county. Previous to this date, the minutes and circulars were written, one copy for each church, but, at this meeting it was agreed for the future to have them printed. How greatly have printing establishments been multiplied in Kentucky in eighty-five years.

The churches are advised to be extremely cautious about receiving members who have divorced their wives, or husbands, and married again, while their former companions were still living; and not to receive such without the assistance of one or more churches. Query, from Corn Creek: "Is a Christian to take all manner of abuse from a ruffian, without making resistance?" Answer: "Yes, so far as the abuse amounts to language only." It was agreed to correspond with Green River Association. The duty of deacons is defined: "To take care of temporal concerns of the church." The question as to whether it is consistent with good order for a minister to hear experiences and baptize, within the bounds of a church, without its consent, was postponed, and subsequently answered in the negative.

1802. Met at Cox's Creek. The following churches were received: Salem, Hites Run, Rock Creek, Lick Branch (now Lagrange, in Oldham county), and Rolling Fork, which had seceded from the association, in 1796. "Query from Hardin's Creek: Is it advisable to receive the evidence of credible persons in the world, against a member who might publicly transgress, and yet deny it? Answer: All things considered, we think it not advisable." This bad advice was reconsidered, and reversed, the next year. At this meeting, a correspondence

with South District, Tates Creek and Cumberland associations, was agreed to. It was agreed that "an association is only an advisory council."

The association had now been in existence seventeen years. Its growth during the first fifteen years, was very slow indeed. It was constituted of four churches, aggregating 123 members. In 1800 it numbered seventeen small churches, the aggregate membership of which, though not definitely known, is supposed to have been about five hundred. During the next two years its increase was so great, that, in 1802 it numbered 34 churches and about 2,500 members. It embraced in its territory nearly all the region of country, lying between the Ohio and Green rivers, west of the mouth of the Kentucky river. At the last named date, it was agreed to divide its territory, and Salt river was fixed upon as the dividing line. All the churches north of that stream were to form a new association, to be called Long Run. This reduced the mother fraternity to 11 churches, aggregating, in 1803, 792 members. After this date, it enjoyed a good degree of prosperity. The country began to be settled more rapidly, and, what was still more important to the prosperity of the churches, the long continued agitation of the slavery question had measurably ceased. The principle growth of the association, heretofore, had been in the direction of its Northern border. But now the country, to the south and west, began to fill up, and the new churches planted, were principally in those directions. The churches represented in the association, in 1803, were Cedar Creek, Cox's Creek, Simpson's Creek, Mill Creek, Wilson's Creek and Rolling Fork, all in Nelson county; Hardin's Creek, in Washington; Hites Run in Breckenridge; Rock Creek, in Grayson, and Cedar Creek (since dissolved), in Bullitt.

The following churches were received into the association at the dates indicated, between the year 1803 and the second division of the body, in 1817: In 1803, Severns Valley, (which had left the association, on account of its tolerating slavery, and joined Green River Association), and Nolin in Hardin county; in 1804, Bacon Creek, in Hart county, and Beaver Dam Creek, in Edmonson; in 1806, Bethel and Mill Creek, in Hardin; in 1807, Short Creek, believed to be in Grayson; in 1808, Union, in Hardin; in 1809, Goshen, in Breckenridge; in 1811, Salem,

in Harrison, Ind., and Little Union, in Spencer; in 1821, Pleasant Run and Caney Creek, in Grayson, and Buck and Indian Creek, Ind.; in 1813, Rough Creek and Otter Creek, in Hardin; Rough Creek, in Ohio; Concord, in Grayson, and New Hope and Pisgah, in Breckenridge; in 1814, Mt. Pleasant, in Ohio, and Salem, at Bardstown, in Nelson; in 1816, Walnut Grove, in Breckenrigde, and Panther Creek, in Daviess, and, in 1817, Mt. Zion, in Hardin.

In 1803, several queries came before the association, one of which was on the subject of communing with other than Baptist societies, which was decided to be out of gospel order. It was also decided that the recent union with the Separate Baptists did not change any of the rules of order of either party. South District Association having been violently rent asunder during this year, it was agreed to continue correspondence with that party which adhered to the principles of the general union.

In 1804, correspondence was opened with Russells Creek Association. The churches were advised not to encourage strange preachers, unless they came well recommended, and maintained a good character. In answer to a query concerning feet washing, the association advises each church to act in accordance with its own conviction.

In 1805, the churches are cautioned not to allow William Downs to preach among them, he having been excluded from Rolling Fork church.

In 1808, it was averred not to be disorderly for a woman to marry the husband of her deceased sister.

In 1810, in consequence of the existence of a disorderly sect, calling themselves Baptists, the churches were advised "to give an expression of their faith and order, in letters of dismission, and require the same from persons desiring admission." The sect here referred to, was a faction which had broken off from South District Association in 1803, and assumed the name of Separate Baptists. They held in fellowship, at least one prominent preacher (John Baily), who taught the doctrine of Hell Redemption.

In 1811, the association advised that in ordaining a minister, the church should be unanimous, and have the concurrence of at least two ordained preachers.

In 1812, a correspondence was agreed to with Silver Creek

Association, in Indiana. The following query from Cedar Creek was discussed and answered: "Is it agreeable to the gospel mission, for the ministers thereof to publish and preach funeral sermons? If it is, we wish to know the scripture that authorizes it. Answer: We believe it is not, and we know of no scripture which authorizes it." Also the following query from Little Union: "Doubts have arisen in our Baptist society, whether persons baptized (immersed) by a Baptist preacher, not ordained, should be rebaptized before they are received into our churches? Answer: We believe each church is the most proper tribunal to determine the qualifications of her members, and that baptism is not rightly administered by any one except a regularly ordained minister." It was decided that to partake of the love feast with the Methodists, was a transgression of Baptist rules, and should require of the transgressor a public acknowledgement.

In 1814, it was advised that churches holding members who deny the personality and deity of the Holy Ghost, should be dealt with.

In 1815, a circular letter from the Baptist Board of Foreign Missions was received, at the hand of their agent, Luther Rice, who was invited to a seat in the association. It was decided that a person who relates his experience to a church, [and is approved for baptism] is not under its watch care, until he is baptized. The association recommend to the churches to take such measures as they may think proper, for the education of candidates for the ministry. Judge Davage's pamphlet referred to in the history of Elkhorn Association, was condemned as heretical.

In 1817, James E. Welsh, a missionary to the West, was invited to a seat in the association.

At this date, the association numbered 31 churches, aggregating 1,809 members. These churches were scattered over a territory, now embraced in at least fifteen counties. This rendered attendance on the meetings of the association, very inconvenient. It was thought advisable, therefore, to form a new association. Accordingly, the following churches were dismissed for that purpose: Rough Creek, Goshen, Pisgah, Bethel, New Hope, Caney Creek, Concord, Pleasant Run and Gilead, Ind. Mt. Pleasant and Panther Creek, which were not represented in the body, were accorded liberty to join the new association. Elders Walter Stallard, Warren Cash, Martin Utterback and

Shadrach Brown, with Joseph Lewis and George Helm, were appointed to aid in constituting the new fraternity, at Goshen church, in Breckenridge county. The time appointed for this transaction, is not specified, but most likely occurred the same fall.

This division left the association in 1818, 20 churches, aggregating 1,654 members. Between this period and 1840, the following churches were received, at the dates indicated: In 1819, Rudes Creek, in Hardin county and New Hope, in Washington; in 1821, Ohio (now Wolf Creek), in Mead and Chaplin's Fork, in Nelson; in 1823, Rough Creek, in Hardin county; in 1824, Gilead, in Hardin, and Doe Run (soon afterwards dissolved); in 1822, Forks of Otter Creek, in Hardin; in 1829, Mt. Pleasant (now Brandenburg), in Mead; in 1830, Younger's Creek, in Hardin, and Rolling Fork, in Nelson; in 1834, Sinking Creek, in Breckenridge; in 1836, Rock Bridge (an old church), in Washington; in 1838, Middle Creek and Hodgenville, in LaRue, Little Flock, (location unknown), and Mt. Zion, in Hardin; and, in 1839, Westpoint, in Hardin.

In 1818, the association "earnestly recommended the churches to contribute to missionary purposes," and expressed the "opinion that education societies greatly conduce to the promotion of the Redeemer's Kingdom." Correspondence was opened with Goshen Association.

The strictness with which the Baptists adhered to order, in these early days, is illustrated by several items of business, transacted by this association, in 1823. A certain preacher from another sect, had been received into one of the churches, on his former baptism. The question was introduced into the association, as to whether it would be orderly to invite him to preach and administer ordinances, under his alien ordination. The answer was: "It is not disorderly to invite him to preach, if the church of which he is a member has licensed him to preach; but we think it not good order to invite him to administer the ordinances under that ordination." Mt. Zion church, of which Elder James Haycraft was a member, for some reason, now unknown, had withdrawn from the association; whereupon that body adopted the following resolution, in 1824: "That this association consider Mr. James Haycraft a disorderly preacher, who has withdrawn from us in a disorderly way, and

refuses to give up his credentials." Union church expressed a doubt, in 1827, "as to the lawfulness of taking profiles and likenesses, and hanging them up in our houses;" but the association thought this was not "forbidden in the Scriptures."

In 1832, two letters came up, each purporting to be from Green River Association, that body having divided, in consequence of disturbances, gendered by the introduction of Campbellism. Both letters were rejected, and the parties were advised to adjust their difficulties. The advice was acted upon, and the correspondence was resumed the following year.

Salem Association was not disturbed by Campbellism, at so early a date as was Elkhorn. Nor did that heresy prevail to so great an extent in the former, as in the latter. It was, however, introduced in some of the churches, on its northern border by Jacob Creath, jr., and produced a schism at Bloomfield, by which that church lost 57 members, who were excluded, in 1834. Among these was Jarvis P. McKay, an ordained minister. Salem church at Bardstown, and Mill Creek church, five miles east of that village, both under the pastoral care of Samuel Carpenter, were carried away by the dissimulation, insomuch that they were both excluded from the association, in 1834. A small remnant of each, however, adhered to the old faith, and both were acknowledged by the association, as the original churches at those places.

In 1833, the association, in answer to queries from two churches, expressed the opinion that it was not according to good order to receive the baptism, either of "the Reformers" or of "the Christian body." It was also, on motion of that most staunch and valuable church member, Abner King, of Cox's Creek, "*Resolved*, That the churches composing this association, be advised not to open their meeting houses, for preaching, by any person holding the doctrines of A. Campbell, or who call themselves Reformers, or of the 'Christian order,' commonly called 'New Lights.'" This resolution led to an immediate separation of the Campbellites, from the churches composing the association. The loss to the body was comparatively small in numbers. But Samuel Carpenter, one of the two preachers cut off with the Campbellites, was a man of considerable influence and ability. In 1833, the year before the division, the association numbered 26 churches, aggregating 2,343 mem-

bers; in 1835, the year after the division, it numbered 27 churches, aggregating 2,184 members, Sinking Creek church, numbering 29 members, having been added to the association in 1834.

About the time of the Campbellite schism, the leaven of Antimissionism began to work in some of the churches. This was aroused and excited by the association's advising the churches, in 1837, to send messengers to a contemplated meeting, which would convene in Louisville, the 20th of October, of that year, for the purpose of constituting a general association, to succeed the Kentucky Baptist Convention, which had recently been dissolved. The next year an extensive revival prevailed. When the association met in October, 652 baptisms were reported, and six new churches were received. The revival was still in progress. In 1839, the churches reported 438 baptisms, and one new church was received. This precious refreshing from the presence of the Lord, stirred up the hearts of the Christians, and soon called forth the query: What can be done to carry out more effectually the Savior's command—Go ye into all the world and preach the gospel to every creature? This question was not agitated in vain, as we shall see anon. But the revival brought no relenting to the Antimissionaries.

When the association met in 1839, Sinking Creek, Union and Rough Creek churches were not represented. A committee was sent to inquire the cause of their absence. The Antimissionary parties in these churches, having already determined to secede from a Missionary Association which they could no longer fellowship, met, by their messengers, with other similar factions at Otter Creek meeting house, on the 25th of October, of the same year, and organized what they termed "Otter Creek Association of Regular Baptists." This new fraternity met again the following May, when it numbered 13 churches, aggregating 502 members. This was a greater loss to Salem Association than it sustained by the Campbellite schism, at least, so far as numbers were concerned.

When Salem Association met, in 1840, Sinking Creek was dropped from the union, and it was ascertained that Union was reduced to 22 members, while Rough Creek reported only 16. Several others had been reduced by the rending off of small factions. But the revival had far more than compensated for the

loss. The association numbered, this year, 35 churches, aggregating 3,199 members.

At the meeting, in 1840, this association made for the first and only time in its entire history, a slight concession to the Anti-missionaries. The question as to whether this body should represent itself in the General Association appears to have been referred to the churches, the preceding year. The association now took up the subject, and disposed of it as follows: "The reference respecting the General Association—the churches composing our body, think it not expedient for the association to represent herself at this time." It is manifest that this decision did not accord with the real sentiments of the body; for the very next item of business was the passage of the following resolutions:

"1st. That this association appoint one minister, who will be acceptable to the churches, whose duty it shall be to preach to the destitute churches and neighborhoods, so far as shall be in his power, and report to the next association."

"2d. That he be remunerated for his services; and, on all suitable occasions, he shall take up collections for the same. And all the churches which feel disposed to aid in this cause, are requested to send up their contributions to the next association; and that a committee of five be appointed to settle with the minister for his services."

In accordance with these resolutions, Colmore Lovelace was appointed Missionary for the ensuing year, and a committee, consisting of Samuel Haycraft, W. Quinn, T. Miller, R. Richards and C. Pearpoint, was appointed to settle with him for his services. This committee was, in fact, the first Missionary board in Salem Association. This was the same year that Elkhorn Association appointed J. D. Black her first Home Missionary, and appointed a committee of five to settle with him. This arrangement was continued three years in Salem association, and then dropped. The Missionary Board was revived, in 1851, and has continued to do efficient work, to the present time.

In 1849, another division of the association occurred, by mutual agreement. The body had become inconveniently large, and it was thought expedient to form a new association, of its more northern churches. The following churches were dismissed for that purpose: Cox's Creek, Bloomfield, Rolling Fork, Bards-

town, Mill Creek, Little Union, New Salem, Mt. Washington and Shepherdsville. Before this division, the association numbered 33 churches and 3,352 members. The churches were urged to be more punctual in observing the Lord's day; and to make an effort to sustain a Baptist Sabbath School in each church. The body was much weakened by the loss of its largest and most influential churches, which had been dismissed, as stated above, to form Nelson association: So that, in 1850, it was reduced to 22 churches, numbering 1,784 members.

This Association took its first action on the subject of Temperance, in 1849, when it adopted a series of resolutions, offered by W. L. Morris, of which the following is the substance: That this Association take a stand on the subject of temperance; that the friends of that cause have our sympathies, our prayers and our aid, till the monster, intemperance, be driven from our land; that we discountenance and disfellowship all professed christians who keep distilleries or tippling houses; that we discountenance the practice of dram-drinking, by Baptists, whether at the public bar or in private, and recommend to the churches to do the same, and, that we invite the attention of our brethren throughout the State, to this momentous subject.

Two high schools were erected within the bounds, and under the auspices of this Association, about 1866. They were both quite prosperous, for several years. But finally the beautiful and valuable grounds and buildings of Lynland Institute passed into the hands of a private individual, and are now used for a family residence. The present condition of Salem College is not known to the author.

The first principal of Lynland Institute was an imprudent, ambitious young man, with a stubborn conviction of self-sufficiency, of the name of G. A. Coulson. He soon began to preach some chimerical notions, which caused disturbance in several of the churches. A number of grave, judicious brethren labored to induce him to cease preaching these disturbing sentiments. But these attentions seemed only to inflame his self-conceit. The two most offensive propositions that Mr. Coulson promulgated and labored to sustain, were that "there is no promise, in the New Testament, to the unbaptized, as such," and that, "there is no disciple-ship without baptism." In 1868, Mr. Coulson, being a member of Gilead Church, and frequently

preaching to it, the Association adopted the following resolutions, by an almost unanimous vote:

"That we admonish said church [Gilead], and all the churches of Salem Association, and advise Baptists everywhere, to give neither countenance nor encouragement to the unscriptural doctrine of those who may attempt to sow the seeds of discord among us.

"That we agree with the editors of the *Western Recorder* and the *Baptist*, that these propositions are not debatable among Baptists, and that pardon, regeneration, justification and salvation are promised to believers. whether baptized or not; and that there are christians who have never been baptized."

Notwithstanding this plain admonition Mr. Coulson continued to preach, and several of the churches continued to encourage him. Wherefore, the Association, in 1869, adopted the following resolutions:

"That we reiterate the advice to the churches composing the Association, not to encourage the man, promulgating said doctrine; and that we will not receive messengers from any church, which calls or retains such a minister, as its pastor.

"That if any church should disregard this advice, a respectable minority of such church ought at their regular meeting, to declare their determination to present themselves to Salem Association, as the church, declaring non-fellowship for the doctrine above described; and such a minority, in our judgment, ought to be received as the church, instead of the others who have departed from the faith of the Baptists."

At least three churches in the Association were divided. Most of the Coulsen party at White Mills Church, finally joined the Campbellites. The parties at Hodgenville were re-united, after much confusion, as were also those at Gilead. This Association firmly maintained its ancient doctrine and usages, and Mr. Coulson moved out of its bounds, since which the body has enjoyed peace. Perhaps it should have been observed that this fraternity, in 1867, in common with most other similar bodies in the State, vigorously protested against the action of the Legislature by which the Campbellites were given exclusive control of the State Agricultural College.

Want of space will not allow of further details of the proceedings of this old fraternity. It is sufficient to say that it has

continued to enjoy a good degree of prosperity, and has kept pace with its sister associations, in the benevolent enterprises of the day. It has had fewer vicissitudes than most similar bodies of its age. In its early history, it suffered the inconvenience of a great scarcity of preachers. Indeed, it has never been well supplied with ministers, even to the present time. But since the revival of 1800-3, it has had an unusually even course of prosperity. There have been baptized into the fellowship of its churches, not far from 18,000 persons. In 1880, it numbered 42 churches, aggregating 4,230 members, and was the largest association of white Baptists in the State, except Little River.

Sketches of the lives of most of the early ministers of this old fraternity, have been given in other connections. But several others have been added here.

Daniel Walker, one of the early preachers in Salem Association, was of Welsh extraction, his father having emigrated from Wales, and was born in Virginia, about the year 1767. He came with his parents to Woodford county, Ky., about the year 1780. He was merely taught to read and write. His parents were pious Baptists, and he was led to the Savior in early life. He began to exercise his gift, in prayer and exhortation, when he was about 22 years of age. But his gifts were small, and he improved slowly. In 1804, he married Elizabeth Able, and settled in Nelson county, where he gave his membership to Wilsons Creek church. The following year, this church asked the advice of Salem Association, as to the propriety of ordaining him. The Association replied as follows: "Agreeably to a request from Wilsons Creek church, we advise them to call a presbytery for the ordination of Brother Daniel Walker." Accordingly, he was ordained, by William Taylor, Warren Cash and Joshua Morris, in January, 1806. He was immediately called to the care of Wilsons Creek church, to which he ministered 25 years. He also served Mill Creek church, in Hardin county, about ten years. He was called to his rest, June 3, 1831.

Mr. Walker's talents were below mediocrity; but they were well used, and thereby made valuable to the cause of Christ. He was cheerful and companionable, and was a welcome guest wherever he went. His piety was without reproach, and his zeal for the salvation of sinners, never flagged. In the social circle, as well as in public discourse, he consecrated himself to

the service of his Master. It is not strange, that he was much beloved by the people for whom he labored gratuitously, so long.

Martin Utterback was raised up to the ministry, in Salem Association. He was a native of Virginia, and was born about the year 1770. In early youth, he came, perhaps with his parents, to Woodford county, Kentucky, and settled on Clear Creek. He received a fair English education, for that time. During an extensive revival, which prevailed in his neighborhood, under the ministry of John Taylor, in 1789, he, with 163 others, professed conversion, and was baptized, by that famous old pioneer, into the fellowship of Clear Creek church. After some years, he moved to Hardin county, and united with Bethel church. Here he was ordained to the ministry, about 1807. For several years, he traveled and preached much with Warren Cash. He was by no means a brilliant preacher. But he possessed good, strong common sense, was sound in the faith, and was a good expositor of the Scriptures. His plain, pious discourses were enjoyed by believers, and he did much good, in strengthening the young churches, in the frontier settlements. In 1811, he preached the introductory sermon before Salem Association. He also wrote one of the earliest and best circular letters, published by that body.

In 1818, he moved to Grayson county, and took the pastoral care of Rock Creek church. He also succeeded Enos Keith in the pastoral office at Concord. After laboring a number of years in this region, he moved to Richland county, Illinois, where he died at a good old age, and doubtless received the reward of the righteous.

Charles H. Stuteville was a member of Rock Creek Church as early as 1817, and was ordained to the ministry, the following year. In 1818, Rock Creek church took a letter of dismission, and joined Goshen Association. In this body, Mr. Stuteville was pastor of Rock Creek, Bacon Creek and, perhaps, Concord churches, till 1839. At this date, Rock Creek broke off from Goshen Association, and united with a new fraternity, styling itself Otter Creek Association of Regular Baptists. By this means, Mr. Stuteville became identified with the new organization, and attended its meetings, till 1842. He lost his eye sight about this time, but continued to preach several years longer, when the Lord was pleased to call him from a land of

darkness to the Home of Light. He was reckoned a fair preacher, sound in the faith of the gospel, and of an unblemished reputation.

ALEXANDER BUCHANAN was probably a native of Pennsylvania. He served as an officer in the American Army, during the Revolutionary War. At the close of the war, he emigrated to Woodford county, Kentucky. He labored with the pioneer preachers of that region, a few years, after which he moved to Ohio, and settled on Vermilion river. Here he died, much respected, about 1827.

He is said to have been a preacher of great usefulness. He loved the gospel, and often expressed an ardent desire to preach as long as he lived. The last evening that he remained on earth, he held worship with his family and, among other blessings, he asked the Lord, with great earnestness, that he might be able to speak, as long as he lived on earth. That night, he ate supper, and went to bed, in usual health. Before the morning light returned, while he slept sweetly and peacefully by the side of the wife of his youth, his spirit passed away so quietly that she knew nothing of his departure, till he had already crossed "the River."

SIMEON BUCHANAN was a son of the above, was born in Woodford county, Ky., in 1790, and grew up with little education. He sought and obtained hope in Christ, in the days of his youth, and was baptized by John Taylor. He probably united with the church at Clear Creek. He commenced exercising in public prayer and exhortation, soon after he united with the church. During the war of 1812–'15, he served as a soldier in the United States Army.

At the return of peace, Mr. Buchanan moved to Hardin county, and became a member of Rudes Creek church, where, after laboring some years as a licentiate, he was ordained, in September 1822. Soon after his ordination, he moved to Mead county, and became a member and the pastor of Otter Creek church. He was pastor of Ohio (now Wolf Creek) church twenty-two years, and, for different lengths of time, supplied Mt. Pleasant, Dorrits Creek, Hill Grove and Walnut Grove churches.

From Mead, he moved to Grayson county, and became a member and the pastor of Goshen church, in Breckinridge county. The old pioneers had passed away, in Goshen Association;

no young ministers had been raised up, and laborers in the gospel were very few. Mr. Buchanan did not supply less than five churches, for a number of years. He traveled and preached over a large district of country, as long as he was able to ride, and until he saw young preachers coming up to take his place.

Some four years before his death, he became too feeble to preach, but such was his love for the house of the Lord, that he continued to attend meeting as often as he was able, and his soul feasted on the rich food of the gospel.

In the spring of 1863, he was on a visit to Hardin county, where he had two widowed daughters. The great Civil War was raging fiercely, he became too feeble to travel, and never returned to his earthly home. He spent much of his time in religious devotion, and sent for different ministers to come and preach at his daughter's house. One evening A. F. Baker preached in the neighborhood. Mr. Buchanan heard of it, and would not rest, till a messenger was sent after Mr. Baker, who came and preached, at 11 o'clock, that night. The aged father listened to the sermon with delight. He enjoyed much of the divine presence during his feebleness. On the 27th of June, 1863, he received the welcome message to come to the Father, and joyfully obeyed the summons.

Mr. Buchanan's abilities, both natural and acquired, were below medium, and some good brethren thought his gift so feeble that he ought not to be ordained. Yet such was the purity of his life, the earnestness of his devotion to the Redeemer's cause, and his industry and energy in preaching the simple truth of the gospel, that he became abundantly useful, and many souls were converted under his ministry.

John Rush was a member of Otter Creek church as early as 1822, but was not brought into the ministry till some years later. He was a citizen of some prominence, and gave promise of usefulness in the ministry. But after he had been preaching a few years, he engaged in trafficking in slaves. He refused to desist from "trading in negroes," and the churches refused to hear him preach. His son, James C. Rush, a lawyer and preacher, has been long and favorably known, in Hart and the adjoining counties.

Isaac Veach was one of the early preachers in Otter Creek church. He was probably raised up to the ministry in that

body. He was a preacher of fair ability, but his religious character was subject to some suspicions, which greatly impaired his usefulness. He moved to Indiana, about 1826. One of his sons became quite a useful preacher, in Spencer county, in that State.

James Nall was born in Scott county, Kentucky, in 1787. He was raised by an aunt, who gave him a fair English education. Being quite lame from the effects of a "white swelling," he adopted school teaching as his profession. While engaged in this occupation, in Hardin county, he professed religion under the ministry of Shadrach Brown, by whom he was baptized into the fellowship of Mill Creek church. In 1822, he was married to the daughter of Enoch Boone, of Mead county. He afterwards moved to LaRue county, where he was licensed to preach, by Nolin church, in August, 1825. His improvement in speaking was so slow that he was not ordained till 1832. At this time, he was a member of Forks of Otter Creek church, in Hardin county. In 1838, he moved to the neighborhood of Gilead church, in the same county. About that time, this church became much confused, on the subject of missions, and in 1840, Warren Cash, its venerable pastor, led off a large party, of which he constituted a "Regular Baptist" church, in the same house. Mr. Nall was chosen pastor of the original church, and ministered to it the remainder of his earthly life. He died from the effects of a fall from his horse, in 1842.

Mr. Nall was a " slow preacher;" but he was a man of respectable standing. He possessed a sound judgment, and was a good disciplinarian. Hence he was not without utility to the churches. He was Moderator of Salem Association, in 1840.

Shadrach Brown was born in North Carolina, about the year 1780. He grew up with but little education. Early in life he gave his heart to the Savior and was baptized by James Chambers, under whose ministry he had been led to the cross. In his 22d year, he was married to Rachel, daughter of Elder James Chambers, with whom he moved to Jessamine county, Kentucky, in 1804. Here, it is believed, he was for a short time, a member of Clover Bottom church, in Woodford county, and it is probable that he here began to exercise in public. In 1808, he moved to Hardin county, where he united with Mill Creek church, and gave himself actively to the work of the ministry.

He was ordained, about the year 1812, at Mill Creek church; about this time he moved his membership to Otter Creek church in Mead county. He served this church and the church on Mill Creek, as pastor, with great acceptance, from his ordination, till 1821, when he moved to White River, Indiana, where, after laboring faithfully two or three years, in his holy calling, the Master bade him "come up higher."

Mr. Brown was a good, strong, zealous preacher, was a man of active fervent piety and eminent respectability; he was much loved by the brethren, and honored by all who knew him. Of a large and respectable family that he raised, his son William became an acceptable Baptist preacher in Indiana.

Enos Keith. Alexander Keith, the father of this brilliant young preacher, was born in Virginia, but was of Scotch extraction. He united with the Baptists, in the time of their fiery persecutions. Soon after the Revolutionary war, he emigrated to Nelson county, Kentucky. He was in the constitution of White Oak Run church, in 1790.

Enos Keith was born in Nelson county, Kentucky, in 1788. His father moved to a new settlement on Vertrees Creek, in Hardin county, while Enos was a small boy; so that he was raised up in the frontier settlements, and consequently received very little education. In early childhood he became much interested on the subject of religion, and as soon as he learned to read, became a constant reader of the Bible, and was known to be often engaged in secret prayer. He professed faith in Christ, in his sixteenth year. There being no church in the settlement, he was not baptized till four years afterwards; but he immediately obtained permission, and set up family worship in his father's house. He also led in prayer, and engaged in exhortation, at the prayer meetings, held around in the settlers' cabins. His young heart seemed so much taken up with communion with God, that he appeared literally to "pray always." "We never went into the woods together," said his younger brother, Benjamin, "but Enos would kneel down and pray before we returned to the house. Sometimes he would wait till we came back in sight of the house, and I hoped he would forget it; but he never did. He would invariably say, before we left the woods: 'Ben, we must pray, before we go to the house.'"

During this time, Warren Cash began to preach in the Ver-

trees Creek settlement, and, in 1808, a church, called "Union," was constituted there. Soon after the constitution of this church, Enos Keith and his brother Benjamin were baptized by Mr. Cash, and became members of it. Enos was shortly afterward licensed to exercise his gift. This, however, he had been doing almost from the time of his conversion, four years before.

He was ordained at Union church, 1811, by Warren Cash and others, and soon afterwards succeeded to the pastoral care of that congregation. He commenced preaching on Otter Creek, in what is now Mead county, and Otter Creek church was soon raised up. Brush Creek church, in Breckinridge county, was raised up through his labors. He also visited the new settlements in Grayson and Hart counties, and laid the foundation for other churches. Concord, in Grayson, originated under his ministry, in 1813. Of this, and Lost Run, in Breckinridge, he was pastor.

Probably no man in Kentucky, in his day, was more wholly absorbed in the great work of preaching the gospel, than Enos Keith. From his youth, he was filled with that wisdom which is from above. He kept so close to God, and communed with him so constantly, that heavenly things became as familiar to his heart and mind as the sensible objects around him, and he spoke of going to Heaven, or going to see Jesus, as a man talks about visiting his neighbors. His motive in preaching the gospel seemed to be to persuade sinners to come to Christ. He never impressed his congregation with the feeling that he was *trying to preach a sermon;* he talked to dying men and women as if Jesus were present, filled with love and pity, and yearning for them to come to him and be saved from the fearful doom that threatened them.

His manner, like that of John S. Wilson, Thomas Smith and a few other young men, whom God has raised up in Kentucky, is difficult to describe. His voice was clear and strong, yet very tender and impressive. His love and confidence towards Jesus Christ was real and manifest, and his love for the souls of men was so apparent that his hearers saw and felt it. He often wept profusely while speaking, and his whole soul seemed to run out after his dying fellows.

He never married, but consecrated himself wholly to the gospel, preaching day and night, and from house to house. But

his work on earth was not of long duration. In the summer of 1824, he was violently attacked with flux, of which he died in a few days, in the fullest assurance of a blessed immortality. A few hours before his death, Elder Simeon Buchanan called to see him. When he entered the room, the dying christian said to him: "Brother Buchanan, when I saw you last, I thought you would see Jesus before I should; but now I shall see him first." Thus passed away this godly man in the noontide of life.

His brother Benjamin entered the ministry soon after he did, and labored in the gospel more than fifty years.

George H. Hicks, a son of John C. Hicks, was born December 22, 1814. At the age of 23 years, he professed the religion of Jesus, and united with Rudes Creek church, in Hardin county, of which he remained a member till his death. In September 1841, he was licensed to exercise his gift, within the bounds of the church, and, in the following January, he was liberated to preach, wherever God, in his providence, might direct. He was ordained to the full work of the ministry, by Jacob Rogers and Colmore Lovelace, in November, 1843. Soon after his ordination, he was called to the care of Hill Grove church, in Mead county. In December, 1847, he succeeded the venerable Colmore Lovelace, in the pastoral care of Rudes Creek church, and, about the same time, took charge of Mt. Pleasant church, at Brandenburg. He was at different periods of his ministry, pastor of twenty-one churches. So popular was he that at some periods he had the care of six churches, at the same time. He preached at Rudes Creek twenty years, at Brandenburg the same length of time, and at Hill Grove, thirty years. He was Moderator of Salem Association three years, and preached the introductory sermon before that body, on six occasions. During a ministry of thirty-two years, he baptized 1,584 persons. His popularity among the young people was evidenced by the fact that he married 250 couples. He closed his eminently useful career, in the strength of mature manhood, July 30, 1873.

Mr. Hicks' preaching talent was scarcely above mediocrity, and his education was quite limited; but his voice was melodious, and his manner was very pleasing to the populace. He had a strong native intellect, a clear practical judgment, and a

dignified, manly bearing. He was an excellent judge of human nature, was prompt in decision, firm in execution, and was endowed with excellent business capacity. In his generation, he was the leading spirit in Salem Association.

JACOB ROGERS was one of the most popular and useful preachers that ever labored within the bounds of Salem Association. His father, MATTHEW ROGERS, was an Irishman, and was probably born in Ireland. From whence he emigrated to Kentucky, is unknown. He settled in Nelson county, and erected a fort, on Beech Fork, near the present site of Bardstown, in 1780. He was a Baptist, and occasionally "exercised a gift," in preaching or exhorting. He was probably one of the original members of Cedar Creek church, the oldest organization of the kind, in Nelson county, and next to the oldest in the State. He raised a large and respectable family, and is still represented by a numerous posterity, some of whom still linger around the site of the old fort. Of his six sons, three were preachers. Two of them moved West, and the third, is the subject of this sketch.

Jacob Rogers was born in Nelson county, Kentucky, June 6, 1794. During his boyhood, he attended school about six months, in which time he learned to read and write. The remainder of his youth was spent in hard labor. In early life he was deeply impressed with the importance of his soul's salvation. After a long struggle with the power of sin, he was enabled to trust in Christ for salvation, and rejoice in the evidence of pardon. On the 24th of May, 1810, he was baptized by Daniel Walker, and became a member of Cedar Creek church, in his native county. On the same day, Precious Lovelace, was baptized, by Isaac Taylor, at Mt. Moriah, in the same county. On the 26th of November, 1812, Jacob Rogers and Precious Lovelace, daughter of Zadok Lovelace, were married. In the spring of 1815, Mr. Rogers, not yet twenty-one years of age, moved with his young family, to Hardin county, where he rented land one year, and then bought a piece of ground on a credit, without an acre of cleared land, or a dollar in money, with a helpless wife, who required much of his attention, and the house-hold duties to perform with his own hands, Mr. Rogers began the labors of life, on his own land. These circumstances would have discouraged a man of less energy. But

he proved himself equal to the task before him. He possessed good health and a strong constitution. He did much of the clearing of his ground in the night. In a few years he had his land paid for, and a farm opened. In the midst of his pressing domestic duties, he was deeply impressed with a sense of duty to preach the gospel to dying sinners. Against these impressions he plead an almost entire want of education, and a growing young family to provide for; but conscience, at last, prevailed on him "*to try.*" After exercising in public a year or two, he was ordained to the full work of the ministry, at Severns Valley, in September, 1831. His reading was very limited, and almost entirely confined to the Bible. But he brought into his new field of labor a strong mind, a strong body, inured to hardships, a strong voice and a tireless energy. Once convinced that the Master required him to preach the cross, he consecrated all his powers to that important work. His manner was rough and his language was uncouth; but his ideas were good, and his whole soul seemed to be in the work. His improvement in preaching was very rapid, and he grew as rapidly in popular favor. In a few years he became the leading minister of Salem Association, and so continued till his death. He was generally pastor of four churches. His longest pastoral relation was twenty-three years, at Mill Creek, Hardin county. Besides his labors as pastor, he did a great deal of preaching at destitute points. He was frequently appointed by the Missionary Board of Salem Association, to labor among the destitute, within her bounds. In every position he occupied, he seemed to be blessed of the Lord with a large measure of success.

In 1837, Mr. Rogers was first elected Moderator of Salem Association, and continued to occupy this position, with the exception of two years, until his death. The following incident is related of him, which shows his illiteracy: On one occasion while he was occupying the moderator's chair, the house became so crowded with spectators that it became difficult to proceed with the business of the body, when Mr. Rogers arose and said, in a firm, commanding tone: "The female sisters will sit on the left, and the male brethren will sit on the right." It was customary to have preaching at a stand in the woods, while the business of the association was being transacted at the house. When the hour of preaching came, Mr. Rogers arose

and made the following announcement: "The hour for preaching have ariv. Bro. Hix are gone to the stand, and Bro. Thomas are a-goin."

The pedant may smile at the idea of putting a man of such homely language in the ministry; but if God calls men to this great work, however weak and illiterate they may be, he can cause them to accomplish all his will. It is highly probable that Jacob Rogers baptized more people during his ministry than any classical scholar ever has baptized in Kentucky, during the same length of time.

Mr. Rogers' last sermon was a funeral discourse, delivered at Westpoint; he preached with great earnestness and force. He was taken very ill in the pulpit. Next day he was carried home in a carriage. Medical attendance was secured, but "the number of his months" was accomplished. He died of pneumonia, on the 23d of March, 1855. "He rests from his labors and his works do follow him."

Mr. Rogers was a man of great power in the pulpit. He never said anything quaint or humorous in his sermons. He began a discourse in a calm and measured style, but as he grew warm with his subject his voice became louder, and his words flowed more rapidly, until it became like a resistless torrent, bearing down everything before it.

As a disciplinarian, he had few superiors. Whether he was in the pulpit, the social circle, or at his own fireside, he maintained a native dignity that gave him great influence.

He was twice married, and raised ten children all of whom were baptized before his death. One of his sons, Warren J., became a preacher in Hardin County, and another, Colmore G., is a minister in Missouri.

Thomas Jefferson Fisher was never long a resident of any one place; but he probably spent more time within the ancient bounds of Salem Association, than in any other locality. His father, John Bolyn Fisher, was of German extraction, and was a native of Pennsylvania. He came to Kentucky while a young man, and raised five daughters and eight sons on its soil. He died in Hardin County, about 1868, at the age of about 106 years.

Thomas J. Fisher, the fourth of thirteen children of his parents, was born in Mt. Sterling, Montgomery County, Kentucky, April 9, 1812. He professed conversion at the age of sixteen

years, and united with the Presbyterian church at Paris, Kentucky. A year later he was baptized by Jeremiah Vardeman, and united with the Baptist church at Davids Fork, in Fayette county. His parents being very poor, he had enjoyed few educational advantages. But having a great desire for learning, and having acquired the trade of a tailor, he resolved to educate himself. Accordingly, in his eighteenth year, he went to Middletown, Pennsylvania, where he entered the academy of a Mr. Sloan, a Presbyterian minister, and remained till March, 1831, when he went to Pittsburg in the same State, and placed himself under the instruction of S. Williams, pastor of the Baptist church in that city. During his second year at Pittsburg, he was licensed to preach, by the church of which his instructor was pastor. Returning to Kentucky, he was ordained to the pastorate of the church at Lawrenceburg, in 1834. The following February (1835) he took the pastoral care of Mill Creek church, near Bardstown. But it was soon apparent that he was unsuited to the pastoral office. He resigned his pastoral charges and gave himself to the work of an evangelist. He was pastor for brief periods, of several other churches, during his ministry, but never succeeded well in that office.

The gifts of Mr. Fisher were very extraordinary. His oratory was of a style peculiarly his own, and was inimitable. It is probable that no other man on this continent ever exercised such entire control over an audience. One illustration will suffice to show the power of his oratory.

Returning on horse-back from the South, where he had spent the winter in protracted meetings, he stopped on a Saturday night, at Bowling Green. The Methodists were holding a protracted meeting in the village, and invited him to preach on the next day. He declined on the plea that he was fatigued by his journey, and needed to rest over the Sabbath; but agreed to preach on Monday morning. "I went to meeting early," said Mr. Wilkins, "and took a seat by the side of the pulpit where I could observe the audience. The house was crowded. Mr. Fisher arose, read his text and started off happily. The audience was at once enchained, and, within forty minutes, the orator had lifted them all to their feet. Every individual in the house, as far as I could see, was standing up and leaning forward, with open mouth, towards the speaker, apparently oblivi-

ous of all his surroundings, and so stood until the discourse was finished."

Mr. Fisher spent the thirty-four years of his ministry in holding protracted meetings in the southern States, giving a majority of his labors to Kentucky. His success was extraordinary. In a funeral discourse, delivered previous to the burial of the great orator, Dr. Lorrimer estimated that not less than 12,000 people had professed conversion under Mr. Fisher's ministry. He died from the effects of a wound on the back of his head, inflicted by an unknown assassin, on Eighth Street, in Louisville, January 11, 1866. *

Squire LaRue Helm, D.D., has been a prominent actor in the public enterprises of Kentucky Baptists, since 1837. He has been pastor of several churches in the most important towns and cities of the State, and has held various positions of trust and responsibility in the denomination. But it appears more fit to give a sketch of his life in connection with Salem Association, than in any other relation. In the early history of this body, his ancestors were prominent actors, and among its churches, he began his labors in the ministry. His grand father, Thomas Helm, was of Prussian extraction, and emigrated from Virginia to Kentucky. He settled in Hardin county, while the Indians were still roving in the surrounding forests, making it necessary for the white settlers to dwell in forts. His father, George Helm, was about seven years old when brought by his parents to Kentucky. He was a prominent citizen of Hardin county, which he represented in the Kentucky Legislature, in 1813, '14 and '16. In 1814, he resigned his seat in the Legislature to take a position on General Thomas' staff, and was in the battle of New Orleans, January 8, 1815. The maternal grand-father of S. L. Helm was John LaRue. He was of French extraction, and was an early settler in what is now LaRue county. He was an Elder in a Baptist church, and a citizen of great moral worth. LaRue county was named in honor of him. From his posterity have sprung the following Baptist preachers: S. L. Helm, A. W. LaRue, John H. Yeaman, W. Pope Yeaman, and Robert Enlows.

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* For the particulars of the life and labor of this great pulpit orator, see the author's Life of Thomas Jefferson Fisher.

S. L. Helm, the eighth child and fourth son of George and Rebecca Helm, and a younger brother of the late Governor John L. Helm, was born in Hardin County, Kentucky, May 16, 1816. His father having died in Texas, whither he had gone on a business speculation, which involved the loss of most of his estate, while his son Squire was a small boy, the latter was raised on a farm by a widowed mother, and had few educational advantages. At the age of seventeen years, he was apprenticed to a tanner, and at the end of three and a half years, went into the business of tanning on his own account.

In the summer of 1814, he professed conversion and was baptized by Jacob Rogers, into the fellowship of Severns Valley church, the first organization of the kind that existed in Kentucky, and of which his parents and grand parents had all been members. By that church he was licensed to preach, December 31, 1836. The following year, he was a member of the convention that formed the General Association of Kentucky Baptists. About the time he was licensed to preach, he entered the school of Robert Hewett, at Elizabethtown, where he received most of his schooling. Having been invited to take charge of Mt. Pleasant church, at Brandenburg, he was ordained in that church by William Vaughan, John L. Burrows and F. F. Seig, April 7, 1838. In May, 1843, he took charge of the church at Mayslick, in Mason county. He preached there seven years and baptized over three hundred. In 1850 he accepted a call to Sharpsburg, preaching half his time to that church, and devoting the other half to the labors of a missionary. He took charge of the church at Owensboro, January 1, 1852. Here he labored till August, 1854, when he accepted a call to East church, in Louisville, which he served one year, acting as Secretary of the American Indian Mission Association, during the same period. He baptized something over 100 that year. In August, 1854, he accepted a call to the church at Covington, where he ministered five years, during which about 250 were added to the church. Between 1859 and 1866 he served for different periods, the churches at Waco and Tates creek, in Madison county, Davids Fork and Bryants, in Fayette county, and Silas, in Bourbon county. In 1867, he accepted the position of State Evangelist, under the General Association. He labored in that capacity till 1869, when he again

took charge of East church in Louisville. Here he ministered about six years, receiving into the church about 250 members.

After this, he acted as financial agent for the Masonic Widows and Orphans Home, at Louisville, about six months. In July, 1875, he took charge of the church at Nicholasville, from whence he was called to Maysville in May, 1877. After serving the church at this place two years, he moved to Breckenridge county, where he bought a farm and arranged a very beautiful cottage home, in which, as he avers, to spend the evening of his earthly life. Meanwhile he is pastor of the churches at Stephensport, Hawesville and Goshen, preaching to the first named, twice a month and supplying one mission station.

Dr. Helm is a clear, strong, direct speaker, and few preachers in the State exercise so great an influence over a popular audience. His life has been a very active one in the Master's vineyard; and his strong, healthy, robust appearance, gives hope that he will yet render valuable service, for many years to come.

William LaRue Morris, a son of Judge John Morris, whose father was a native of Ireland, was born at Elizabethtown, Hardin county Kentucky, January 10, 1821. He received a good English education. In his youth, he was very fond of vain amusements, and especially of dancing. But about the time he arrived at manhood, the Holy Spirit found way to his heart, and suddenly cut short his career of giddy pleasure.

Thomas J. Fisher was holding a protracted meeting at Elizabethtown, during Christmas week. As this was usually a time of festivity, young Morris, with other lovers of frolic, averred that the meeting was an invasion of his social privileges, and resolved not to attend it. There was to be a great frolic some miles in the country, and, despite the entreaties of a pious young cousin, Mr. Morris mounted his horse, and started to attend it. He rode on gaily enough at first. But soon strange thoughts began to crowd into his mind, and singular feelings crept over him. He rode more slowly, and finally stopped. The question as to whether he should go on to the frolic, or turn back to the meeting, agitated him fearfully. After a few moments he came to a singular conclusion. "I will turn my horse directly across the road," soliloquized he, "and let him go which ever way he will." Naturally enough the horse turned

toward home. He now pushed on eagerly until he reached the meeting house in time to hear the sermon. After a few days, he professed hope in Christ and was baptized by T. J. Fisher, and united with Severns Valley church, of which his parents were members. About this time he commenced the study of law. There was, from the first, a perplexing contest in his mind. He was strongly impressed with the duty of preaching the gospel. But there appeared to him many obstacles, and he continued his studies. In due time he entered upon the practice of law. He met with unexpected success, and fair prospects of a brilliant career opened up before him.

On the first of May, 1845, he was married to Grace N. daughter of Thomas Brown, a merchant of Hodgenville. In this town he established himself as a lawyer. His honesty, candor, strict integrity and fine qualifications soon won the confidence of all, and a large share of public patronage. But the struggle with his conscience grew constantly stronger, till his soul became darkened with harrowing doubts, and he resolved to quit the church, under the impression that he was destitute of divine grace. He communicated his intentions to Samuel Haycraft, who was a member of the same church, and who succeeded in persuading him to abandon his rash design. He now began to take a more active part in public worship. He engaged frequently in public prayer and exhortation, and finally, in 1850, he accepted a license to preach. In January, 1851, he was ordained to the pastoral care of Hodgenville church, by John Duncan, Robert L. Thurman and others, and immediately gave himself wholly to the work of the ministry. Soon after his ordination, he accepted the pastoral care of Gilead and Severns Valley churches, in Hardin county.

There was at this time, a small congregation of Separate Baptists, now called Big Spring church, six miles west of Hodgenville. This church had been constituted November 16, 1816, by the distinguished pioneer preachers, Thomas J. Chilton and William Summers. It became a large and flourishing church under the care of Mr. Chilton, when its name was changed from Middle Creek to Republican. In 1843, its name was again exchanged for that of Big Spring. After the death of Mr. Chilton, the church dwindled away till it became small and feeble. In this condition they invited Mr. Morris to preach

among them. He accepted the invitation, and, after a few months, induced them to accept the terms of general union, and take the name of the United Baptists. The church was received into Salem Association, and Mr. Morris became its pastor. He preached for this church about fifteen years, during which it became one of the largest and most influential congregations in the Association. Besides the churches named above, Mr. Morris was, at different times, pastor of Rolling Fork and Union Band, in Nelson county, Bethel, in Hardin, Campbellville, in Taylor, and Bewleyville in Breckenridge. As a pastor he was generally successful, and was much beloved by his people.

In the spring of 1866, he was appointed one of the General Evangelists for the State, by the executive Board of the General Association. He resigned his pastoral charges to accept this position. But a few weeks afterwards he was attacked with disease of the heart, which rendered him unable to preach. His health being slightly improved, he attended the General Association at Henderson in May, 1867, and was elected clerk of that body. From Henderson he went to the "Western District" of Kentucky, on a visit, and while there, was elected pastor of the church at Mayfield. He accepted the call, and returned to Hodgenville to take his family to his new field of labor. But while preparing to move, he took a relapse of his disease, and was confined to his bed to rise no more in mortal flesh. He talked freely of his approaching departure, and was calm and resigned. During his illness, he never appeared to be troubled with any doubts of his acceptance with God. About three days before his departure, he spoke to Elder Robert Enlows, with great composure, in about the following words:

"There is a great similarity between your case when you seemed so near the grave, and mine, now. I have felt an indifference about myself several days. I have felt much for my family, for the brethren and for poor sinners without hope. But I know in whom I hope. I have made many slips and failures, and my work has been very imperfect; but I trust not in these. I think the promises of God are sure words. I have made many sacrifices, as we call them, and have had some success in the ministry: I suppose I have baptized more than a thousand persons and have witnessed the baptism of as many more, under my ministry. But I expect nothing for all this.

My hope is all in the grace of God, through Jesus Christ." On the 13th of June, 1867, he answered to the Master's call to come up higher.

Mr. Morris was, in his time, what David Thurman had been in the preceding generation—indisputably the ablest preacher in Salem Association. His timidity was so great that his real ability was unknown to any except those who heard him among his acquaintances. He invariably "made a failure" when he attempted to preach before strange ministers. He was a close student possessed a large and varied fund of knowledge, and was a good consistent theologian. When surrounded by no embarrassing circumstances, he was one of the most eloquent and finished orators in the Kentucky pulpit. But his crowning excellence was his deep-toned piety and eminent spirituality. "He seemed to live nearer to God," says an acquaintance, "than any man I ever knew. I have seen him, for three or four days at a time so overwhelmed with a sense of the divine goodness, and filled so unutterably full of love and tenderness, that he could not preach or pray publicly, or sleep at night."

Robert Livingston Thurman, son of that excellent minister of Christ, David Thurman, was born in Washington county, Kentucky, November 19, 1815. He was taken by his parents to what is now LaRue county, while he was a small child. Here he was raised upon a farm. He was converted to Christ at the early age of thirteen years, and was baptized by his father into the fellowship of Nolin church. He finished his education at Georgetown College, where he graduated in 1842. He was ordained pastor of Severns Valley church, in Elizabethtown, July 25, 1843. He served this church about seven years, conducting a female seminary about half of that time. In January, 1850, he was appointed agent for Indian Missions, and in May following, became one of the editors of the *Baptist Banner*, published at Louisville. In 1851 he accepted an agency for Georgetown College, which he prosecuted about four years. In 1855, he accepted a call to the pastoral care of the Baptist church in Austin, Texas. He remained in that position only a few months during which time he collected funds to erect a house of worship for that church. In October of the same year, he was appointed agent of the Foreign Mission Board of the Southern Baptist Convention, for the State of Kentucky. He prosecuted this agency

with satisfactory success, until 1861, when he resigned on account of the war. He was then appointed *Superintendent* of theExecutive Board of the General Association. In 1868, he resumed the Foreign Mission agency for Kentucky, and has prosecuted it with a good degree of success, to the present time (1885).

Mr. Thurman has been an enthusiastic advocate of missions from his youth, and has been justly styled "the prince of agents." The cause of missions, both foreign and domestic, owes much to his unflagging zeal and tireless energy.

Robert M. Enlows was born and raised in LaRue county. It is much regretted that so little data for a sketch of his life is accessible, as he was one of the best preachers of Salem Association, in his generation. He received a fair English education and possessed a strong native intellect, but was recklessly wicked in his youth. He was converted under the ministry of William L. Morris, by whom he was baptized about 1855. He was ordained to the ministry at Pleasant Grove church, about 1858. He was not what would be called a brilliant young preacher. But he was a good student and made rapid progress, both in the acquisition of knowledge and the power of his ministry. He was held in high esteem, no less for the excellence of his religious character, than for his fine abilities. He died of consumption of the lungs, about 1869.

Of the living ministers of this old fraternity, very little can be said here, for want of space.

Jacob Tol. Miller, now of Texas, was for a number of years, a very useful preacher among the churches of this Association. He is a son of the late Elder John Miller of Russells Creek Association. He has been preaching nearly thirty years. He was pastor of Gilead church, in Hardin county, from 1857, to 1867, and baptized into its fellowship 122 converts. He was also pastor of several other churches in the same Association. He moved to Texas, on account of the failure of his health.

James H. Jenkins was ordained at Nolin church, in 1857, and is still a member of that body. He is not regarded a brilliant preacher; but he is well versed in the Scriptures, and his sermons are sound and practical. His piety is of the best and most practical type, and he exercises a strong influence, out of the pulpit, as well as in it. One of his neighbors, being

asked why there was so little quarreling and litigation in his neighborhood, replied: "Jimmie and Ben Jenkins live among us."

Isaac W. Bruner is among the most prominent ministers in this Association. He has been pastor of Hodgenville church about fourteen years, and Moderator of Salem Association, since 1879. He is probably about forty-five years of age. He has recently (1885) accepted a call to Simpsonville and Smithfield churches, the former in Shelby, and the latter, in Henry county.

William Henry Williams was raised up within the bounds of Salem Association. He was converted in early life, and joined the Presbyterians. A few years later, he united with the Baptists, and was afterwards put into the ministry. He has been preaching some twenty years. He has been pastor of a number of prominent churches, in different parts of the State, and is extremely popular, both as a preacher and a pastor. But he has a restless disposition, and no inducement has been able to keep him long in any one place. He is at present, serving some country churches in Hardin county.

James H. Fullilove is a young minister of fine ability, both as a preacher and a writer. He was licensed to preach, at Rudes Creek, in September, 1872, and ordained at the same church, November 7, 1873. He has occupied the pastoral office, in different churches, since he was ordained.

There are several other valuable young preachers in this Association, of whose lives and labors no particulars are known to the author.

Of the many prominent citizens, who belonged to the churches of this Association, during its early history, the following names may be recorded here: General Henry Crist, of pioneer fame, was a member of Cox's Creek church. General Joseph Lewis of the same church, was Clerk of the Association many years. Abner King, Sr., was also a prominent citizen, and a valuable member of that church, as is his son, Abner King, at the present time. Thomas Hubbard of Mill Creek church, in Nelson county, was an enterprising church member, and was Moderator of the Association, from 1819 to 1827. To these may be added the names of Samuel McKay, of Bloomfield, Elijah Wiggington of Little Union, and the Vanmeters, Haycrafts, Helms, LaRues and Robert Hodgen, of Hardin

county. The memory of John LaRue is perpetuated in the county named in his honor, and that of Robert Hodgen, in the name of its county seat.

SOUTH KENTUCKY ASSOCIATION OF SEPARATE BAPTISTS.

The origin and early history of this fraternity are difficult to trace. For, although we have such records as it kept, those records are extremely obscure and defective. The original records, from the constitution of the Association to 1794, were not kept in any permanent form. But during the meeting of the body, at the date named, Joseph Bledsoe and Moses Bledsoe were appointed a committee "to collect the records of the Association, from its constitution to the present, and enter them in a book." This duty was performed. The book was presented to the body, in 1795, and the report of the Committee was received. This book, or a literal transcription of it, is still preserved; and from it, we learn what may be known of the origin and early proceedings of the body. The book is in the possession of Elder William Rupard, of Clark county. There is also another book of records, dating back to 1791, in the hands of Elder L. B. Whiles, of Pulaski county.

John Asplund, in his Register of 1790, makes a mistake of two years, as to the age of this organization. His account of it is as follows:

SOUTH KENTUCKY DISTRICT ASSOCIATION.

"This association was constituted about 1785. Adopted no articles of faith, only the Bible; they hold to general provision. Correspond only with the general committee, by letter, and sometimes delegates. Their annual association is held on the second Thursday in October, and besides this, they have two occasional associations in May and August, hold three days."

Dr. Benedict and Dr. S. H. Ford have followed Asplund, and popular writers and speakers, on the subject, have followed them, and thus perpetuated the mistake, to the present time. Dr. B. Manley, Jr., in his Annals of Elkhorn Association, follows Dr. Ford, giving not only the alleged time of the constitution of South Kentucky Association, but the names of the churches, of

which it is alleged to have been constituted. There appears to be no higher authority for this, than Dr. Ford's inference, which, however plausible, is not conclusive, but tends rather, to confirm, in the popular mind, the mistake of Asplund; if indeed, his indefinite statement amounts to a mistake. It is observable that Asplund says.—"This association was constituted *about* 1785," showing that he was not confident, as to the date. On the same page (51) of this Register, he says, of the old Salem Fraternity. —"This association was constituted about 1789." Since we have the records of that body, stating definitely that it was constituted, of four churches, (the names of which are given), at Cox's Creek, in Nelson county, on Monday, October 31, 1785, we see that he made a mistake of four years, notwithstanding he was within its bounds, only five years after its constitution. It is needful therefore, in order to be exact, in these dates, to appeal from the historians of the time, to the official records.

In the minutes of the proceedings of South Kentucky Association, at its annual meeting, in 1791, the following item is recorded:

"The association agrees to abide by the plan upon which the churches of our union were constituted (an association), in October, 1787, and May, 1788."

That is, after the example of Elkhorn, they held a preliminary meeting, in October, 1787, and met again the following May, to complete the organization. The constitution of this ancient fraternity therefore, properly dates from May, 1788.

The preliminary meeting convened at Tates Creek meeting house, in Madison county, the first Friday in October, 1787. Eleven churches were represented. The names of the churches are not recorded in the book now in existence. It will be kept in remembrance however, that this book contains the records only in the condensed form of the report of the committee, as stated before. The Separate Baptist churches in Kentucky, which are shown by the best authorities now extant, to have existed at this period, were Head of Boones Creek, and Second Boones Creek, afterwards called Boffman's Fork, and finally known as Bogg's Fork, both in Fayette county; Howard's Creek, now called Providence, in what is now Clark county; Forks of Dix River and Gilbert's Creek in what is now Garrard County; Rush Branch, in Lincoln county; Tates Creek, in

Madison county, and Lick Creek, afterwards called Buffalo, and Pottengers Creek, in Nelson county. The other two were probably Huston's Creek, in Bourbon county, and Nolin, since called South Fork, in what is now LaRue county. This was one church more than was embraced in Elkhorn Association, at that period, and five more than was embraced in Salem. But the aggregate number of their membership cannot be known.

The following business, if such it might be called, was transacted at this primary meeting:

1. "Declared that they thought all ministerial difficulties should be settled by a company of ministers, and that, if any minister was supposed to preach any unsound doctrine, two ministers might suspend or stop him from preaching, until he could be tried by a sufficient number of ministers; and it was provided also, that the churches should have power to cite any one, suspected of preaching unsound doctrine, before the ministers, in order for trial."

2. "They also defined what power there was in a gospel church, viz.: To receive into her communion, and expel from it, such members as she may choose, according to gospel discipline; also to choose their own pastor, or refuse him, when it shall appear that he is no longer their pastor; also to excommunicate him for immoral conduct, as any other member."

1788. The place of meeting is not known. Query: "Whether the washing of saints' feet is a duty, enjoined on Christians? Ans. It is." Agree to write a circular letter, and have it printed. Query: "Is there any officer in the church besides Bishop and Deacon? Agreed, there is." The other officer implied to be in the church, is supposed to be that of Elder. Query: "Whether members should sit in the church to do business together, when irreconciled? Agreed, they ought not."

1789. "Agree to write a letter to Elkhorn Association, respecting a union between the two associations in the country. But the Elkhorn Association answered, that as long as so great a diversity of sentiment prevailed, with regard to the Bible, a union that would be for their mutual happiness, could scarcely be hoped for."

1790. This year we have no official records. But Asplunds Register records the names of the following churches, in addition to those named above, as belonging to the Association, at this

period: Unity, in Clark county; Hickmans Creek and Jessamines Creek, in Fayette county; Head of Beech Fork, Head of Salt River and Shawnee Run, in Mercer county; 2d Hardins Creek and West Fork of Cox's Creek, in Nelson county; and 2d Forks of Elkhorn, now called Mt. Pleasant, in Franklin county.

The association, at this time, embraced 19 churches, aggregating 1,311 members. Elkhorn embraced 13 churches, with 1,365 members and Salem contained 8 churches, with 404 members.

1791. Met at Rush Branch, in Lincoln county. Agreed to pay Wm. Bledsoe the balance promised him for attending the General committee, at Richmond, Va.

At this session, the association first began to be disturbed by the doctrine of restoration from Hell, or "Hell Redemption." John Bailey had been propagating the heresy; and Wm. Bledsoe embraced it, soon afterwards. The association took action on the subject, as follows:

"Query. Whether the association will hold a member in society, that propagates the doctrine of Restoration from Hell? Agreed they could not." Two were neutral, and John Bailey was in the affirmative. "Proof was given to the association that John Bailey held and propagated Redemption from Hell." A presbytery, consisting of James Smith, Joseph Bledsoe, Andrew Tribble, Robert Elkin, and Thomas Ammen, was appointed to examine John Bailey, and demand of him his credentials if they thought fit. James Smith, one of the committee, was accused of saying that he believed that all men, for whom Christ died, would be saved. The accusation was proved. But upon examination of him, the association agreed that he did not teach Redemption from Hell. At this juncture, the body saw fit to "agree to abide by the plan, upon which the churches of our union were constituted, in October, 1787, and May, 1788. It was queried whether the ministers have the keys of the church and rule the same? The answer was in the negative. The committee reports that John Bailey is no more of us, as a minister or a member. It was declared that the association would not fellowship any person, who propagates the doctrine of eternal justification. Several petitions were presented, in answer to which, presbyteries were appointed, to ordain preachers and constitute churches.

1792. Met at Jessamine, in Jessamine county. A correspondence was opened with Middle District Association, in Vir-

ginia. Two years later, the churches were advised to style themselves United Baptists, in order to make the correspondence more agreeable, the Virginia Baptists having assumed that title, in 1787.

1793. There were two meetings of the association, this year. The first was held at Tates Creek, in June. Messengers came from Elkhorn Association, desiring a union between the two fraternities. It was agreed that a convention, representing churches of both associations, should meet at Marble Creek, (now East Hickman, in Fayette county), the last Saturday in July. The convention met accordingly. "But the Regular Baptists were tenacious about their Philadelphia Confession of Faith," and the union was not effected. The final terms of union, proposed by the Regular Baptists, were deferred, for consideration, till the meeting of South Kentucky Association, the following October, when they were rejected by that body, by a large majority. Upon this decision, five ministers and four churches broke off from the association. The dissenting churches appear to have been Head of Boones Creek, Jessamine, Forks of Dix River and Hickmans Creek. These formed an association, afterwards called Tates Creek, to which Unity was added, the following year. The seceding preachers were Thomas Ammen, Andrew Tribble, Robert Clark, James Smith and Thomas Shelton.

The loss of these ministers, together with the apostasy of John Bailey and William Bledsoe, left to the Association, but a feeble ministry. After the secession of the four churches and five ministers, the body saw fit to reaffirm its original principles; which it did, in the following questions and answers:

"1. What was the Separate Baptists first constituted into a society upon, in Kentucky?" *Ans.* "The Bible."

"2. How did we become united with the Baptists in Virginia, called United Baptists?" *Ans.* "On a letter the Committee of Baptists, in Richmond, directed to be written to us, in Kentucky, bearing date, October 2, 1788, from under the signature of Reuben Ford and William Webber."

"3. Did those terms oblige us to receive any part of the Philadelphia Confession of Faith?" *Ans.* "No."

"4. Do we agree to abide by the constitution and terms of union with the United Baptists of Virginia?" *Ans.* "We do."

1794. Met at Gilberts Creek, in Garrard county. The busi-

ness of the session was unimportant. The name of Lick Creek church was changed to Buffalo. Pottengers Creek petitioned for the ordination of Joseph Milburn. Some Baptists about the mouth of Silver creek desired to be constituted a church, to move to the Illinois country.

1795. Met at Shawnee Run, in Mercer county. Two new churches, Cartwrights Creek, in Marion county, and Spencer Creek, in Montgomery, were received. Brethren were appointed to install Elijah Summars pastor of Blue Ash (since called Bethel) church, in Montgomery county. Messengers were appointed to the General Committee, in Virginia, and the churches were requested to style themselves United Baptists.

1796. Met at Jessamine. The application for membership of a church on Chaplin (now called Deep Creek) was rejected, because it had received an excluded preacher into its fellowship. An application from Tates Creek Association, for union and correspondence was rejected.

1797. Met at Howards Creek. A presbytery was appointed to ordain Isaac Crutcher and Matthew Rogers.

1798. Met at Harlan meetinghouse, in Mercer county. A new church, on Red river, in Clark county, was received. Agreed to change their name, from United Baptists, to their original name of Separate Baptists, but to still retain their relation to the United Baptists, of Virginia.

1799. Met at Gilberts Creek, in Garrard county. A petition from Boffmans Fork church for a letter to join Tates Creek Association was rejected. James and Matthew Rogers were appointed to attend the church at Brush Creek, and to continue or constitute the churches in that part, or not, as they may think fit.

The Association made a move this year that caused much trouble and confusion afterwards. A number of persons, including the two most prominent ministers in the body, had been excluded for teaching "Hell Redemption," or what is now termed Universalism. The churches were now advised to open a door, for the reception of these persons, without inquiring into their private sentiments, provided they were orderly in their lives. Joseph Bledsoe and Michael Dillingham were appointed to attend some people at Rush Branch, called Universal Baptists, to aid them in their standing, respecting society. This apostate

church, with John Bailey at its head, was restored to membership in the Association, without renouncing "their private sentiments."

1800. Met at Shawnee Run, in Mercer county. Most of the records of this year were lost.

1801. Met at Tates Creek in Madison county. This was the last meeting of this old fraternity. It now embraced 31 churches, aggregating 2,383 members. Its territory extended from Montgomery county, on the north-east, to Hardin county, on the south-west. A motion prevailed to divide the Association into two districts. The line of division to begin at the head of Paint Lick creek, and run down that creek to its mouth, thence down the Kentucky river to its mouth. The churches south of this line were to compose South District Association, and those north of it, North District Association.

A union with Elkhorn Association was consummated this year, a full account of which has been given in the general history. After the transaction of some other unimportant business, Old South Kentucky Association of Separate Baptists adjourned to meet no more.

James Smith, an early minister of this old fraternity, was a native of Virginia, in which State he was raised up and inducted into the ministry, among the Separate Baptists. He emigrated at a very early period, to what is now Garrard county, Ky., was very active in the ministry, and aided in gathering some of the earliest churches in the new country. He assisted John Whitaker in constituting Beargrass church, in Jefferson county, in 1784. He was early a member of Forks of Dix River church, in Garrard county, and was probably in the constitution of that organization. He visited Illinois in the summer of 1787, and so far as is now known, was the first minister to preach to the early settlers of that now great and populous State. He visited that territory again in 1790, and, as on the former occasion, preached with success, in what is now Monroe county. A number of persons were converted under his ministry. But in the midst of his labors, he was captured by the Indians, near the site of Waterloo, and carried to the Kickapoo town, on the Wabash river. But so much was he esteemed by the few poor settlers, among whom he had preached, that they raised $170, with which they ransomed him, and returned him to his friends

in Kentucky. He subsequently visited Illinois, but with what success is not known.

Mr. Smith was a prominent member of South Kentucky Association from its constitution till 1793. But, although among the Separate Baptists, he does not appear to have harmonized with them in doctrine; for, while they were generally Arminian in sentiment, he believed in a limited atonement, and was willing to adopt the Philadelphia Confession of Faith. In 1793, he, with four other ministers and four churches, seceded from South Kentucky, and entered into the constitution of Tates Creek Association, of which he remained a member until his death. Among his numerous and highly respectable descendants, one of his sons was Governor of the State of Texas, and the well known Elder John L. Smith, of Fayette county, Ky., is his grandson.

Thomas Shelton was an early emigrant from Virginia to Madison county, Ky. Here he became a member of Tates Creek church of Separate Baptists, which was gathered by Andrew Tribble, in 1786. Mr. Shelton was a licensed preacher, in this church, as early as 1790. He was a minister in South Kentucky Association, till 1793, when he, with others, seceded from that fraternity, and went into the constitution of Tates Creek Association. The same year, he was appointed by the latter fraternity, to bear a letter of correspondence to the General Committee of Virginia Baptists, which met that year, at Muddy Creek meeting-house, in Powhatan county, Va. He started on his journey, to perform this duty, but did not reach his proposed destination. As he was traveling on horseback, through the mountains, he was attacked by Indians, and massacred. He left a family, from whom have sprung a numerous posterity. Among the latter, are the venerable Dr. Thomas Shelton Moberly, of Richmond, Ky., a grandson, and Rev. R. M. Dudley, D. D., President of Georgetown College, and Rev. A. C. Caperton, D. D., Editor of the *Western Recorder*, great grandsons.

Thomas John Chilton was a prominent leader among the Separate Baptists, in Kentucky, about forty years. He is believed to have been a native of Virginia, and was born about the year 1769. He was brought to what is now Garrard county, Ky., at the age of ten years. He received a better education than most boys, in the new Country, at that time. He professed

religion and united with Gilbert's Creek church of Separate Baptists, during a great revival which prevailed in that region, under the ministry of Joseph and William Bledsoe, in 1789. He began to exercise in public, soon after he joined the church, and was ordained to the ministry by Joseph Bledsoe, Moses Bledsoe and John Rice, in 1791. He was one of the committee that signed the articles, commonly known as the "Terms of General Union," upon which the Regular and Separate Baptists united, in 1801, and claims to be the author of that document. When South District Association split, in 1803, Mr. Chilton was one of the leaders of the party which formed the present South Kentucky Association of Separate Baptists. He continued to preach in Garrard and the surrounding counties, till about the year 1822, when, having lost his property, in an abortive attempt to establish salt works, he moved to what is now LaRue county, and settled on Middle creek. Here he took charge of a church, which he and William Summers had constituted, under the style of the Separate Baptist church on Middle creek, in 1816. The name of this church was afterwards changed to Republican, and is now called Big Spring. To this church he ministered till 1836, when he resigned on account of declining age. In 1835, he published a small volume which he titled "A History of the Baptists." It bears the marks of having been written carelessly, and in haste, and is of little value. Mr. Chilton was a strong preacher; but appears to have been a plausible, rather than a logical controversialist. He died from the effects of a fall from his buggy, into a stream of water which he was crossing, about 1839. His son, Thomas Chilton, was a lawyer, preacher and politician of considerable prominence.

TATES CREEK ASSOCIATION.

This was the fourth Association organized in Kentucky, and the first that was constituted under the style of "United Baptists." It was formed of four churches, which broke off from South Kentucky Association in consequence of that fraternity's refusing to accept terms of union, proffered by Elkhorn Association, in 1793. The names of the churches are not given in

the minutes of the organization, but subsequent records indicate that they were Head of Boones Creek, Forks of Dix River, Jessamine and Hickmans Creek. With these four churches, five ministers also seceded from South Kentucky Association. Their names were James Smith, Thomas Ammen, Andrew Tribble, Robert Clark and Thomas Shelton. Unity church, of which Andrew Tribble was a member and the pastor, withdrew from South Kentucky Association, and joined the new fraternity the following year.

The four churches spoken of above, met, by their messengers, at Jessamine Meetinghouse, Nov. 23, 1793.

"On motion, agreed to form an association of the four churches, which lately entered into union with the Regular brethren; and to make the terms of union their constitution."

The terms of union here referred to, were those offered by Elkhorn to South Kentucky, as a basis of union between the two bodies. These terms were rejected by a large majority of South Kentucky Association. They read as follows, and were now adopted as

THE CONSTITUTION OF TATES CREEK ASSOCIATION:

"We agree to receive the Regular Baptist Confession of Faith; but to prevent it usurping a tyrannical power over the conscience of any, we do not mean that every person is to be bound to the strict observance of everything therein contained; yet that it holds forth the essential truths of the gospel, and the doctrine of Salvation by Jesus Christ, and free, unmerited grace alone, ought to be believed by every Christian, and maintained by every minister of the gospel. And that we do believe in these doctrines relative to the Trinity; the divinity of Christ; the sacred authority of the Scriptures; the universal depravity of human nature; the total inability of men to help themselves, without the aid of divine grace; the necessity of repentance toward God and faith in the Lord Jesus Christ; the justification of our persons entirely by the righteousness of Christ, imputed; believers' baptism by immersion only, and self denial; and that the supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient

writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be none other than the holy Scriptures, delivered by the Spirit, into which Scriptures, so delivered, our faith is finally resolved."

After the Association was constituted, a committee, consisting of John Price, Andrew Tribble, Thomas Ammen, Robert Clark, and George Smith, was appointed to draw up rules of decorum, and prepare a letter of correspondence to the General Committee, in Virginia. Thomas Shelton was appointed to bear the letter; but was massacred by the Indians, before he reached Virginia. Helps were sent to aid Unity church in adjusting her difficulties.

1794. Met at Forks of Dix River. Unity church, in Clark county, was received. Inquiry was made as to the union with Elkhorn's being dissolved. A letter was written to the General Committee, but no one was appointed to bear it, this year. It was agreed that one preacher and two elders might constitute a church.

1795. May. Met at Head of Boones Creek. At the request of Otter Creek church, Andrew Tribble and Dosier Thompson were appointed to ordain Peter Woods and Cornelius Bowman, if found qualified. According to an early custom of this body, appointments for preaching and communion, at several different churches, were made.

1795. October. Met at Hickmans Creek. Agreed to send a letter of correspondence to Holston Association, in East Tennessee. A committee was appointed to confer with Elkhorn Association, about terms of union. The committee was received by Elkhorn Association, in a most friendly spirit. It was recommended that the ministers of the two associations should preach together, and the brethren mingle with each other, that they might ascertain how nearly they were agreed in doctrine. This experiment proved satisfactory, and, in 1797, a correspondence was established between the two fraternities, that has continued to the present time.

1796. May. Met at Tates Creek, Madison county. Agreed to pay Carter Tarrant $30 for attending Holston Association. Peter Woods and Isaac Newland were appointed to visit the destitute brethren on Green river, with their ministerial labor.

1796. October. Met at Forks of Dix River, in Garrard county. The tabular statistics were recorded as follows:

		Nos.
Hickman.	T. AMMEN, J. Hudson, A. Bourn.	32.
Tates Creek.	A. TRIBBLE, J. Mobley, Isaac Newland.	176.
Forks of Dix River.	C. TARRANT, R. HALL, B. Ball, J. Hays.	61.
Howards Creek.	Joseph Embry.	61.
Dreaming Creek.	C. HARRIS, J. Woods, Peter Woods.	90.
Head of Boones Creek.	R. CLARK, A. Adams, J. Rash.	45.

1797. Met at Head of Boones Creek. Muddy Creek, consisting of 20 members, was represented. A committee was appointed to look into the standing of the church at Big Pond (Hickmans Creek).

1798. The church on Pitman, now called Good Hope, in Taylor county, was received.

1799. Met at Tates Creek. The following churches were represented this year, for the first time: Viney Fork and Clear Creek, in Madison county. Sinking Creek and Flat Lick, in Pulaski, Stony Point, in Mercer, and Cedar Creek (now Crab Orchard), in Lincoln.

1800. Met at Forks of Dix River. The churches of Boffmans Fork, in Fayette county, and Hurricane (since called Mt. Salem,) in Lincoln, were received. It was agreed to have the minutes printed. Peter Bainbridge, an excluded preacher, had been received into Forks of Dix River church, this year, which was regarded disorderly. It was a singular circumstance, even at that period, that a Baptist association should exist seven years, without a name. Yet such was tne case with this fraternity. At this meeting, it was "agreed that this Association shall be known hereafter by the name of Tates Creek Association."

1801. Met at Viney Fork. Three new churches were received: White Oak, Flat Woods, and Otter Creek. The Association expressed a hope that, through the negotiations of Elkhorn, a general union would be consummated.

Query. Is an immersion performed by a Pedobaptist scriptural? Ans. No.

This was a season of great prosperity. The Association had increased from 12 churches, with 579 members, in 1800, to 19 churches, with 1823 members, in 1801. The number of bap-

tisms was not reported at this, or any preceding meeting of the body. But, in 1802, there were reported 22 churches, 192 baptisms, and 1,990 members. This was the largest number of members ever reported by the churches of this Association, except in 1828 and 1829, when about two-thirds of its membership were Campbellites.

In 1802, the following new churches were received: Calloways Creek, Sugar Creek, White Oak Pond, Brush Creek, Masons Fork and Silver Creek. Correspondence was established with Green River and South District Associations. In 1803, Mt. Tabor church was received, and, in 1804, Goose Creek, Double Springs, and Big Sinking were admitted to membership. Forks of Dix River, Hanging Fork, Stony Point, and Sugar Creek were dismissed, to join South District Association. Gilead church was received, in 1806, Forks of Cumberland, in Pulaski county, Station Camp, in Estill, and the church in Adair and Pulaski, in 1808, and Union church, in 1809. The territory of the Association had now become very large. Some of its churches were in Fayette county, and others were south of the Cumberland river, in Wayne county. It was deemed expedient, therefore, to form a new association of the more southern churches. Accordingly, at the date last named, it was voted that "the following churches, from the south part of this Association, be dismissed, when joined in another association, according to the terms of general union: Big Sinking, White Oak, Sinking Creek, Forks of Cumberland, Union, and Double Springs." Of these and two other churches, Cumberland River Association was formed, in 1809. In 1810, Flat Lick and Hurricane churches were dismissed, to join Cumberland River Association.

In 1812, Jeremiah Vardeman and Silas M. Noel proposed to write a history of the rise and progress of the Baptists, in Virginia and Kentucky. The churches of Tates Creek Association were advised to furnish them with such materials as would aid them in the enterprise. In 1813, New Providence and South Fork churches were received. In 1815, the Association unanimously agreed to correspond with the Baptist Board of Foreign Missions, and, in 1816, expressed the opinion that "it is not advisable for members of our society to join the Free Masons."

From this period till, 1828, the body had an even course of

moderate prosperity; and nothing very remarkable occurred in its history. A considerable revival prevailed within its bounds, in 1818–19, and, during those two years, the churches reported 740 baptisms. But in 1828, a most remarkable excitement occurred among its churches. It was an excitement, however, that, instead of building it up, wasted and very nearly destroyed it. The introduction of Campbellism found the churches of this Association illy prepared to meet the plausible sophistries of that system. The early ministers of the body had all passed away, either to their home above, or to the newer settlements of the great West, and, with few exceptions, the churches were served by a very weak ministry. Many zealous proclaimers of Mr. Campbell's theories, among whom were some men of considerable ability, as the Creaths, Mortons, Josephus Hewett, and John Smith, visited the churches, and succeeded in leading off a number of their most active and zealous preachers. Baptizing people in order to the forgiveness of their sins, became the order of the day, and multitudes submitted to an old ordinance, with a new design.

When the Association met at Tates Creek, in Madison county, in 1828, the 25 churches, which then composed the body, reported 1,395 baptisms, which considerably more than doubled their aggregate membership. In 1829, the Association met at Red Lick, in Madison county. The churches reported 219 baptisms, making an aggregate of 1,614, during the "revival." Most of the converts were zealous Campbellites, and the "Reformation" had everything its own way, in the Association. The excitement, which had pervaded the people, rather than the churches, all over Northern Kentucky, and more especially within the bounds of Boones Creek, North District and Tates Creek Associations, had been an enthusiastic reception of Campbellism, rather than a revival of religion. The name and prestige of the Baptists, had been used with such skill and assiduity, to convert the people to the new doctrine, that the old fraternity under consideration, had become practically Tates Creek Association of Campbellites. The Baptists in the body, had become a small, rather than a large minority; and were entirely helpless, in the Association, as well as in a majority of the churches. This became so painfully manifest, that they resolved to separate from the Campbellites. Accordingly,

they held a convention at Viney Fork, in Madison county, on Friday, June 11, 1830, to consider the matter. After due consideration, the convention issued a protest, of which the following is the substance:

"DEAR BRETHREN: We have lived long together, and have enjoyed the confidence and fellowship of each other. But now a number of our brethren in the ministry, professing to teach the ancient gospel of our Lord Jesus Christ, and to have resumed the ground of the Apostles, are holding forth the following unscriptural doctrines:

"1. That there is no promise of Salvation without baptism, and that this ordinance should be administered to all who say that they believe that Jesus Christ is the Son of God, without examination on any other point.

"2. That there is no direct operation of the Spirit on the mind, prior to baptism.

"3. That baptism procures the remission of sins, and the gift of the Holy Ghost.

"4. That the Scriptures are the only evidence of an interest in Christ.

"5. That obedience places it in God's power to elect to Salvation.

"6. That no creed is necessary for the church, but the Scriptures, as they stand; and that all baptized persons have a right to administer that ordinance.

"7. That there is no special call to the ministry.

"8. That the law given by God to Moses is abolished.

"9. That experimental religion is mere enthusiasm; and that there is no mystery in the Scriptures.

"They charge us with wishing to set up articles of human production in preference to the Bible. As we are either misunderstood, or misrepresented, we wish to let them and the world know, that we hold no instrument of writing, tantamount to the Scriptures of the Old and New Testaments. But as every denomination of Christians goes to the Bible to support its views, we find it needful for the well being of any body of Christians, that they, in a plain, concise manner, state what they consider the essential truths of the gospel, and in some way make them public, so that every individual who may wish to become a member of their body, may act advisedly. Painful

as it is, we feel it a duty which we owe to our Master, our brethren, the rising generation, and ourselves, to inform you that T. S. Bronston, Josiah Collins, J. R. Pond, F. Shoot, O. C. Steele and Samuel Willis have, in their public exhibitions, held forth some of the above and other views, which we think are inconsistent with the gospel. Now, as we are commanded to mark them which cause divisions and offences contrary to the doctrine which we have learned, and avoid them, we enter our protest against those brethren, and all those who adhere to, and advocate any of the above views."

The convention then adjourned to meet at New Providence church, on Friday before the 3d Saturday in July, following. They met according to adjournment, and appointed to meet, as an association, the following month. Accordingly, the remnant of Tates Creek Association met at Round Top meetinghouse, in Madison county, August 28, 1830. Nine churches, aggregating 502 members, were represented. It was voted that this Association unanimously esteem it their duty to drop correspondence with any and every association, or church, where the heresy of Campbellism is tolerated.

From this time, the Association gradually increased in numbers, till 1840, when it numbered 19 churches, with 1,124 members. During the next two years, it was reduced, by the Antimission schism, to 10 churches. But, being in the midst of a revival, it gained more than it lost: so that, in 1843, it numbered 13 churches, with 1,234 members. Since that time, it has experienced few vicissitudes. It lost some 500 members, by the severence of the colored people from its churches, during, and after the War. Since the Antimission split, it has heartily favored the benevolent enterprises of the denomination, and contributed to their support. Since 1800, according to its official records, there have been baptized into its churches, besides those baptized, during seven years, of which we have no report, 9,079 converts. Of these, 1,148 were baptized, in 1801, and 1,395 in 1828. In 1880, it embraced 20 churches, aggregating 1,592 members.

Of most of the early preachers of this fraternity, biographical sketches have already been given. Since these passed away, there has been a great destitution of ministers, in the body. A number of able ministers have lived, and labored

temporarily, within its bounds; but few preachers of note have resided permanently on its territory, since the days of the pioneers; and of these few, no memoirs have been preserved, except in two or three instances.

George W. Broadus was a good minister of the Lord Jesus. He was born in Madison county, Ky., about 1808. It is believed that he was raised up to the ministry, in Viney Fork church, of which he was long pastor. He labored extensively in Estill, Madison, Lincoln, and Rockcastle counties. He succeeded Moses Foley as Moderator of Tates Creek Association, in 1856, and continued in that position, a number of years. He departed this life, Sept. 1, 1871.

John H. Newton was born in Garrard county, Ky., March 9, 1827. He was raised up by a pious Methodist mother. But being converted under the ministry of Nelson Alspaugh, he united with the Baptist church, at Scaffold Cane, in Rockcastle county, in 1858. He was ordained to the ministry, in 1859. He spent much of his time, preaching in the mountains, often laboring in connection with that noble man of God, N. B. Johnson. He was never married, and being of a very cheerful temperament, some of his brethren thought he indulged too much in levity. But the Lord used him to good account. He was killed by the explosion of a steam boiler, April 14, 1878.

John G. Pond is one of the oldest and most prominent ministers of Tates Creek Association, of which he has been Moderator for some years past. It is regretted that materials for a sketch of his ministry are not at hand.

BRACKEN ASSOCIATION.

This is the eldest daughter of the Old Elkhorn fraternity, and the fifth association constituted in Kentucky. According to an arrangement made by Elkhorn Association, messengers from 8 churches met at Bracken meetinghouse, near the present site of Minerva, in Mason county, on Saturday, May 28, 1799. A sermon was preached by the venerable David Thomas. James Turner was chosen Moderator, and Donald Holmes, Clerk. After proper consideration, Bracken Association was

constituted in due form. Five of the churches, viz: Washington, Mayslick, Bracken (now Minerva), Stone Lick and Locust Creek, had been dismissed from Elkhorn Association. The ministers of the new fraternity were Lewis Craig, David Thomas, Donald Holmes and Philip Drake. William Wood, the first preacher who had settled within the present bounds of Bracken Association, had been excluded from Washington church, the year before the Association was constituted. The venerable and illustrious Lewis Craig was regarded the father of this Association.

This fraternity was small at first. At its meeting, in the fall of 1799, it reported 9 churches, with 600 members. It did not share so largely in the fruits of the "Great Revival," as did the other associations in the State. For, while the churches of Elkhorn reported, in 1801, 3,011 baptisms, and those of Tates Creek, 1,148, those of Bracken reported only 139. The body, however, enjoyed a steady, healthful growth, till 1805, when it numbered 19 churches, with 1,865 members.

About this time the subject of slavery began to be much agitated, among its churches. Donald Holmes had established an Emancipation church in 1802, not far from Mayslick. Bracken church had also adopted Emancipation principles. In 1805, these churches, with Elders Donald Holmes, James Thompson and Joseph Morris were dropped from the Association. From this time, the Association decreased in numbers, till 1812, when it reported 15 churches, with only 600 members. This was exactly the number of members that it reported at its first regular meeting. The body became discouraged, and submitted to the churches the question, as to whether the Association should be dissolved. A majority of the churches answered in the negative, and the following year a revival commenced, which continued two years, and during which, 423 converts were baptized into the churches of the Association. About this time, that eminent man of God, Walter Warder, settled at Mayslick, and took charge of that and other churches within the bounds of the Association. A new impulse was given to the cause of religion, and within the next six years, the aggregate membership of the churches was more than doubled; so that, in 1821, the Association numbered 17 churches, with 1,532 members.

In October, 1823, Alexander Campbell held a debate on baptism, with William L. McCalla, a Presbyterian, at Washington, one of the churches in Bracken Association. Mr. Campbell was then a member of a Baptist church; but he had already begun to disseminate his peculiar views, through the *Christian Baptist*, as well as from the pulpit. His debate with McCalla gave him great popularity among the Baptists of this region, and disposed them to read his periodical with favor. As his teachings were antagonistic to Baptist principles, unhappy disputations were gendered in the churches. The cause of religion languished, and vital piety rapidly decayed. The Association gradually decreased in numbers, till 1827, when it reported an aggregate membership of only 1,103. Meanwhile, many of the members, and some of the ministers, had fully embraced the views of Mr. Campbell. Even the pious and popular Walter Warder appeared to look favorably on the "Reformation," and Jeremiah Vardeman, by far the most popular and successful preacher in Kentucky, so far yielded to the new system, about this time, as to baptize "for the remission of sins." And, although he did not live within the bounds of Bracken Association, he frequently labored with his intimate associate, Walter Warder.

In the Winter of 1827–8, the great religious awakening began, in northern Kentucky; and, within the bounds of Bracken Association, 1,116 persons were baptized, within a single year. The aggregate membership of the Association was a little more than doubled. To what extent these people were formally "baptized for the remission of sins," does not now appear; but it is probable that a majority of them submitted to the ordinance, on that principle. The Association was now numerically stronger than it had ever been before. But instead of that peace and harmony that ought to follow a true revival of religion, the strife and contention had increased in proportion to the growth of the Campbellite element. The "Reformers" were largely in the majority, and were determined to conform the churches to their new doctrines. There was not a preacher in the Association, who was not wanting, either in disposition or courage, to oppose Campbellism, boldly and openly. Even Walter Warder was either inclined to accept the "Reformation," or deemed it imprudent to oppose it.

At this juncture, after the meeting of the Association, in the fall of 1829, William Vaughan returned from Ohio, and again settled within the bounds of Bracken Association. He was probably the ablest theologian then among the Baptists of Kentucky, not even excepting the polished and scholarly Silas M. Noel. Mr. Vaughan at once began, in a masterly manner, to expose the vaguely taught principles of the "Reformation," which had been so obscurely advocated that even Warder and Vardeman seemed not to have understood them. Mr. Vaughan soon made the differences between Baptist principles and Campbellism, manifest to the people. Warder joined him in exposing the heresy, and the lines were speedily drawn between the Baptist and Campbellite parties.

The Association met at Washington, in Mason county, the first Saturday in September, 1830. Although the Campbellites had a popular majority in the churches, a majority of the messengers were Baptists. Mr. Vaughan was elected Moderator. This was a test vote, and exhibited the relative strength of the respective parties, in the body. Two parties from each of Mayslick and Bethel churches, presented letters to the Association. The majority of the former and the minority of the latter were received, on the ground that their rivals had "embraced a system of things called, *Reformation*, thereby departing from the principles of the United Baptists, in Kentucky, and of the Association." This action was decisive, and led to a formal separation of the Baptists and Campbellites, in the churches composing the body. As in the cases of Tates Creek, North District, and Boones Creek Associations, only a small remnant was left to the Baptists. At the close of the "revival," in 1829, Bracken Association numbered 18 churches, aggregating 2,303 members; in 1831, after the separation from the Campbellites, it numbered 16 churches, with only 890 members.

The Association was greatly reduced, but it now enjoyed internal peace, and soon began to prosper again. Its progress was slow for several years; but in 1838, its churches enjoyed a refreshing from the Lord, under the ministrations of Gilbert Mason and T. J. Fisher. There were reported to the Association 292 baptisms, that fall. From this time till 1847, the Association enjoyed a course of prosperity. At this date it numbered 16 churches, with 1,723 members. But, as if this

fraternity was destined to perpetual discord, another grievous schism occurred, at the last named date. Gilbert Mason, the most prominent preacher in the Association, and the pastor of Mayslick, Washington, Bracken, and Maysville churches, had been convicted of grave misdemeanors by a council, called for the investigation of certain charges which had been preferred against him. He refused to submit to the decision of the council, and the matter was now brought before the Association. Washington church, adhering to her pastor, was dropped from the Association. Five other churches sympathized with that at Washington, and, in 1849, the six churches, aggregating 527 members, formed Washington Association. The two Associations continued to occupy the same territory, and rival each other, till 1856, when, Mr. Mason having returned to Virginia, they were happily reunited, under the old name of Bracken Association of United Baptists. The body continued to enjoy peace, and a good degree of prosperity, till 1862, when it numbered 26 churches, with 2,575 members. This is the largest number of members it has ever reported. It lost about 1,000 members by the severance of the colored people from its churches, at the close of the War. From that time to the present, it has moved on prosperously. In 1880 it numbered 25 churches, aggregating 2,523 members. From its constitution in 1799, to 1880, there have been baptized into the fellowship of its churches, according to its official reports, 8,917 professed believers.

This Association has been a missionary body during its entire history, and has contributed liberally to the benevolent enterprises of the denomination. Since the War, it has probably surpassed any other association in the State in its zeal, liberality and efficiency in Home missions and Sunday school enterprises. It has enjoyed the labors of a number of very able ministers, none of whom, it is believed, have been raised up to the ministry, in its churches. Sketches of most of its prominent preachers have already been given.

Philip Drake was one of the pioneer ministers in Bracken Association. He appears to have been a preacher of respectable gifts; but very little is now known of him. He was several times chosen to preach before the Association, at its annual meetings, and was a minister among its churches, at least as late as 1812.

Blackstone L. Abernathy preached a short time within the bounds of Bracken Association. He succeeded William Vaughan, in the pastoral care of Lees Creek church, about 1828. He succeeded in leading off a majority of its members to the Campbellites, with whom he was afterwards identified.

Jesse Holton labored some dozen or more years, within the bounds of Bracken Association. He possessed fair preaching talents, and was quite popular among the churches. He was twice Moderator of the Association, and as often preached the introductory sermon before that body. He went off with the Campbellites, in 1830.

John Callorman was a Methodist, in early life; but having united with the Baptists, he was set apart to the ministry, perhaps as early as 1824. In 1825, he was called to the care of Bethel church, in Flemming county, where he ministered about five years. He preached before the annual convocations of Bracken Association, in 1828 and 1830. At the latter date he was cut off with the Campbellites.

John Holliday labored much longer within the bounds of Bracken Association than any other preacher, who has ministered among its churches. He was a grandson of the famous old pioneer preacher, Thomas Ammen, of Tates Creek Association. He was born April 24, 1797. His father being a reckless, dissipated man, he grew up with very little education, and what was still worse, he followed the paternal example, till he was thirty years of age. He was converted under the ministry of Robert M. Batson, and baptized into the fellowship of the church, at Millersburg, in Bourbon county, in the spring of 1828. He commenced exhorting, with great zeal, immediately. He was elected a deacon of the church, the following September, and licensed to preach a few months later. He was ordained to the ministry, by William Vaughan and Walter Warder, January 30, 1830. Jacob Creath, jr., was present, and desired to take part in the ordination; but was prohibited from doing so, on account of his Campbellite proclivities.

Mr. Holliday was called to the pastoral care of Millersburg church, in 1832, and continued to fill that position, except during two brief intervals, till 1862—a period of thirty years. Soon after his ordination, he was called to the care of Pleasant Spring church, located between Millersburg and Carlisle, to which he

ministered about forty years. In 1842, he gathered the church at Sharpsburg, which he served about five years. Besides those already mentioned, he was pastor, at different periods, of the churches at Two Lick and Mt. Olivet, in what is now Robertson county, Beaver Creek and Union, in Harrison, Poplar Plains, in Flemming, Irvingsville and Locust Grove, in Nicholas, and perhaps some others. His last pastorate, which he resigned in 1876, on account of failing health, was at Locust Grove. After this he labored in protracted meetings, and on other occasions, as his failing strength would permit. He died at his home in Carlisle, Oct. 7, 1881.

Mr. Holliday's gifts were scarcely above medium; but they were diligently used, and were consecrated by a warm, cheerful piety and a spotless life; and his labors of more than fifty years, were abundantly blessed of God, to the good of his race.

Francis Winter Stone, son of Elder J. E. Stone, was born in Hawesville, Ky., July 10, 1842. He was carefully educated in his boyhood; first in his native village, and then in an academy at Greenville, Ky. At the age of thirteen years he professed conversion, and was baptized by his father, into the fellowship of Hawesville church. After finishing his academic studies, he spent some time in reading law. In 1860 he entered Georgetown College, where he remained one year, and then entered the Confederate Army. When his term of service expired, he returned home, and entered the Seignior class in Bethel College, in 1864, where he graduated, in June, 1865. He had not entered college with a view to the ministry; but while at Georgetown, he became so deeply impressed upon that subject, that he could find no rest, until he resolved to devote his life to preaching the gospel. While at Russelville, after his return from the army, he became much troubled about the condition of his soul, and was finally led to the conclusion that he had never been "born again." For some time he was deeply overwhelmed with a sense of guilt and condemnation. That he was a member of the church at Hawesville, in good standing, rather added to the anguish of his spirit, than relieved it. But at last he found great joy of soul, in trusting in Christ. He now sought and obtained membership in the church at Russellville, being baptized by W. W. Gardner. He began at once to exercise his gifts in exhortation and preaching. Immediately

after he graduated, he visited Maysville, with the view of accepting the pastoral care of the church, at that place, and that of Washington church, in the same county. To the charge of these churches, he was ordained, at Maysville, by Cleon Keys, W. Pope Yeaman, and H. W. Mitchell, Jan. 3, 1866. He served these churches two years, and then resigned. After this, he preached, with great zeal, over several counties, extending his labors into the mountain region.

On the 29th of April, 1867, Mr. Stone was married to Hattie Warder, a grand-daughter of the famous Elder Walter Warder. The marriage was a most happy one. The brilliant and godly young couple gave promise of great usefulness. But God's ways are not as our ways. Three days after the birth of their first-born (a daughter), Mr. Stone started on a preaching tour, which led him to Winchester. Here a false report of the illness of his wife caused him to hurry homewards. He purposed to go by stage; but failing to make connection, he went to Cincinnati by Rail Road. Here he took passage for Maysville, on the steamer Magnolia. On the way a boiler exploded, and set the boat on fire. Mr. Stone was injured on the head. He said to a friend: "I would rather be drowned than burned to death." Then kneeling on the deck of the burning boat, and spending a moment in prayer, he plunged into the turbulent waters, hoping to swim to the shore. But after struggling a few moments with the furious waves, he sank to rise no more in mortal flesh. Thus passed away on the 18th of March, 1868, this gifted and consecrated young man.

Harry W. Mitchell, a young preacher of excellent gifts, was raised up to the ministry in Maysville church. He was born Oct. 28, 1842. He received a fair English education, and having united with the church in early life, was licensed to preach, Dec. 7, 1861. The well-known W. P. Harvey, now of Harrodsburg, was licensed to preach at the same time and place. Mr. Mitchell preached as a licentiate, with zeal and efficiency during the War. He was ordained at Maysville, by Cleon Keys, J. W. Bullock, J. M. Bent and J. M. Bennett, Feb. 23, 1865. He preached for a time, with much acceptance, at Aberdeen, Ohio. From thence he was called to the care of Stone Lick church, in Mason county, Ky. Here he was much beloved by his people. But he did not live long to min-

ister to their spiritual wants. He died of consumption of the lungs, July 11, 1866. "He was a noble young man," says Prof. H. M. Smith, "and a pattern of piety and devotion to the cause to which he had devoted his life."

Cleon Keys is one of the oldest and best preachers in Bracken Association. He is a native of Virginia, and began his ministry in that State. But he has been in his present field of labor more than a quarter of a century. He is a man of fine practical judgment, and has been a leader in the enterprises of his Association, as well as a prominent actor, in the benevolent enterprises of the denomination, in the State. Bracken Association owes much of its prosperity to his zeal, wisdom, and diligence.

Joseph S. Felix, a younger brother of Rev. William H. Felix, now of Covington, Ky., was born in Woodford county, Ky., April 19, 1851. He graduated at Georgetown College, in 1871. He united with Hillsboro church, in his native county, in early life, and was baptized by Daniel Case. He was licensed to preach, by Hillsboro church, in 1871, after which he spent a year at Crozer Theological Seminary. He was ordained to th e pastoral care of Augusta church, in Bracken county, in 1872, and has continued to occupy that position to the present time. He is a young man of fine gifts and acquirements, and has suceeded well in the pastoral office.

M. M. Riley, a native of Owen county, where he was raised up to the ministry, and a graduate of Georgetown College, was called to the care of Mayslick church, in Mason county, about the year 1875, where he has continued to minister, much to the satisfaction of the church, to the present time.* He is a young man of excellent attainments, and is much esteemed for his deep-toned piety and devotion to the cause of Christ.

Samuel S. Minor, a deacon in the church at Maysville, has long been one of the most worthy and useful members of Bracken Association. He was born in Wethersfield, Ct., March 8, 1808. He moved to Kentucky, in 1832, and settled at Maysville where he still resides.† He was baptized by Gustavus F. Smith, D. D., at Hartford, Ct., while on a visit to his parents, in 1834. He

* He has gone to Bowling Green.

† He has recently died.

was a number of years Clerk of Bracken Association, and has been prominently connected with all its benevolent enterprises, nearly fifty years.

Judge Joseph Doniphan was a member of Augusta church, in Bracken Association. He was born in Augusta, in 1823, and was educated in his native village. He was admitted to the bar in 1848, and was, at different periods, Mayor of Augusta nine years. He served one term in the Kentucky Legislature, was four years Judge of Bracken County Court, and six years, Judge of the Circuit Court, of the 9th (now 12th) judicial district. In 1871, he was elected Chancellor of Bracken, Kenton, Campbell and Pendleton counties, and held the position till his death, which occurred, May 2, 1872. He was highly esteemed for the purity of his character.

GREEN RIVER ASSOCIATION.

This was the sixth organization of the kind, constituted in Kentucky. Most of its early records are lost, and, consequently, many particulars of its early history, which would doubtless be of much interest, cannot be ascertained. In 1799, there were about eight churches in what was known as the Green River country. In June of that year, a conference was held at Sinking Creek meeting house, in Barren county, for the purpose of considering the propriety of forming an association. The conclusion of the meeting was, that it was expedient for the churches to associate. An appointment was made for a meeting at the Sinks of Beaver Creek, to convene on the 3d Saturday in the following October, to carry into effect the sense of the present conference. The time and place of meeting were afterwards changed. Accordingly, messengers from several churches met at Mt. Tabor meeting-house, in Barren county, on the 3d Saturday in June, 1800; and Green River Association of nine Regular Baptist churches, was constituted, in due form.

A list of these churches is not now accessible; but those known to have been in existence, at that time, within the territory, occupied by the new fraternity, were Concord, Mud Camp (now Blue Spring), Mt. Tabor, and Sinking Creek, in Barren

county; Brush Creek (and probably Pitmans Creek), in Green county; Sinks of Beaver Creek (now Dripping Spring, in Metcalf county); Mill Creek, in what is now Monroe county, and Severns Valley, in Hardin county. The last named had broken off from Salem Association, some years before, on account of that body's tolerating slavery; hence its connection with Green River Association. It returned to Salem Association in 1803. The nine churches of which Green River Association was constituted, aggregated about 350 members. The preachers in the organization, as far as known, were Alexander Davidson, Carter Tarrant, Robert Stockton, Robert Smith, John Mulky, and probably, Alexander McDougal and Baldwin Clifton.

The Association was constituted just at the commencement of "the Great Revival." The growth of the young fraternity was exceedingly rapid. Its third annual meeting was held at Mill Creek, in what is now Monroe county, July 31, 1802. Robert Stockton was chosen Moderator, and John Chandler, Clerk. Messengers were present from 30 churches, which aggregated 1,763 members. The numerical strength of the body multiplied more than five-fold, within two years. The famous Benjamin Lynn, the Daniel Boone of the Kentucky Baptists, was present at this meeting, and was invited to a seat in the body. Elder Jonathan Mulky was present from Holston Association, in East Tennessee, Lewis Moore, from Mero District, Owen Owens, from Salem, and letters, from Elkhorn, Bracken and Neuse (N. C.). It was "agreed to open correspondence with all the Baptist associations in Kentucky." These were Elkhorn, Salem, Tates Creek, Bracken, North District, South District and Mero District, the latter being partly in Kentucky, and partly in Tennessee. This shows that there was a time when all the Baptists in Kentucky were united. The circular letter of this year is an able defense of restricted communion. The following queries were disposed of as indicated: *Query* from Beaver Creek.—Is it agreeable to scripture, for a man, having had a wife, who left him and married another man; and he, in her life-time, married another woman, to be received into church membership, under that circumstance? Answer—No. Query from Severns Valley—What is duty to do with a church or member, that holds redemption from hell? Answer—We

think, a church, holding that doctrine, ought to be excluded from the Association; and a member, who holds it, ought to be excluded from the church of which he is a member.

In 1804, the Association having attained a membership of 38 churches, aggregating 1,876 members, and its territory having become very large, it was deemed expedient to divide it into three parts. Accordingly, 11 churches, containing 457 members, and located in Green, and the surrounding counties, were dismissed to form Russells Creek Association, while something like the same numbers were apportioned to Stocktons Valley Association, which is located in Cumberland, and the surrounding counties. This reduced the parent body to small dimensions, and numbers. From this time, its growth was quite slow, for a number of years. About 1807, the subject of slavery agitated the churches, and several preachers, among whom were Cornelius Dewese and John Murphy, became so zealous for the abolition of slavery, that they withdrew from the churches. About 1809, a revival spread among the churches, and prevailed two or three years, during which large numbers were baptized. Meanwhile an Association called Union, located west of the Green River fraternity, dissolved, and most of its churches united with the latter organization. By these means the body was greatly enlarged. When it met at Dripping Spring, in July, 1812, it numbered 33 churches, with 2,499 members. Its territory had again become so large that it was deemed expedient to have another division. Accordingly, the churches, 16 in number, west of a line running north and south, near the center of what is now Allen county, were dismissed to form a new association, which took the name of Gasper River. This left the mother association 17 churches, which was soon afterwards increased to 18, aggregating, in 1815, only 1,199 members. But, in 1820, another revival prevailed within its bounds, and 552 baptisms were reported, that fall. This brought it up to 24 churches, with 1,648 members.

At this time, the association appears to have been full of zeal for the cause of Christ. The churches were warned against an excluded preacher, of the name of Love. The circular letter warmly recommends Bible societies, missionary societies, home and foreign missions, the support of ministers, and the means of qualifying them for their work. The circular letter of 1822,

contains the sentence.—"While praying the Lord of the harvest for more laborers, our alms for their support, should ascend before God, for a memorial." Up to this period, Green River Association had been decidedly a missionary body, at least in theory, and had prospered accordingly. But the Antimissionary spirit began to be manifest, in some of its churches, as early as 1824, when, "on motion to introduce a system of itinerant preaching, throughout the churches of Green River Association, a large majority voted in the negative."

In 1823, several of the churches virtually remonstrated against the habit of allowing peddlers to sell intoxicating drinks, at the meetings of the Association; whereupon the body advised that, "if ardent spirits be introduced at the Association, it be used with great moderation and discretion." The vending of spirituous liquors at large religious meetings, was a common evil of that period. But the popular sentiment was so strongly in favor of it, especially when the Antimissionary spirit prevailed, that nothing could be done to remedy it till many years later. This year the body endorsed, in its circular letter, the position previously assumed by Salem Association. That "each church united to an association, stands in the same relation to the association that an individual does to the church, of which he is a member."

The Association was inharmonious on the subject of missions, from 1824, until its final division on that subject, sixteen years later. The Missionary party was either in the minority, or was willing to be silent on the subject for the sake of peace; while the Antimissionary party embraced every opportunity to exhibit their opposition to missions. In 1825, the Association expressed its opposition to the Baptist Tract Society, whose Board was located at Washington City. There was little change in the statistics of the body, for several years. Meanwhile Campbellism was being diffused among the churches, and several of their preachers were carried away with that heresy. A great spiritual dearth prevailed, several years; and the churches composing the Association were unhappy and contentious.

In the fall of 1828, a very remarkable religious awakening commenced, and continued to increase in power, for more than a year, and great numbers were added to the churches. When the Association met at Mt. Tabor, in 1829, the churches reported

1,351 baptisms. The next year, Green River Association numbered 38 churches, with 2,951 members. This is the largest number, both of churches and members, ever reported by that body. The contentions were silenced by the wonderful revival, during its continuance; but the three parties (Missionaries, Anti-missionaries, and Campbellites), still remained in the churches. It was now concluded to have another division of the Association. This time, the dividing line was drawn east and west, near the center of Barren county. The churches south of this line, 15 in number, composed Barren River Association. The old Association was reduced, in 1831, to 18 churches, with 1,173 members; but its internal contentions were not diminished. The churches at Glasgow, Smith's Grove, Green River, and Mt. Pisgah, each sent two letters to the Association, this year. These letters were all laid on the table, for future consideration. These divisions were produced by Campbellism. The Association, unfortunately, hesitated to take any measures for separating the Campbellites from the aggrieved churches. The Anti-missionaries took advantage of this delay, to associate, in the popular mind, the Missionaries with the Campbellites, and thereby prejudiced the neighboring associations against them. The confusion became so great that the Association divided, in 1832. The divisions were known as the Lock and Petty parties, each, of course, claiming to be Green River Association. The party led by Mr. Petty, met at Sinking Creek, in Barren county, in 1833. Seven churches, aggregating 402 members, were represented. Ralph Petty was chosen Moderator, and Peyton Cook, Clerk. The following transaction sufficiently illustrates the status of this faction, with reference to missions: "Whereas it is inserted in the minutes of the Kentucky Baptist Convention, that the Green River Association has, by her delegates, paid to said institution the sum of $26, and is represented by said delegates, in said convention, We, the Green River Association, deny that we ever authorized the payment of any money, whatever; nor have we, at any time, sent a delegation to said convention."

Efforts had been made to unite the two parties. But the Petty faction, although comprising less than one-third of the original association, had been arrogant and presumptuous, and had demanded that the Lock party should disband, and that the

churches of which it was composed, should make application for admission into "Green River Association" (the Petty party), in their individual capacity. This unreasonable proposition was rejected by the Lock party, which comprised more than two-thirds of the original Association.

The Lock party met at Salem church, in the same county, and on the same day (2d Sat. in Aug. 1833), that the other party met at Sinking Creek. Sixteen churches, aggregating 860 members, were represented. Jacob Lock was chosen Moderator, and Richard Garnett, Clerk. The principal business of the body consisted in making endeavors for a re-union of the divided Association and churches. Meanwhile the neighboring associations had become suspicious of their orthodoxy, and all of them, except Gasper River, had dropped correspondence with the Lock party, and showed a disposition to acknowledge the minority, as Green River Association. Of this uncomfortable circumstance, the Lock party say, in their minutes: "We cannot help ascribing our cold reception at Stocktons Valley Association and other places, to the great officiousness of *Andrew Nuckols*, who seems determined, wherever he has any influence, to infuse in the public mind an indiscriminate and unqualified opposition to us, and to every benevolent operation of the day."

Brethren of Russel's Creek and other neighboring associations interested themselves in bringing about a reconciliation between the contending factions of Green River Association. A meeting, composed of five brethren from each of the parties of Green River Association, and several brethren from other associations, met at the house of William Savage, in Barren county, May 17, 1833. H. G. Waggoner, was chosen Moderator, and W. M. Brown, Clerk. The following terms of reconciliation were agreed upon, and sent to the churches of Green River Association, for their consideration:

"1. We agree to unite with all churches, or members, who stand firm in the principles of the United Baptists' usages and customs, of the Green River Association.

"2. We agree that all minorities of churches, as well as majorities, who did oppose *Campbellism*, were right in doing so.

"3. We agree that the called association, in 1831, was without authority, and, therefore, wrong; inasmuch as the churches did not concur in it, and its acts should not be regarded.

"4. We agree that the August Association, in 1831, was wrong in receiving Mt. Zion church.

"5. We do further agree that the Association has been imposed on, and was wrong in receiving other members who were accused of *Campbellism*, without first making diligent inquiry into the facts, by a proper committee.

"6. We agree that the Association did wrong in appointing a member to office, who was suspected of heresy."

The two parties of Green River Association held a joint meeting, the following September, "and agreed to submit their difficulties to a committee, composed of the following brethren, to wit: Johnson Graham, W. M. Brown, Isaac Denton and G. W. Towles, who reported as follows: 'The next Association to meet at Blue Spring, Barren county, Ky., at the usual time of the Green River Association. Brother Ralph Petty, Moderator, and brother Richard Garnett, Clerk, and then proceed in the usual manner; and the two contending parties agree to use their exertions to get their respective churches to unite and agree to the foregoing resolutions.'"

The churches accepted these terms, and the Association was again united. But the union was not a happy one. The Campbellites had been excluded; but the other two elements grew more and more discordant. At almost every meeting, the subject of missions was presented, in some form. But the Anti-missionary party maintained the ascendency, and nothing could be accomplished, in that direction. In 1837, "in the case of the memorials from Bowling Green and Mt. Tabor churches, a motion was made to advise the churches of this Association, to take into consideration the subject of adopting some plan to procure a more general preaching of the gospel, in the bounds of this Association, and for the supply of the destitute parts of it." The motion was lost. The circular letter shows that there was much dissension in the body. The subjects in dispute were the extent of the atonement, missionary enterprises, and temperance reform. A division of the Association seemed inevitable. But, in the fall of this year, a revival pervaded most of the churches, and continued to prevail, about a year. This quieted the disturbance in the Association, in 1838, and great joy was expressed, on account of the divine visitation.

In 1839, the Association numbered 22 churches, with 1,716

members. But the revival had now subsided, and the contention broke out afresh. "A charge was preferred against Glasgow, Mt. Olive, and Bowling Green churches, for having joined, or represented themselves, as churches, in the general Association." This grave charge was referred to the churches of the body, with a request that they send up their decision to the next Association. Correspondence with Gasper River Association was dropped, because she "held missionary churches in her body." "A proposition for the Association to come to a friendly division, was made." But the matter was deferred till the next annual meeting.

When the Association met, in 1840, Mt. Olive, Mt. Tabor, Bowling Green, Glasgow, Three Springs, and Salem churches were excluded from the body, for having entered into the constitution of a new association, called Liberty. Correspondence was withdrawn from Russells Creek, Salem, and Goshen Associations, on account of their holding connection with the General Association. From that time to the present, this Association has been numbered among the Antimissionary organizations, in the State. They still retain the name of United Baptists, and claim to adhere to the principles of general union, adopted by the Baptists of Kentucky, in 1801. They deny prohibiting their members "from contributing to the support of the gospel, but aver that the Bible knows no society but the church, in a religious point of view." They condemn all benevolent societies, and advise their churches to have nothing to do with them.

This Association has not prospered since the severance of the Missionary party from its fellowship, in 1840. It now numbers less than half as many members as it reported in 1839. In 1871, it agreed on terms of correspondence with Liberty Association. By this means, some of its churches have enjoyed the ministrations of several of the Missionary preachers, and, although this measure caused the secession of some three or four of its churches, of which a small association was formed, under the style of the "Original Green River Association," it has made some progress, since that period. In 1880, it numbered 16 churches, aggregating 881 members. The number of baptisms, reported by its churches, during 57 of the first 80 years of its existence, aggregates 4,935. Of these, 3,692 were reported during 27 years, before the split on

the subject of missions, and 1,243, during 30 years, since that period.

Of the pioneer preachers of this old fraternity, a number of sketches have been given. To these, a few names of preachers, and other prominent persons are added here.

William Ratliff was one of the early preachers in Green River Association. He was ordained to the ministry, at Blue Spring church, in Barren county, in 1806. He was immediately called to the pastoral care of this church, and served it some ten or a dozen years, when he was called to his reward. He had the reputation of being a good, faithful man. It is regretted that so little is now known of him. Some of his posterity still live around old Blue Spring church.

Daniel Shirley was another good old preacher, in his day. He was probably raised up to the ministry, at an advanced age, in Blue Spring church, where he succeeded William Ratliff, as pastor, about 1815. He served this church, and perhaps others, till he was called to his reward, about 1823. He has a large relationship in Barren county.

Elijah Davidson, probably a son of the old pioneer preacher, Alexander Davidson, united with Mt. Tabor church, in Barren county, in 1801. He was probably baptized by Carter Tarrant, who was then pastor of that church. He warmly espoused the cause of the Emancipationists, and, with Elder John Murphy, in 1808, declared non-fellowship for the church, because it tolerated slavery. Two years later, he returned to the church, and was restored to fellowship. He was elected deacon, in 1812, licensed to preach in 1820, and ordained, in 1824. It is probable that he lived to preach only a few years. An extensive family connection, of his name, still resides in Barren, and the surrounding counties. Of this family, John Davidson was a Baptist preacher, at Holly Springs and New Hope churches, from 1823 to 1827.

John Conlee was a preacher in Green River Association, a few years. He is supposed to have been a native of New Jersey, but was raised up in South Carolina. He migrated to Tennessee while he was a young man, and there became a member of a Baptist church. From thence he moved to Barren county, Kentucky, and united with old Mt. Tabor church. Here he was ordained to the ministry, by Zechariah Emerson

and Robert Stockton, in April, 1811. He was, for a short time, pastor of a church on Alexanders creek, in Warren county. After a few years he moved to Missouri. His gifts were small, and he acquired the habit of exaggerating in his conversation, that impaired his usefulness.

SAMUEL GREATHOUSE was, for a number of years, one of the most active and useful preachers in Green River Association. He was of German extraction, and a native of Maryland. He emigrated to northern Kentucky, while a young man, and, after marrying his cousin, Susan Greathouse, became one of the early settlers of Warren county. Here he became alarmed about the safety of his soul, by the following circumstance: At a house-raising, he was carrying up one of the corners of the building, when a fork, with which the men on the ground pushed up the logs, split open and allowed the log to roll back, by which two men were instantly killed. "What would have become of my soul, if I had been one of those men?" soliloquized Mr. Greathouse. This was not long after the beginning of the present century. Mr. Greathouse was soon afterwards baptized, probably by John Hightower, and entered into the constitution of Bays Fork church, located about eight miles east of Bowling Green. He was soon afterwards set apart to the ministry, and called to the care of the new organization. The church was prosperous under his ministry, and he became very popular, as a preacher. About 1820, he was invited to preach, one Sunday in the month, to Bethel church, in Allen county, while Zechariah Emerson occupied its pulpit another Sabbath. Mr. Greathouse was of a jealous and stubborn temper, and soon began to manifest a dislike for his co-laborer, and to circulate reports about him that could not be substantiated. This led to an investigation, and Mr. Greathouse was convicted of slandering his brother. A majority of Bays Fork church adhered to him, which led to a division of that organization. The minority was constituted, under the name of Rocky Spring church, and was sustained by the Association. This church was very prosperous for many years, under the pastoral care of Younger Witherspoon, a son-in-law of Mr. Greathouse. Bays Fork church was dropped from the Association. Mr. Greathouse continued to preach occasionally, for several years, and to make strenuous efforts to obtain his former standing in the As-

sociation, *without acknowledging his fault.* But his efforts all failed. His church withered, and finally dissolved. He became discouraged, and resorted to the free use of intoxicating liquors. For a number of years before his death, he did not attempt to preach. He died under a dark cloud, about 1850.

Mr. Greathouse left a respectable family, of whom his youngest son, Thomas Greathouse, became a Baptist preacher, of small gifts, and a teacher and composer of vocal music.

Peter Bainbridge was a preacher in Green River Association as early as 1813. He was a man of superior gifts and attainments, and, but for his fickleness and thoughtless manner of living, might have been eminently useful. He was born in Frederick county, Md., June, 1761. He finished his education at Charleston, S. C., where he was baptized by Joseph Reese, Dec. 11, 1784. He was ordained at Charleston, by Edmond Botsford, Joshua Palmer, Charles Cook, Joshua Lewis, and Henry Easterling, April 4, 1790, and was settled over the church on Muddy creek, in Orange district, the same year. He soon afterwards moved to Petersburg, Va., and established himself in the practice of medicine, to which profession he had been bred. From Petersburg, he moved to Maryland, and thence, in 1793, to western New York. He remained here, preaching and practicing medicine, till 1797. He then moved to Kentucky, settling first at Stanford, but moving, the next year, to Lancaster, in Garrard county. Touching his ministerial character, Elkhorn Association saw fit to enter on her minutes of 1798, the following item:

"Agreed to caution the churches of a certain John Duncan, who has sustained the character of a Baptist preacher, but is not in union with us or any of our churches; and that he is a man not of a fair religious character. Also, there is a certain Peter Bainbridge in the same situation." In 1800, Tates Creek Association rebuked Forks of Dix River church, for having received into fellowship Peter Bainbridge, who had been excluded from another church. Mr. Bainbridge appears not to have attained a good standing, as a preacher, while he remained in the northern part of the State. In 1813, he moved to the Green river country, and settled in Glasgow. Here he was well received, and was popular, both as a preacher and a physician. He remained here about twelve years. In 1825, he moved to

Franklin county, Mississippi, where he preached and practiced medicine one year. He died, after a brief illness, Sept. 1, 1826.

Dr. Bainbridge appears to have been a man of large generosity, true benevolence, and purity of morals. His faults were, a want of firmness, negligence in business, and a fondness for worldly amusements.

Zechariah Emerson was born in Albemarl Co., Va., Jan. 16, 1771. He was converted in his nineteenth year, and united with "Mt. Ed" (Whitesides) church, of which his parents were members, being baptized by Benjamin Burgher. He commenced exercising in public, soon after he was baptized, and was ordained to the ministry, in his twenty-first year. At first, he labored under serious embarrassments. He stammered badly, and his education was poor. Some of his friends despaired of his succeeding in the ministry. But he was irresistibly impressed with the duty and desire to talk to sinners about the salvation of their souls, and continued to try to preach as often as opportunity was afforded. Meanwhile he applied himself closely to the study of the Bible. He improved slowly, but constantly, and in a few years, he had the care of three small congregations, which he continued to serve, until he moved away.

In 1809, he moved to Kentucky, and settled in Barren county, about seven miles south-west from Glasgow. He gave his membership to Bethlehem church, in Allen county, which was about 12 miles from his home, but, at that time, the most convenient to him. He became pastor of Bethlehem and Bethel, in Allen county, Sinking Creek, in Barren, and Smiths Grove, in Warren. To the first named, he ministered 30 years. During the last years of his life, he was much afflicted with a cancer on his face, which terminated his earthly career, May 10, 1851.

Mr. Emerson's ministerial gifts developed slowly, and he never became what is termed a brilliant preacher. But he was a close Bible student and a clear thinker, and became one of the ablest theologians in Green River Association. He was a man of grave, dignified deportment, and was much respected by all classes of people.

He raised a large family, of whom his son, *Henry Emerson*, became a young preacher of considerable promise, and was, for a short time, pastor of Beaver Creek church, in Barren county. But he died suddenly, in August, 1845.

William Whooberry is among the oldest and most prominent ministers of Green River Association. He was licensed to preach, at Big Reedy church, in Butler county, about 1845, and ordained soon afterwards. He is highly esteemed by his brethren, who regard him an excellent preacher. He preached the introductory sermon before his Association, ten times, in twenty-five years, and has usually been Moderator of that body, since 1868.

Many prominent citizens have been members of the churches in old Green River Association. Among these may be mentioned the following:

John Hall, an early settler in Barren county, was one of the first judges of that district, and was eminent for his piety. He "died in a most joyful manner," not far from 1810.

Judge Michael W. Hall, a son of Judge John Hall, succeeded his father on the bench. He was long an esteemed member of old Mt. Tabor church, and was clerk of Green River Association many years. He served two terms in the Kentucky Legislature. He died, much lamented, Mar. 7, 1828.

James G. Hardy was a prominent citizen of Barren county, and an active, zealous church member. He served eight years in the Kentucky Legislature, and was Lieutenant Governor of the State, from 1854, to 1858. When the split occurred in Green River Association, in 1839, he adhered to the Missionary party, and became a member of Rock Spring church, in Liberty Association. Elder *Samuel Hardy*, now of Missouri, is a son of his.

Richard Garnett, whose father was the first permanent settler in what is now Barren county, was born in Virginia, about the year 1776. He came with his parents to the wilds of the Green river country, while yet a boy. Arriving at manhood, he married a daughter of Elder Robert Stockton. This marriage was blessed with several children, of whom William Garnett, of Chicago, and the wife of J. M. Pendleton, D. D., now of Upland, Pa., are still living. Mr. Garnett united with the Baptists, in early life, and maintained a spotless christian character till his death, which occurred, at a great old age. He was Clerk of Barren county Court, almost a half century, was in the Kentucky Legislature, during the term of 1841–2, was generally Clerk of Green River Association, from 1826, till

1839, and served Liberty Association, in the same capacity, from its constitution, in 1840, till he was succeeded by his son-in-law, Henry Eubank, in 1853. He died, about 1869, and doubtless received a crown of righteousness.

GEORGE WRIGHT was a member of Smiths Grove church, and was a distinguished and popular citizen of Warren county. He served eight years in the Kentucky Senate. He was elected Clerk of Green River Association, in 1846, and served in that capacity, with the exception of one year, till his death, which occurred about 1883.

NORTH DISTRICT ASSOCIATION.

North District Association resulted from a division of the Old South Kentucky fraternity, in August, 1801. Of the origin of the mother body, the minutes of North District, for 1831, say: "On the first Friday in October, 1787, at Tates Creek meeting-house, in Madison county, eleven churches, who were called Separate Baptists, were constituted an association, on the Bible, and were called South Kentucky Association." This organization continued to prosper about fifteen years, when its territory became inconveniently large, and a division was deemed expedient. It held its last meeting, at the same house in which it was constituted, on the third Friday in August, and the day following, in 1801. This was the meeting at which the "terms of general union" were ratified, by this body. Her last act was to divide her territory. The line of division began at the head of Paint Lick creek, ran down that stream to its mouth, and thence down the Kentucky river to its junction with the Ohio. The churches north of this line formed the fraternity now to be considered.

North District Association held its first meeting at Unity meeting-house in Clark county, on the first Friday in October, 1802. Messengers were present from 24 churches, which aggregated 1,928 members. The churches were Spencer Creek, Lulbegrud, Bethel, and Sycamore, in Montgomery county; Providence, Unity, Red River, Upper Howards Creek, and East Fork, in Clark; Boffmans Fork, in Fayette; Salt Lick and Bald Eagle, in

Bath; Mt. Pleasant, in Franklin; Tates Creek, in Madison; Salem, and Station Camp, in Estill; Jessamine, in Jessamine; Griers Creek, and Hopewell, in Woodford; and Locust Creek, Johnsons Fork, Brush Creek, Long Branch, and State Union, whose localities are unknown. The preachers in the body; were David Scott, Robert Elkin, Leonard Turley, James Quesenberry, Joseph Craig, Isaac Crutcher, Moses Bledsoe, Mahalaleel Shakle, Charles Finnell, Daniel Williams, John Davis, Edward Kindred, Henry Blackgrove, and James Haggard.

This Association embraced all the churches north of the line described above, from the east borders of Elkhorn and Bracken Associations, to the waters of Big Sandy river, from the time of its constitution, till Burning Spring Association was taken from it, in 1814. The churches of which it was constituted, had all been Separate Baptists, and although they had taken the name of United Baptists, this Association, like Tates Creek and South District, both of which had emanated from the same source, still kept up some customs that were not in accord with Regular Baptist usages. In 1804, Thomas J. Chilton, from a party of South District Association, which afterwards took the name of South Kentucky Association, presented to North District, charges against Jeremiah Vardeman and John Rice. As the party represented by Mr. Chilton, was not recognized by the Association, the charges were not entertained. But the next year, the same body entertained five charges against David Barrow, the ablest preacher in their body. These charges were presented by the messengers from Bracken Association, and pertained to Mr. Barrow's sentiments on the subject of slavery. The Association, after hearing him, in his own defense, decided that his explanations and apologies were sufficient. Some of the churches, however, were determined to get rid of him; and new provisions were made for his expulsion. "Providence and Boones Creek churches inquire how a church shall deal with a minister who propagates doctrines that are unsound or pernicious to peace and good order? The Association advises that a church, in such case, withdraw all the power they gave such preacher; and [that] two preachers may suspend, or stop such preacher from preaching, until he can be tried by a council of five ministers, whose decision, in such case, ought to be obeyed, until reversed by the Association." This rule, however unbaptis-

tic, was applied to Mr. Barrow, almost immediately after the Association adjourned. At the next meeting of the body, in 1806, the following proceedings were entered on its minutes:

"A committee or council of five ministers reported: That, agreeable to provision made last Association, for the trial of ministers, they had been dealing with brother David Barrow, for preaching the doctrine of Emancipation, to the hurt and injury of the brotherhood. And the Association, after considering the foregoing report, and hearing what brother Barrow had to say, in justification of his conduct, on that subject, and brother Barrow manifesting no disposition to alter his mode of preaching, as to the aforesaid doctrine, they proceeded to expel him from his seat in this Association." They also "appointed a committee to deal with brother Barrow, in the church at Mt. Sterling, at their next monthly meeting, and report to next Association."

Immediately after Mr. Barrow's expulsion from North District Association, he commenced arranging for the constitution of an Emancipation association. A meeting was called to convene at New Hope, in Woodford county, on the 29th of August, 1807. Eleven preachers and nineteen other messengers, were enrolled as members of the meeting. Preliminary steps were taken, for the organization of an association, which was constituted of nine churches, aggregating 190 members, the following September. This Association, which took the name of Licking Locust, will be noticed in its appropriate place.

North District Association saw the injustice of her rash act, when it was too late to counteract its evil effects. At her annual meeting, in 1807: "The Association proceeded to annul and revoke the act of last Association, in expelling Elder David Barrow from his seat in the Association. But she had already lost at least three churches and two preachers by the transaction; and they did not now choose to return. The subject of slavery continued to be agitated, in the bounds of the Association, nearly twenty years.

In 1811 and 1812, an extraordinary revival prevailed within the bounds of this Association, and, within these two years, 1,078 converts were baptized into the fellowship of its churches. At the last named date, it numbered 28 churches, aggregating 2,383 members. This was the largest membership it has ever

attained. In 1814, about ten churches were dismissed to form Burning Spring Association. In 1815, the body expressed the opinion, that "buying lottery tickets is a species of gambling." The subject of foreign missions was introduced in the Association, the following year; and it agreed to correspond with the Baptist Board of Foreign Missions. But on complaint of several of the churches, the correspondence was dropped, the following year. This was the only missionary movement this old fraternity has ever made; and that consisted merely in a correspondence with a missionary board, during a single year. During the same year, the Association decided that it is not "right for members of the Baptist church to sit in Free Mason lodges." In 1823, the Association was again reduced, by the dismissal of six churches, to go into the constitution of Boones Creek Association. After this, it continued to decrease till 1827, when it numbered 19 churches, with 1,265 members.

Campbellism took root early, in North District Association. Mr. Campbell visited Mount Sterling as early as 1824, and preached three sermons there. John Smith, commonly known as Raccoon John Smith, the most attractive preacher, and the shrewdest manager, in the Association, was speedily converted to his views. Several other preachers, of less note, soon followed him. The churches withered under the constant disputations, for two or three years. But suddenly, about the close of the year 1827, a powerful religious excitement began to move the people here, as well as all over the northern part of the State. Multitudes professed conversion, and were baptized. The Campbellite preachers were by far the most active, in this work. John Smith's Biographer avers that Smith immersed most of the converts. Of course, they were "baptized for the remission of sins." This meeting has been called, not inappropriately, "John Smith's Revival." During the two years, 1828 and 1829, the churches of North District reported 1,059 baptisms, while five new churches were constituted, "on the Bible." The Association now numbered 24 churches, with 2,265 members. But it was no longer a Baptist association. The Campbellites had an overwhelming majority in the Association, as well as in most of the churches. The Association went through the ordinary routine of business, in 1829, and appointed to meet, the next year, at Spencer Creek.

Instead of attending the meeting at Spencer Creek, where they knew they would be in a hopeless minority, the Baptists called a convention, which met at Lulbegrud, in April, 1830. Only seven churches were represented. The principal business, transacted by the meeting, was the examination of the records of South Kentucky and North District Associations, to ascertain what had been the duties and customs of those bodies. The investigation showed that the established customs of North District Association, had been repeatedly and flagrantly violated, during the last three years. The report of the committee, appointed to make the investigation, embraces the following points:

1. South Kentucky Association, until it was divided into South and North District Associations, maintained a particular watch care over the principles and practices of the churches and preachers.

2. The terms of general union did not abridge the privileges of that body, or those of its offspring.

3. The constitution of North District Association makes it the duty of that body to maintain a watch care over the churches, and to withdraw from such as act disorderly.

4. North District Association exercised a watch care over the churches and preachers, previous to 1827.

5. At the meeting, in 1827, Lulbegrud complained, in her letter, of a new mode of administering the Lord's Supper. But the Association neglected to take any notice of the offending churches.

6. Goshen church complained, in 1829, of a new formula, used in administering baptism. The Association took no notice of her complaint.

7. Lulbegrud and Cane Spring complained of disorders, in 1829. The Association refused to take cognizance of their complaint.

The report of the committee was adopted. James French was directed to take charge of the records of North District Association, and hold them subject to the call of that body, which fraternity could consist only of such churches as practice the ordinances of Baptism and the Lord's Supper, and administer the constitution of the Association, according to precedent, and the terms of general Union. The convention then appointed a

meeting, to convene at Goshen, 4th Saturday in June, 1830. This meeting convened according to appoin.ment. Ten churches were represented. Two questions, presented by the committee of arrangements, were discussed and decided upon as follows:

"1. Has North District Association departed from the former administration of her constitution, by abandoning the supervisorship of the churches and preachers? Taken up and answered.—They have departed.

"2. Has a church that takes upon herself to introduce and practice usages, unknown among the churches of Elkhorn and South Kentucky Associations, at the time of their union, departed from the constitution, and gone out of the union? Taken up and answered.— They have gone out of the union."

After giving their reasons for their conclusions, and transacting some other business, they conclude as follows: "In conclusion, we declare, that we withdraw from all churches that have departed as before alleged, considering them in disorder, and gone out of the union. But at the same time, our fellowship is not broken with such minorities, or individual members, as are content with former usages of the churches."

They append the following description of the manner in which they administer the ordinances and religious rites, in their churches:

"*Ordaining Ministers:*—Not less than two ordained ministers, lay their hands on the person about to be ordained, pray for him, one at a time, give him the right hand of fellowship, solemnly exhorting him to faithfulness and perseverance in the work to which he is now separated and set apart. A testimonial is given him, signed by the officiating ministers, stating the time of his ordination, his name, and whatever more they think proper, to identify and recommend the brother to the confidence and approbation of the society.

"*Ordaining Deacons:*—Two ordained preachers, or more, lay their hands on him, pray for him, one at a time, giving him the right hand of fellowship, and give him an encouraging address to the due performance of his official duties.

"*Constituting Churches:*—Two ordained ministers, at least, attend on them who are to be constituted a church; a constitution, covenant or creed, (whichever you please), being a com-

pendium of gospel principles and duties, is unanimously assented to, and adopted by all included in the new constitution. The officiating ministers pray for them, and lovingly exhort, advise, and admonish them, give them the right hand of fellowship, and they to one another.

"*Subjects of Baptism:*—All those who know, not only by education, theory, or credence of others, but by heart impressions also, too deep and indelible ever to be effaced; that they are undone, ruined, and guilty before the Lord, and are without strength, or hope of deliverance from the wrath to come; save only, by the grace of our Lord Jesus Christ.

"*Words of Baptism:*—In the name of the Father, and of the Son, and of the Holy Ghost.

"*Mode of Baptism:*—The administrator, an ordained preacher, and the person to be baptized, standing in water of suitable depth, the minister, in an audible voice, pronounces the baptismal words; then lays the person to be baptized, backwards into the water, until the body is covered, or overwhelmed with water; then raising the person to his or her feet.

"*Manner of eating the Lord's Supper:*—The administrator, an ordained preacher, standing at the table, after singing a hymn of praise, implores the blessing of the Lord [and] breaks the bread into pieces small enough to be readily taken into the mouth. The deacons receive the bread, thus broken, and laid on plates or some other like convenience, at the table, and present it to the communicants, that every one may take a piece. All being served with the bread, the administrator invokes a blessing, pours the wine into vessels of the cup kind, and the deacons bear it from the table to the communicants: a song of thanksgiving closes the solemnity."

North District Association held its first meeting, after the Campbellite schism, at Howards Upper Creek, in Clark county, on the 4th Saturday in July, 1831. It embraced 11 churches, with 950 members. Thomas Boone, David Chenault and James Edmonson were the only preachers left in the Association. Small as the body was then, it has never been so large since. It was acknowledged and encouraged by all the surrounding associations; but it gradually declined in numbers. The Antimissionary complexion of the body was manifested by its dropping correspondence with all the neighboring associations, except

Burning Spring, between the years 1837 and 1842. In 1859, it assumed the name of "Old Baptists," which it still bears. At that time, it numbered 9 churches, aggregating 337 members. It has had but little variation in numbers, from that time to the present. In 1880, it numbered 9 churches, with 417 members. From its organization, in 1802, to the Campbellite schism, in 1829, there were baptized into its churches, 4,075 members. During the 39 years of which we have reports, since the Campbellite schism, there have been baptized into its churches, 513 members. Its name, "Old Baptists," indicates that it is an Antimissionary body.

This Association has had but few ministers of note, especially since "the fathers" passed away. Sketches of its most prominent deceased preachers have been given. A few other names are added here.

Mahalaleel Shackle was in the organization of North District Association, in 1802. From whence he came to Kentucky is unknown. He was an elderly man of very moderate gifts, it appears. He was the minister at Locust Creek church, a few years. But when David Barrow was expelled from the Association, in 1806, on account of his Emancipation principles, Mr. Shackle adhered to his party, and became a member of Licking-Locust church, and of the Association bearing that name. He continued to preach among the Emancipationists to a good old age.

Wingate Jackson was regarded a useful preacher in North District Association for a number of years. He was an ordained minister in Cane Creek church, from 1807 to 1818. About the latter date, he moved to Missouri, where he was active in raising up the churches of Bethel Association, among which he was a faithful and valuable laborer, many years.

Ninian Ridgeway appears to have been raised up to the ministry, in Friendship church, in Clark county. He was ordained about 1818, in which year he moved his membership to Old Goshen church. After preaching here some four or five years, he moved to Missouri, and settled within the bounds of Salem Association. It is known that he was among the ministers of that body as late as 1830.

Abner D. Landrum spent a few years within the bounds of North District Association. His membership was at Grassy Lick, in Montgomery county, as early as 1834. During that

year, he was called to the care of Providence church, which he served four years. He was a preacher of considerable ability, and doubtless would have been very useful in that region, if he had remained there. He moved to Missouri, about 1839, and settled in the Boones Lick country. He was chosen pastor of Ramseys Creek, the largest church in Salt River Association. Of his labors in that region, Dr. Benedict says: "Rev. A. D. Landrum is said to have done much in this community and region in stirring up the churches in the business of ministerial support, which is but imperfectly attended to at present (1847), but was formerly almost wholly neglected."

William Rupard is the most prominent minister now laboring among the churches of North District Association. He was born in Clark county, Ky., Feb. 4, 1825. He was educated in the common schools of his native county, commenced teaching, at the age of 18, and followed that occupation about 12 years.

He made a profession of religion, about 1841, and was baptized into the fellowship of Goshen church, by Thomas Boone. About 1851, he commenced exercising in public prayer and exhortation, and was ordained to the ministry, by Thomas Boone and James Edmonson, in 1852. He immediately took charge of Log Lick and Liberty churches, for whose benefit he had been ordained. In January, 1855, he moved to Scott county, Illinois, where he labored in the ministry about a year, and baptized a number of converts. In 1856, he was called back to Kentucky to fill the place made vacant by the death of the venerable Thomas Boone. He immediately took charge of Goshen, Lulbegrud, Liberty and Cane Spring churches, all belonging to North District Association. To these churches he has ministered, about 33 years. Lulbegrud has not prospered; the other three have more than doubled their membership. Besides the four churches named, Mr. Rupard has generally served two or three others, preaching to them on week days. He has also traveled and preached much in Kentucky, Indiana and Ohio. He was elected Clerk of North District Association, in 1852, and generally served in that capacity, till 1859. Since the latter date, he has acted as Moderator of that Association.

Mr. Rupard is a man of high respectability and of spotless christian character. He possesses fair preaching gifts, and has used them with much zeal and diligence, and with a good degree

of success. It seems a pity that his fine talents and extensive influence should be used against the cause of missions.

SOUTH DISTRICT ASSOCIATION.

This fraternity was formed of the churches, located south of Paint Lick creek and Kentucky river, which had belonged to the Old South Kentucky Association. It held its first meeting at Salt River church, in what is now Anderson county, in 1802. The body, at its organization, was in correspondence with all the Baptist associations in the State, except Tates Creek. On motion to admit Tates Creek to correspondence, a heated debate arose, John Rice and Jeremiah Vardeman advocating the measure with great zeal. The motion was carried by a vote of 27 for, and 26 against it. The minority submitted for the present; but, averring that Jacob Lock and James Hill, corresponding messengers from Green River Association, and Joel Noel, from Tates Creek, had voted in the affirmative, and that, therefore, the motion was not legally carried, they resolved to bring the matter up at the next meeting of the body.

In 1803, the Association met at McCormacks, in Lincoln county. The venerable Joseph Bledsoe was chosen Moderator, and Thomas J. Chilton, Clerk. Mr Chilton also preached the introductory sermon. There were represented 24 churches, aggregating 1,468 members. When the corresponding letter from Tates Creek Association was presented, objections were made to its being received, and again a warm debate ensued. John Bailey, Thomas J. Chilton and Joseph Bledsoe opposing, and Jeremiah Vardeman and John Rice favoring the reception of the correspondence. The motion to receive the letter was lost, by a considerable majority. Jeremiah Vardeman and John Rice immediately withdrew from the house, followed by their adherents, and organized the minority, under the style of South District Association. The majority also claimed the name and prerogatives of that fraternity. The minority was received into correspondence, by all the associations in the State, and the majority was rejected; after which the latter assumed the name of South Kentucky Association of Separate Baptists.

The next meeting of South District Association, of which the records have been preserved, convened at Cartwrights Creek, in what is now Marion county, on the 4th Saturday in September, 1806. There were represented 15 churches, aggregating 937 members. The churches were: Forks of Dix River, Gilberts Creek and Sugar Creek, in Garrard county; Deep Creek, Stony Point, Shawnee Run and Unity, in Mercer; Salt River, in Anderson; Rush Branch and McCormacks, in Lincoln; Doctors Fork and Hanging Fork (now Providence), in Boyle; Pleasant Run and Buffalo Creek, in Washington; and Cartwrights Creek (now Lebanon), in Marion. The ministers of the body were Randolph Hall, James Keel, John Rice, Jeremiah Vardeman, James Rogers and Owen Owens.

The Association increased very slowly, from this period till 1817. At the latter date, a revival commenced in its churches, and continued about four years: So that, in 1820, the body comprised 21 churches, with 1,703 members. In 1812, the Association recommended the churches to furnish Jeremiah Vardeman and Silas M. Noel with such information as would aid them in accomplishing their purpose to write "a comprehensive history of the Baptist Society." Unfortunately, this laudable purpose was never carried into effect. In 1818, one M. Smith proposed to write "a history of the Baptists in the Western Country"; the Association discouraged the enterprise, on account of Mr. Smith's supposed incompetency.

In 1820, Cartwrights Creek church inquired of the Association if baptism, administered by a sect calling themselves Christians, should be received as valid? The sect referred to comprised the followers of Barton W. Stone, and were popularly known as Newlights, as they still are in some of the northwestern states, where they exist in considerable numbers. In Kentucky, they united with the Campbellites, soon after the origin of that sect. They practice immersion, and baptize only adult believers, but deny the Godhead of Jesus Christ. The Association answered the question from Cartwrights as follows: "We believe that all persons baptized by immersion, of good moral character, and sound in the faith, the administrator, himself, having been baptized by immersion, regularly ordained, and in good standing in his own society, ought to be received into any Baptist church." This was doubtless intended to be an

endorsement of alien immersion (as it is now phrased), under the restrictions specified, and, so far as known to the author, is the only instance of the kind that has occurred among the Baptist associations in Kentucky.

In 1821, the messengers from McCormacks church were denied seats in the Association, because that church had practiced open communion. But on their promising that the practice should be discontinued, they were admitted to seats, on Monday. The next year, the subject of Free Masonry was discussed in the body. The following question and answer were recorded, on the minutes of 1822: "*Query*, from Stony Point: Is it right for a gospel minister, or any member of the Baptist churches, composing our Association, to join himself to a lodge of Free Masons? Answer. We think the subject so intimately connected with the rights of private judgment, that every person should be left to his own conscientious determination respecting it: But from the effect it has generally had on the churches, we recommend to our brethren, believing it will have a good tendency, that they, in no case, join the Masonic lodge." This answer appears not to have been satisfactory: for, in 1824, the following question and answer were recorded: "Is it right for the members of a Baptist church to join the Masonic lodge, and [the church] hold them in fellowship? Answer. No." During the same session, the following was adopted: "*Resolved*, That this Association cordially recommend to the patronage of the churches the *Latter Day Luminary* and the *Columbian Star* . . . . . under the superintendence of the Baptist General Convention: The former, Monthly, at $2. per annum, the latter, Weekly, at $3.".

The influence of Campbellism began to be manifest in this Association, as early as 1828. Some of the churches were unsettled on the subject of creeds and confessions of faith, as the following proceedings, of that date, show: "Owing to an unfortunate difference of opinion, existing among some of our members, in regard to the terms of general union: *Resolved*, That this Association still continue to cherish a high regard for that instrument, as a bond of union, and recommend to the churches an undeviating regard for the precepts set forth therein; as we believe them to be according to the Scriptures."

The religious excitement of 1827—29, did not reach the same height, among the churches of this fraternity, as in some of

the neighboring associations. There were only about 500 baptized, during the revival. This brought the Association up, in 1829, to a membership of 20 churches, with 1,650 members. But the Campbellite element in the churches, was larger than the gain made by the revival; and became so aggressive, not to say turbulent, that the Association, in 1830, adopted the following preamble and resolution:

"*Whereas*, Alexander Campbell's writings have exerted a destructive influence over many of the Baptist churches, in Kentucky; so as to produce schisms and divisions among the brethren; therefore, *Resolved*, That this Association advise and recommend to the churches composing this body, the propriety of discountenancing the aforesaid writings, together with such preachers as propagate the disorganizing sentiments of said Alexander Campbell."

This resolution caused much excitement among the churches, but ultimately produced the desired effect. It separated the Baptists and Campbellites. The churches at Springfield and McCormacks were dropped from the Association, and minorities were separated from most or all of the other churches. The Association was reduced, in 1831, to 18 churches, aggregating 1,260 members. In 1833, a revival began in the churches, and continued about two years, during which 505 were baptized. This gave the Association an aggregate membership of 1,661, from which it did not vary a great deal for about eight years. In 1837, the Association appointed three preachers, B. Kemper, R. P. Steenbergen, and J. S. Higgins, to preach among the churches, during the succeeding year; and recommended the churches to sustain them. The same plan was pursued next year. In 1840, John S. Higgins was appointed an agent to visit the churches, and collect funds, for the spread of the gospel. A precious revival succeeded these active missionary operations. It commenced in 1842, and continued four years, during which the churches reported to the Association 1,331 baptisms. The body now (1845) comprised 17 churches, with 2,286 members.

In 1842, an attempt was made to form a union between South District and Tates Creek Associations of United Baptists, on the one part, and South Kentucky and Nolynn Associations of Separate Baptists on the other part. For this purpose, a

convention composed of messengers from each of these four associations, met at Crab Orchard, on the first Saturday in November. The union was not consummated; but the attempt resulted in the secession of several churches from the Separate Baptist Associations. Of these churches, South Kentucky Association of United Baptists was formed. A fuller account of the transactions will be given in the history of that fraternity.

From the time of the revival last spoken of, South District Association enjoyed pretty even course of prosperity, till 1860, when it numbered 26 churches, aggregating 3,149 members. This is the largest aggregate membership the body has ever reported. The membership was much reduced during the war, by the separation of the colored people from the churches. In 1867, the Association reported 20 churches, aggregating only 1,731 members. But it has steadily increased in numbers, until it has nearly regained what it lost during the war. In 1880, it numbered 24 churches, with 2,594 members. During 60 of the first 78 years of its existence, there were baptized into its churches, according to its official reports, 9,746 converts.

South District Association has been rather an enterprising body, from an early period in its history. It adopted something like a systematic plan of home missionary operations, as early as 1837. This was three years before either Elkhorn or Salem initiated such a measure. It very early encouraged foreign missions, Bible societies and the circulation of religious periodicals, and has exhibited much of the same spirit, in each succeeding generation. Although its churches occupy parts of several counties, its territory is comparatively small, and has been so since its revolutionary division, in the second year of its existence. But it has very well illustrated the subject of its circular letter, for 1856.—"*Cultivate a small field*!"

Gov. Gabriel Slaughter was a most valuable member of South District Association. He was a native of Virginia, and was born in 1767. He emigrated to Kentucky, in his youth, and settled in Mercer county, where he followed the vocation of a farmer, the remainder of his life. He was elected to the Lower House of the Kentucky Legislature, in 1799. At the close of his term, he was elected to the State Senate, where he served eight successive years. In 1808, he was elected Lieutenant Governor, under Charles Scott, and served four years. He served in the

War of 1812–15, under a colonel's commission, and commanded a regiment in the battle of New Orleans. About this period, he presided as judge of a court martial, the decision of which did not accord with the views of Gen. Jackson. On the General's ordering a reversal of the decision, Col. Slaughter peremptorily refused, saying he knew his duty and had performed it. Returning from the army, he was again elected Lieutenant Governor, in 1816, this time, under George Madison. Gov. Madison dying, Oct. 14, of the same year, Col. Slaughter, assuming the duties of Governor, filled the office to the end of the term.

Mr. Slaughter was very early a member of Shawnee Run church, if he was not in its original constitution. He was very active and zealous in religious affairs, heartily giving his time, talents and influence to the advancement of the cause of Christ. He was a messenger from his church, to the different associations with which it was connected, "more than 30 years, and for nine years, Moderator of South District Association." He died at his residence in Mercer county, in 1830.

Robert P. Steenbergen was raised up to the ministry, within the bounds of South District Association. He was licensed to exercise his gift, at Shawnee Run church, in 1833; but afterwards moved his membership to Brush Creek, where he was ordained to the ministry, in 1837. He was appointed, the same year, to travel and preach within the bounds of the Association. His gifts, though by no means brilliant or extraordinary, were of a popular character, and soon attracted attention. In 1848, he was chosen pastor of Bethlehem church, in Washington county. With some brief intervals, he was pastor of this church till about 1857. At this period, he was charged with the sin of adultery. If the charge was not clearly proved, it nevertheless had the effect of virtually closing his ministry, and the evening of his life was passed under a cloud. How careful ought ministers of the gospel be, to shun the *appearance* of evil!

David Hardisty was a preacher of more than ordinary ability, was better educated than most of his contemporaries in the Baptist ministry, and was a popular and eloquent pulpit orator. He was born in the State of Delaware, about A. D., 1773. At an early age he joined the Methodists, and soon became a traveling preacher among them. About the beginning of the pres-

ent century, he was transferred to Kentucky. A few years after his removal to this State, his wife died, and, in 1808, he married Mrs. Elizabeth Hutchens, daughter of Leonard Taylor, of Madison county. For marrying "an unawakened person," he was silenced from preaching, for a term of six months. He devoted his time to studying the Bible, and comparing with its teachings, the doctrine and discipline of his church. About the time he should have been restored to the functions of his office in the Methodist church, he and his wife united with the Baptist church at Stone meeting-house (Tates Creek), in Madison county. They were baptized by Thomas German.

Mr. Hardisty was soon ordained, and entered the pulpit as a Baptist minister. After preaching a few years, he unfortunately fell heir to a small estate. Having been quite poor, and being encumbered with a large family of children, he became ambitious to acquire property. Mistaking himself for a business man, he moved to Lexington, and entered into a mercantile establishment. His business did not prosper, and he soon became embarrassed. Meanwhile, he neglected his religious duties. He soon contracted the habit of drinking too freely, and was excluded from the church. He struggled, for a time, with fickle fortune, but he finally became bankrupt. Like the Prodigal Son, he now came to himself, repented of his sins, and was restored to the church and to the ministry.

About the year 1825, he moved to Washington county, and became a member of Springfield church. He was pastor of this church, as well as that of Bethlehem, and, perhaps, two others. He was very popular among the churches, and continued to preach, with their warm approval, till 1834, when Springfield church was dropped from the Association, on account of its having adopted Campbellism. Mr. Hardisty, though he professed not to have adopted that system himself, was, like poor Tray, found in bad company, and had to suffer the consequences. However, the Association, in 1838, advised that any one of her churches might restore him. Accordingly, he was received into Bethlehem church, and became its pastor. He continued to serve this and some of its neighboring churches, till he became too feeble and blind to labor. In 1851, he lost his eyesight entirely. A few months before his death, he was brought to Bethlehem church, where he preached for the last time, to a large and tear-

ful assembly. He died at his home in Perryville, about 1855.

Richard Elliot was one of the pioneer preachers in Washington county. He was a native of Virginia, and was born about 1765. At an early age, he began his ministry as a Methodist preacher. During an extensive revival, which prevailed in Virginia, from 1785 to 1791, several Methodists joined the Baptists, in Mr. Elliot's neighborhood. Being a zealot for his church, he sent for the circuit rider to come and preach a sermon on Baptism. At the next meeting of the Baptist church, Mr. Elliot and the circuit rider being present, an influential Methodist woman offered herself for membership. Being asked to give her reason for making the change, she replied, in substance: "I have been in doubt concerning my baptism, for several months. But when I heard the arguments our preacher used, in his sermon, preached against the Baptists, and in defense of Methodism, I was fully convinced that I had never been rightly baptized." The pastor stepped up to the circuit rider, and, playfully stroking his head, said: "I have being trying to convince this woman of her error, several months; but you have accomplished it with one sermon: come and preach for us again!" This circumstance set Mr. Elliot to investigating. A few months' study convinced him that he was in error, and he decided to offer himself to the Baptist church. But wishing to be open and candid with his brethren, he went to the class-meeting, to inform them of his change of views, and to justify himself by giving his reasons. He had not proceeded far in reading and explaining the scriptures, when the circuit rider cried out: "Stop that man: he will convince everybody in the house!"

Mr. Elliot soon afterwards joined the Baptists, and was set apart to the ministry. While yet comparatively a young man he emigrated to Kentucky, and settled in what is now Marion county. Here he spent the remainder of his days, laboring with his hands for a support, and preaching the gospel to the poor around him. He died, in the triumph of the Christian's hope, about the year 1835. He was a man of moderate gifts; but possessing true piety and zeal, he added his quota to the sum of evangelical labors, performed in the wilderness of the Great West.

Isaac Montgomery was born of Irish parents, in what is now Garrard county, Ky., Feb., 1780. His mother was a Baptist;

but he grew up a wild, thoughtless boy, and was especially fond of playing the fiddle and dancing. He married early; and as soon as his first child was able to walk, he took much pleasure in teaching her to dance. When he was in his 26th year, an old colored man had meeting near his home. Mr. Montgomery thought this an opportunity to have some rare fun. Taking his wife and children, he went to the meeting. Soon after the old man began to preach, a new class of reflections came into the mind of the pleasure seeker. "This pious old negro," soliloquized he, "is on his way to Heaven, while I am going to Hell. Then, my poor, little children! I am teaching them to follow me. What shall I do?" An overwhelming sense of guilt and condemnation seized upon him. For several weeks, he was almost in despair. But, at last, he found peace in Jesus, and united with Forks of Dix River church. He applied himself to reading the Bible, and to prayer, as diligently as he had to "fiddling and dancing." After serving the church as a deacon, some years, he was licensed to preach.

In 1818, he moved to what is now Boyle county, and, by the hands of Joel Gordon and Joseph Whitehead, was ordained to the pastoral care of Doctors Fork church. Of this congregation, he was pastor, about 20 years. He also preached much in the surrounding country. Like many others, of his day, he conscientiously refused to receive any compensation for preaching. His preaching gift was below mediocrity. But he was a good exhorter, and was pious, zealous aud faithful. His death, which occurred in October, 1840, was very triumphant. He said to a minister who visited him shortly before his departure: "Leave off your secular business, my brother, and give yourself wholly to the gospel: it is worth everything." He called on his daughters to sing the old hymn:

"On Jordan's stormy banks I stand,"

and attempted to join them. But his voice failed, and a few moments afterward he breathed his last.

Strother Cook is perhaps the oldest living minister in South District Association. He was born of pious Baptist parents, (his father being a deacon of New Providence church), in what is now Boyle county, Ky., March 10, 1809. He finished his education at Danville, after he joined the church. He was the subject of early religious impressions, and prayed

much in secret, from his 13th year, till he obtained hope in Christ, at the age of 17. He deferred joining the church till his 21st year. He was baptized into the fellowship of Hanging Fork church (now New Providence), by John S. Higgins, in March, 1828, commenced preaching, as a licentiate, in 1833, and was ordained, in 1834. Within a year, he was pastor of Bethlehem, Hillsboro and two other churches. He preached to Unity church 24 years, and, besides those already named, he has served, for different periods, Sugar Grove, Pleasant Run, New Salem, Mt. Freedom, Union and McCormacks.

In 1838, Mr. Cook married Miss Lucy M. Jenkins, and settled near Shawnee Run church, in Mercer county, where he still lives. He has raised twelve children, ten of whom he baptized with his own hands. Burdett Kemper and John L. Smith baptized the remaining two. Mr. Cook has now been preaching the gospel fifty years. He walks erect, appears to enjoy good health, and seems to be as much interested in the cause of the Redeemer, as in the days of his youth.

Nelson C. Alspaugh was an acceptable preacher in South District and Tates Creek Associations, about 20 years. He was raised up to the ministry at Forks of Dix River church, where he was ordained in 1847. He moved to Indiana, about 1858, and was still preaching, when last heard from.

Velorious Edwin Kirtley, son of Elijah L. Kirtley, and a descendant of an old Welsh family which has produced many Baptist preachers, not less than seven of whom have lived in Kentucky, was born in what is now Taylor county Ky., April. 9, 1818. His father having lost his property, he was brought up to hard labor on a farm, and with only a few weeks' schooling. In May, 1837, he united with Pittmans Creek church, being baptized by John Harding. After he was converted, his desire for education was greatly increased. Accordingly he applied himself to study by firelight, at night, while he labored hard by day. This practice he kept up till he arrived at his 21st year. After this he went to school and taught school alternately, until February, 1839, when he entered Georgetown College. Here he worked his way through an attendance of fifteen months. Having been licensed to preach, at Pittmans Creek, in Jan. 1839, he was ordained at Frankfort, Dec. 25, 1841, by Wm. Vaughan, J. M. Frost and George C. Sedwick. He immediately took charge of Big Spring

church, in Woodford county. He was also pastor of Providence church, in Anderson county, and preached once a month to each of the churches at Hillsboro and Salvisa. In 1844, he took charge of the churches at Bardstown, Mill Creek and New Salem, all in Nelson county. He served these churches, till 1848, when he accepted a call to the church at Owensboro, to which he ministered two years. In 1851, he accepted an agency for the Kentucky and Foreign Bible Society. In this position he labored four years. In March, 1854, he took the pastoral charge of the church at Danville, and served it four years, building it up from 33 to 125 members, of whom he baptized 80. On leaving Danville, he took an agency for Indian Missions, which he prosecuted only a few months, when failing health forced him to desist from traveling. He then improved a small farm near Springfield, and remained on it during the War, preaching meanwhile, to the churches at Hillsboro, Bethlehem and Haysville, in Washington county, and Lebanon, in Marion. In 1865, he took charge of the church at Bardstown, and at the same time became Principal of the Baptist Female College, at that place. After occupying these positions three years he moved to Lebanon, where he took charge of the church, and built up a female high school, of which he continued Principal, five years. In 1874, he took the pastoral care of the churches at Stanford, in Lincoln county, and Hardins Creek, in Washington. In 1876, he accepted an agency for Domestic and Indian missions, and filled the position six years, closing in 1882.

Mr. Kirtley is an eminently practical man, in the prosecution of his religious enterprises, whether in the pastoral office, at the head of a denominational school, or prosecuting a financial agency. He possesses remarkable physical strength and powers of endurance; and few preachers in Kentucky have performed so much hard labor as he, and equally few, perhaps, have labored to better advantage. He has been engaged in almost every enterprise of the Baptist denomination in Kentucky, and has been blessed with good success in them all. In the pastoral office, he thinks he has baptized over 1,000 converts. He has raised money to aid in building several church houses, as those at Portland, Crab Orchard and Bethlehem, and to repair those at Bardstown, Mill Creek, Lebanon, Haysville and Owensboro.

He raised $8,000 to establish Danville Female Academy, the same amount for Bardstown Female College, and $10,000 to establish Lebanon Female College. He supposes he has collected for missionary and other benevolent enterprises over $150,000. At the age of 65, he is hale and strong, and appears as zealous in the Master's cause as in the days of his youth.

SOUTH KENTUCKY ASSOCIATION OF SEPARATE BAPTISTS, NO. 2.

The origin of this fraternity has been sufficiently explained, in the history of South District Association. It should not be confounded with the original South Kentucky Association, which was constituted in 1787, and dissolved in 1801. The present South Kentucky Association of Separate Baptists originated in a revolutionary division of South District Association, in 1803. The immediate cause of the split, was the refusal of the majority, to receive the corresponding letter and messengers from Tates Creek Association; but the real ground of division appears to have been the heretical doctrines, held by John Bailey and others of the majority. Mr. Bailey had been excluded from Old South Kentucky Association, for advocating Universalism, or, as it was then called, Hell redemption, in 1791. But he was a brilliant and popular orator, and his influence was greatly missed. In accordance with advice, given by the same body that had expelled him, he was restored to fellowship, in Rush Branch church, without having renounced his heresy. This was a grief to the orthodox churches of the Association. Hence, when a test vote, in South District Association, in 1803, proved that the sympathizers of Mr. Bailey were in the majority, the minority withdrew from the body, and organized the present South District Association. The majority remained in the house, and transacted business, under the style of South District Association of United Baptists. One of the first items, transacted after the withdrawal of the minority, was the following: "Query: Does the Association approbate the reception of John Bailey? Answer: Upon hearing his willing submission to our association and church government; also [to] the terms of union with Elkhorn Association, they do." Upon this answer, the corresponding messengers from Elkhorn Association withdrew.

In 1804, the Association met at Rifes meetinghouse, in Lincoln county. John Bailey was chosen Moderator, and T. J. Chilton, Clerk. There were represented 22 churches, aggregating 827 members. The body assumed the name of South District Association of *Separate* Baptists. There were in the churches of the body, 29 public speakers, of whom 19 were ordained ministers. The following query and answer were recorded: "Query: Does this Association consider the Scriptures of the New and Old Testaments a sufficient rule for both faith and practice, exclusive of all human compositions, set up as orthodox, either in associations or churches? Answer: We do." A conference was held in October, of this year; and a circular letter was issued, in which it was stated that their corresponding letters and messengers had been rejected by Elkhorn, North District and Green River Associations, while those of the party which had rent off from them, had been received.

This Association now stood alone. There was not another Association of Separate Baptists in all the South, if indeed, there was another in the whole world. Cut off from all correspondence, and having rejected all standards of faith and order, except the Bible, which their ablest and most popular preacher interpreted to teach Universalism, it would have been unreasonable to expect them to maintain a sound system of doctrine and practice. As early as 1805, the subject of open communion was discussed, in the Association. The decision, at that time, was against this loose, unbaptistic practice; but in 1873, the body, "*Resolved*, That no person has the right to debar one of God's children from his table."

In 1806, the body assumed its present name,—South Kentucky Association of Separate Baptists. At the same session, messengers from Coopers Run, in Bourbon county, and some other Unitarian churches were present, seeking correspondence with this Association, whose reputation for the grossest heresies had already gone abroad. A friendly correspondence was granted; but the churches were not admitted to "a full union." This correspondence was kept up for a number of years, and no less a personage than Governor Garrard was sometimes a messenger from Coopers Run.

Unsuccessful attempts were made, at different periods, by Russells Creek and Cumberland River Associations, to draw

South Kentucky into the general union; but the dogmatical reply of the latter, was: "This Association is willing to unite with all christians, on the Old and New Testaments, as the only rule of faith and practice."

This Association has been Anti-missionary, from the beginning, both in theory and practice. In 1816, it resolved not to be a party to the Missionary Institution, meaning the Baptist Board of Foreign Missions. The next year, it ordered the reports, sent from that organization, to be returned to Luther Rice, the General Agent of the Board.

In 1819, the territory of this fraternity had become so extensive as to render it inconvenient for the messengers to attend the meetings of the body. At this time, the Association comprised about 50 churches, with an aggregate membership of 2,000. This was the largest membership the body has ever attained. It was now deemed expedient to form a new association of the more westerly churches. Accordingly, T. J. Chilton, Michael Dillingham, James Prather and Richard Shackleford were appointed to meet the messengers of these churches, at Little Mount, in what is now LaRue county, for the purpose of effecting a constitution. The new fraternity was called Nolynn Association of Separate Baptists, and consisted of about 15 churches, aggregating some 800 members.

The mother fraternity was so reduced by this division that, in 1824, it embraced only 26 churches, with 1,231 members. In 1827, the Newlights sought a "union on the Bible," with this Association. The reply was: "We are well satisfied with the friendship that now exists between us and that body of people, called Christians, without entering into further correspondence." Nevertheless, the attempt resulted in the loss, to the Association, of about 311 members. The Campbellites came in for the next slice. The Association saw fit, in 1831, to advise that no letter be received, not coming from a Separate Baptist church; and, in the circular letter of the same date, the churches were warned against a class of turbulent people who greatly disturbed public worship; and were advised to exclude such, who were members. By these disturbers of public worship, the Association lost 12 churches: so that, in 1834, the body was reduced to 16 churches, with 725 members.

For the next ten years, the body enjoyed peace, and a mod-

erate degree of prosperity. But in 1842, a series of movements was initiated that brought it much lower than it had hitherto been reduced. On application from Tates Creek Association, a committee of eleven was appointed to confer with a like number from that body, upon the subject of union between the two Associations. The conference was to be held at Crab Orchard, on Friday before the first Saturday in November, 1842. This meeting came to an agreement, on terms of union, and, in imitation of a meeting held at Tates Creek, in 1801, for a similar purpose, appointed a certain day, of the next year, for messengers from the churches of both Associations, and also from the churches of Nolynn and South District Associations, to meet at Mt. Salem, in Lincoln county, to ratify the proceedings. The meeting at Mt. Salem heartily agreed on the terms of union, proposed at Crab Orchard. There was nothing lacking now, to complete the union, but the favorable action of the four Associations immediately concerned. There was a bright prospect for the name, Separate Baptist, to be dropped, and for these associations to travel together, under the style of United Baptists. But the sanguine hopes of the friends of union were doomed to disappointment. South Kentucky Association met, the same year, at Green River church, in Casey county. The year had been a prosperous one. Letters from 18 churches, reported 207 baptisms, and an aggregate membership of 1,209. But instead of accepting the terms of union, as was almost universally expected, the Association hesitated, and finally compromised the matter, by styling themselves "South Kentucky Association of Separate Baptists, agreeing to the terms of union, as entered into at Mt. Salem, in 1843." Correspondence was received from Tates Creek, South District, Cumberland River and Nolynn Associations. The following was adopted: "*Resolved*, that we recommend the churches to head their letters: 'The Baptist church of Christ, agreeing to the terms of union, agreed upon at Crab Orchard;' and that they direct them to the South Kentucky Association of Baptists, of said union." The next year was a season of prosperity to the churches. The Association met, in 1844, at Tabernacle, in Adair county. Letters from 18 churches reported 1,374 members—a larger number than has been reported since. After considerable debate, it was resolved to retain the old name, but to add the words: "Agree-

ing to the terms of union, ratified at Mt. Salem, in 1843." In 1845, the Association met at Caney Fork, in Russell county. Three years of unwonted prosperity appears to have made the body arrogant. The first important transaction was to resolve to "drop correspondence with the United Baptists for this year." Green River and Caseys Creek churches handed in two letters each: whereupon the Association agreed to receive no letter, unless it was styled Separate Baptists. After this decision, the messengers from seven churches, styling themselves Baptists, withdrew from the Association. These churches were Green River, Concord, Caseys Creek, Drakes Creek, Gilberts Creek, Greasy Creek and Union. It was agreed that the caption of the minutes, hereafter, be: "Minutes of the South Kentucky Association of Separate Baptists, taking the Scriptures of the Old and New Testaments for the only rule of faith and practice."

The seven seceding churches, formed a new fraternity, under the style of "South Kentucky Association of United Baptists." The old fraternity was reduced, in 1850, to 11 churches, with 526 members. It now determined to seek correspondence with the United Baptists, again. In order to do this, it assumed the following style: "South Kentucky Association of Separate Baptists, agreeing to the terms fixed upon at Crab Orchard, in 1842, and ratified at Mt. Salem, in 1843." From this period, the Association held an irregular correspondence with some of the neighboring associations, for a number of years. During this time, its growth was very slow and irregular, till about 1868, when it began to increase quite rapidly. In 1867, it reported only 9 churches, with 573 members; in 1874, it comprised 29 churches, with 1,312 members. In 1876, several churches were dismissed to form a new Association, which took the name of East Kentucky Association of Separate Baptists. This again reduced the mother fraternity, so that, when last heard from, in 1879, it comprised 16 churches, with 860 members. The records of the body are so defective, that nothing like exact statistics can be obtained. The number of baptisms has been reported, for 30 of the first 76 years of the body's existence, from which it is estimated that there have been baptized into its churches, from its origin, in 1803, till 1880, about 4,375.

The body, having resumed its ancient title, corresponds only with Nolynn and East Kentucky Associations of Separate Bap-

tists. In the absence of any written creed, abstract of principles or constitution, the following resolutions, adopted in 1873, give some idea of what the Separate Baptists hold and teach:

"That true believers are the only fit subjects for baptism, and that immersion is the only gospel mode.

"That no person has the right to debar one of God's children from his table.

"That the church is the highest ecclesiastical authority known to man on earth.

"That we, as the followers of Christ, deny any right to be governed by any discipline, rules of decorum, creeds or confessions of faith, set up by men, aside from the Scriptures of the Old and New Testaments.

"That Baptism, the Lord's Supper and washing of the saints' feet are ordinances of the gospel, that should be kept up until the coming of our Lord and Master."

Michael Dillingham was among the prominent preachers of South Kentucky Association. From whence he came to Kentucky, is not known; but he was an early settler in what is now Garrard county. He was a member of Gilbert's Creek church, and succeeded the venerable Joseph Bledsoe, as pastor of that congregation, at least as early as 1804. He was a prominent member of the Association, acting as its Moderator some five years, and serving on most of its important committees. He remained in the Association till about 1820.

Elijah Jeffries commenced his ministry among the churches of this Association, not far from 1832, and, for many years, was one of the most influential preachers of the body. He was Moderator of the Association from 1842 to 1847. At first, he favored the proposed union with the United Baptists, in 1842, but afterwards strenuously opposed it. It was thought to be his influence that prevented the union, and came so near destroying the Association. He labored something near twenty years in that region. The author has no account of him, at a later date.

Jacob Warriner was raised up to the ministry in this Association, and was a preacher of considerable prominence and influence. After laboring acceptably among its churches some twelve or fifteen years, he joined the Campbellites, about 1831. He afterwards moved to Ray county Missouri, where he died, September 12, 1845.

NORTH BEND ASSOCIATION.

This small fraternity was constituted at Dry Creek meeting-house, in what is now Kenton county, on Friday, July 29, 1803. The following 9 churches, which aggregated 429 members, were in the constitution: Bullittsburg, Mouth of Licking (now Licking), Forks of Licking (now Falmouth), Flower Creek, Bank Lick, Dry Creek, Middle Creek, Twelve Mile and Brush Creek (now Persimmon Grove). Among the early ministers of the organization, were Alexander Munroe, Lewis Deweese, Josiah Herbert, Willliam Cave, Moses Vickers and Thomas Griffin. The course of the Association was very even; and its growth was so slow, that, in seven years from its constitution, it gained only 75 members. But, in 1811, its churches enjoyed a revival, and 277 converts were baptized. Again, in 1817, a revival commenced, and continued two years, during which 728 were baptized, bringing up the membership of the Association to 16 churches, with 1,453 members. From this time till 1825, the body enjoyed a season of continual prosperity. At the last named date, it comprised 25 churches, with an aggregate membership of 1,656. This was the largest membership the body has ever attained.

There were several queries proposed and answered, during the early history of the Association. The following were from Bullittsburg, in 1804: "Whether a lay member may properly asssist in constituting a church?" "Whether a church when sent to, may properly send lay members as help to judge of the gift and qualifications of a minister who is set forward for ordination?" Both questions were answered in the affirmative. In answer to query from Dry Creek, in 1808, "the Association advise all churches in future to dismiss their members in full fellowship, or not dismiss them at all." Another query is answered, at the same session, by quoting the fourth section of the constitution, as follows: "The Association thus formed, shall be an advisory council, and not an authoritative body." In 1822: "Query from Licking: Whether that is gospel baptism which is not administered by an ordained Baptist minister, to a believer, by immersion? Answer: We believe that baptism, only, a gospel one, which is received by immersion, on profession of faith, and administered by one who has been so baptized, himself, believing that

to be the only scriptural mode, and duly authorized to administer that ordinance."

This Association manifested a decided missionary spirit, from the first introduction of the subject, before it. In 1815, it opened correspondence with the Baptist Board of Foreign Missions. The same year, it appointed five brethren to solicit means to send the gospel to the Indians, requiring them to report to the next Association. They reported that they had received $78.87½. In 1818, the Treasurer was directed to pay to the Kentucky Mission Society $130. In 1829, a resolution was adopted, recommending the organization of Bible societies throughout the State of Kentucky.

In 1827, the Association was much reduced in numbers by the dismission of the following churches to form a new association: Licking, Four-Mile, Bank Lick, Wilmington, Brush Creek, Twelve-Mile, Alexandria and Flower Creek. The new fraternity, when formed, was styled Campbell Association; but, in 1830, the word "county" was added to its name. North Bend Association was now (1828) reduced to 17 churches, with 1,194 members. In 1831, it was further reduced by the dismission of Ten-Mile, Lick Creek, Providence and Mt. Zion churches, to go into the constitution of Ten-Mile Association. This left it only 12 churches, with 985 members. The churches were in a state of great coldness, and continued to decrease in numbers, for several years. Meanwhile the Anti-mission leaven began to work in some of the churches. John Taylor, who had been active in gathering some of the oldest churches in the Association, and still had great influence in the body, had published a scathingly bitter and sarcastic pamphlet against missionary and Bible societies and theological schools. Licking Association had endorsed the production, and recommended its perusal; and her ministers advocated its teachings with great zeal, and too much in the style and spirit in which it was written, not only among the churches of their own Association, but, with equal vehemence, among those of the neighboring fraternities. Such planting and watering did not fail to produce its legitimate fruits.

In the annual letter from Forks of Gunpowder church to North Bend Association, in 1833, the following passage occurred: "Since our last, we have taken into consideration the propriety of our members uniting with, or having anything to do with the

societies as follows, viz: Missionary societies, Bible societies, Tract societies, Sunday school or temperance societies, State Convention, American Bible Society. After the matter was taken up and some investigation had on the subject, the church agreed that her members should have no connection with said societies. And we wish, also, the counsel of the Association to be given on that decision, and advise the churches accordingly. We have no difference of sentiment on that subject, with the exception of two of our members, who are friendly to the Bible Society." The Association answered.—"We are willing to leave the whole subject of those societies, with the brethren who compose the churches, trusting that each one will act in the matter so as to have a conscience void of offense towards God, and that they will bear with one another in love."

This answer quieted the murmurings for awhile, but the leaven continued to ferment in the churches. In 1839, a letter was received from the First Baptist church at Covington, asking admission into North Bend Association. The church was rejected, on the ground that her constitution contained the following heretical expressions: "That man was originally created holy" and, "That all who hear the gospel are called upon to repent and believe it; and that their guilt consists principally in their unbelief and opposition to the plan of grace which the gospel reveals." Correspondence was withdrawn from Campbell County Association, on the grounds that said fraternity encouraged preaching which was contrary to the Scriptures and her own constitution; and that she permitted disorder before the close of her meetings, and after the close of the business of the Association, received and baptized persons in an unusual manner. Both of these acts were concessions to the Anti-missionary element in the Association. The grounds of objection, in both cases, appear to have been too trifling for serious consideration. The missionary element in the Association, which was still largely in the majority, reflected on the injustice of the transactions, and, the next year, received Covington church into the body, and reestablished correspondence with Campbell County Association.

The Antimissionaries, seeing that they could no longer control the Association, and despairing of being able to convert the obstinate majority to their views, resolved to withdraw from the body, and organize a more orthodox fraternity. Accordingly,

shortly after the adjournment of the Association, in 1840, messengers from Forks of Gunpowder, Crews Creek, Salem, Mud Lick, Bethel and Four-Mile, and perhaps, from factions of some other churches, met, and formed what they styled "Salem Association of Predestination Baptists." As North Bend Association had appointed to meet at Forks of Gunpowder, in 1841, and as that church had now left the body, it was deemed expedient to call a convention of such churches as adhered to the old fraternity. This meeting convened at Bullittsburg, in Boone county, April, 2, 1841. Only six churches were represented. It was agreed to hold the annual meeting of that year, at East Bend, where it accordingly met, on the 20th of August. Robert Kirtley preached from the text: "Then had the churches rest:" Acts 9:31. During ten years of coldness, strife and schism, the Association was much reduced, in numbers: so that, in 1842, it numbered only seven churches, aggregating 614 members. But it was now free from the spirit of contention which had so long marred its peace. The next year, the Lord granted its churches a gracious revival, during which, within a year, 364 were added to them by experience and baptism. From this period, the Association has experienced but few remarkable changes. Its increase has been slow, but it has been forward in all the leading enterprises of the denomination. In 1851, it established a home mission board, under the style of an Executive Committee, which has been very efficient in having the gospel preached among the destitute within the bounds of the Association. A number of the best preachers in the body have been employed in this work. Among the first employees of the Executive Committee were James A. Kirtley, Robert Vickers and James Vickers.

The Association sustained a loss of about 200 members, by the changes wrought during the War. In 1867, it numbered 12 churches, with 886 members. From that time to the present, it has had a regular, though not very rapid increase. In 1880, it comprised thirteen churches, aggregating 1,412 members. During 62 of the first 77 years of its existence, its churches reported 4,549 baptisms.

Thomas Griffin was one of the early preachers in North Bend Association. He was Moderator of that body, in 1806, and on two occasions afterwards. He also preached the introductory sermon before it, in 1807, and in 1811. He was held

in high esteem, both for piety, and his usefulness. But his ministry was cut short by his death, which occurred in the forty-sixth year of his age. March 2, 1816.

William Montague was baptized into the fellowship of Bullittsburg church during the revival of 1800-1. He remained a private member of the church, till 1814, when he was encouraged to exercise a preaching gift. He was ordained to the ministry, in 1817. Two years later, he went into the constitution of Sand Run church. He labored acceptably among the churches of North Bend Association, about thirteen years. But, in 1830, he was accused of teaching Campbellism. Sand Run church investigated the charge, and acquitted him. Not long afterwards however, he obtained a letter of dismission, and joined the Campbellites. The church, deeming this proceeding more politic than honest, withdrew fellowship from him.

Robert Garnett was among the early preachers of North Bend Association. He is believed to have been a native of Virginia, whence he moved to Boone county, Ky., about 1800. He joined Bullittsburg church by letter, and was "encouraged to exercise his gift," in 1803. He soon afterwards moved his membership to Middle Creek church, where he was ordained to the ministry, in 1812. Here he preached till 1825. His gift was small; but he set a good example before a numerous posterity.

William Whitaker was born in Scott county, Ky., March 25, 1793. In his youth, he went to Boone county, where he united with Bullittsburg church, during the remarkable revival of 1811. From thence he took a letter, and joined Sand Run church, in July, 1820. Here he was ordained to the ministry, by Robert Kirtley, Lewis Conner and William Montague, October 29 1826. In his early ministry, he preached among many of the churches of North Bend Association. But later in life, he confined his labors principally within the bounds of Sand Run church, of which he was pastor 40 years. He was highly esteemed in the Association, acting as its Moderator at least on one occasion, and frequently preaching the introductory sermon before its annual meetings. He died, August 2, 1872.

Perryander C. Scott was a young man of brilliant talents and superior attainments. He united with the church at Middle creek, in Boone county, and was baptized by Robert Kirtley, August 31, 1842. In December of the same year, he went into the

constitution of the church at Burlington, in the same county, where he was licensed to preach, March 18. 1843. After he was licensed, he went to Georgetown College, where he graduated with the highest honors of his class. He was ordained to the work of the ministry, at Burlington, by John L. Waller, Robert Kirtley, William Whitaker, J. M. Frost and James A. Kirtley, August 23, 1847. Soon after his ordination, he entered the Theological Institute of Covington, Ky. He preached as he could make opportunity, and not a few were converted under his ministry. He baptized about 30, the last of whom was at Carrollton. On the 3d of April, 1852, he was killed instantly, by the explosion on the steamer Redstone, near Carrollton. "Had he lived till the following June," said Dr. D. R. Campbell, in a funeral discourse, "he would have taken the highest distinction in the Theological Institute." Few young ministers, in Kentucky, have ever been more lamented. But God's ways are not always ours.

Cave Johnson was a prominent citizen of Boone county, and a highly esteemed and enterprising church member. He was born in Orange county, Va., November 15, 1760. After a term of service in the Revolutionary War, he came to Kentucky, in April, 1779. He remained, for a time, in Bryant's Station, in Fayette county. In 1784, he married and settled in Woodford county. He was one of the trustees appointed to lay off the town of Versailles, in 1792. In 1796, he moved to what is now Boone county, which county he represented in the Legislature, in 1817. He united with Bullittsburg church, by letter, soon after he moved to Boone county. In 1819, he went into the constitution of Sand Run church. Of him, Elder Robert E. Kirtley says: "He was a man of strong, vigorous intellect, with enlightened views of christian character, and enlightened views of christian benevolence, * * * and hence was in the lead of his time for educating the ministry." He contributed $500 for the endowment of Georgetown College, under the Presidency of Dr. Giddings. He labored and contributed for the endowment of a Theological seminary at Covington, Ky. He considered it a privilege and pleasure to give for the enlargement and glory of the Kingdom of Christ. He died January 19, 1850, in the ninetieth year of his age.

Robert E. Kirtley is one of the oldest ministers now living within the bounds of North Bend Association. He is a son of

the late Elder Robert Kirtley, and a brother of the highly esteemed James A. Kirtley, D. D. He united with Bullittsburg church, in October, 1839. He afterwards moved to Missouri, where he was set apart to the ministry. He returned to Boone county, Ky., about 1865, where he has since been actively engaged in his holy calling.

LONG RUN ASSOCIATION.

In accordance with a resolution adopted by Salem Association, at its 19th annual meeting, all the churches of that body, north of Salt river, were set off to form a new association. The boundary occupied by these churches included, not only all the country lying between Salt river and the Ohio, from their junction to a line running due south from the mouth of Kentucky river to the first named stream, but also the adjacent border of what is now the State of Indiana. The churches thus designated, 24 in number, and aggregating 1,619 members, met by their messengers, at Long Run meetinghouse, in Jefferson county, on the 16th of September, 1803. A sermon was preached by John Taylor, from the words: "*Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord:*" 1. *Cor.* 15: 58. It would be well if the Association, then about to be formed, would perpetually cherish that text, as a motto.

After the sermon, the names of the churches and their messengers were enrolled, in the usual form. James Dupuy was chosen Moderator, and William Ford, Clerk. Ministering brethren, not messengers, invited to seats. Being thus organized, it was, "Agreed unanimously, that this Association be constituted, on the Philadelphia Baptist Confession of Faith, excepting some things contained in the 3d and 5th articles, if construed so as to make God the author of sin. Also, in the 31st article, respecting laying hands on newly baptized persons, that the using, or not using that ceremony, be no bar to fellowship. And that an oath before a magistrate be not considered a part of religious worship as contained in the 24th article of the same. The rules of decorum used by Salem Association, were adopted, till the new

fraternity should agree on rules of their own. Such rules, having been prepared in the usual form, by James Dupuy, William Ford and Isaac Ellis, were adopted at the next session.

The new fraternity took the name of "Long Run Association." They tendered correspondence to Salem and Elkhorn Associations. Some confusion, in two of the churches, demanded the attention of the body. Long Run church had divided into a majority and a large minority.* The matter was investigated and the minority was recognized as Long Run church. William Marshall, who was excluded from Fox Run church about this time, charged that organization with tolerating Arianism among its members. The Association took up the charge and appointed Philip Webber, James Dupuy, Moses Scott, Samuel Tinsley, David Standifer, John Taylor, John Penny, George Waller, Isaac Ellis, William Kellar, Thomas White and Reuben Smith, or a majority of them, a committee to investigate the matter and report to the next Association.

It was agreed to appoint three quarterly meetings for the ensuing year: The first, at Sulphur Fork, the 3d Saturday in November, to be attended by John Taylor and John Penny; the second at Burks Branch, the 3d Saturday in April, to be attended by Moses Scott, James McQuade and George Waller; the third at Silver Creek, the 3d Saturday in July, to be attended by Reuben Smith, George Waller and John Dupuy. The churches were advised not to send more than two or three messengers to the Association, in future. A circular letter was adopted, the ordinary appointments made, and the body adjourned.

Besides the 24 churches which entered into the constitution, two others were received immediately after the organization. Their names were East Floyds Fork and Port William. The churches now comprising the new fraternity were located, (as the counties now stand) as follows: Beargrass, Chenowiths Run, Long Run and Cane and Back Run, in Jefferson county; Brashears Creek, Fox Run, Beech Creek, Tick Creek, Plum and Buck Creek, Six-Mile, Burks Branch and South Long Run, in Shelby; Buck and Elk Creek, Little Mount and Ridge (probably) in Spencer; Harrods Creek, Floyds Fork, Eighteen-Mile and Lick

*For an account of this division, see the history of Long Run church.

Branch, in Oldham; Rocklick, Sulphur Fork and East Floyds Fork, in Henry; Salt River, in Anderson; Corn Creek, in Trimble; Port William, in Carroll, and Silver Creek, in Floyd county, Indiana.

Of these 26 churches, *Salt River* (now Anti-missionary), *Beech Creek* (also Anti-missionary), *Harrods Creek*, *Long Run*, *Eighteen-Mile*, *Corn Creek*, *Burks Branch* and *Little Mount* still retain their original names and localities. *Beargrass* was destroyed by Campbellism. *Brashears Creek* changed its name to Clear Creek. Most of its members went into Shelbyville church, and the remnant dissolved. *Chenowiths Run* was greatly reduced by Campbellism. The remnant moved to a point on the Bardstown turnpike, twelve miles south of Louisville, and took the name of Cedar Creek. *Fox Run* moved its location, a few years past, a short distance, to Eminence, in Henry county; but retains its original name. *Bucks and Elk Creek*, split on the subject of missions, about the year 1838. The Anti-missionary party finally dissolved. The missionary party took the name of Elk Creek. A few years past, it split in a contention about its pastor. At present, there are two churches, nominally of the same faith and order, worshipping in the same house, and each calling itself Elk Creek church. They occupy the original locality of Buck and Elk Creek. *Ridge* numbered only five members when it went into the constitution of Long Run Association. It dissolved the same year. *Tick Creek* took the name of Bethel, in 1810. About 1840, it split on the subject of missions, and formed two churches. The Anti-missionary church retained the name of Bethel, and still occupies its ancient locality. The Missionary church moved about a half-mile, and took the name of Clay Village, which it still retains. *Silver Creek*, which was at first called Plum Creek, after various vicissitudes, located at the county seat of Floyd, where it is known as the church of Charleston. It was the first religious organization, of any kind, in what is now the State of Indiana. *Plum and Buck Creek* took the name of Buck Creek, in 1806. In 1849 it split over a difficulty about its pastor, and formed two churches in the same house, called Buck Creek, and Second Buck Creek. About 1860, the two churches reunited and formed the present Buck Creek church, which still occupies the ancient location of Plum and Buck Creek. *Six-Mile* took the name of Christiansburg, from a

small village that grew up in its locality, on the Louisville and Frankfort Railroad. It is now in a very flourishing condition, under the pastoral care of T. M. Vaughan. *Lick Branch*, moved its location a short distance to the county seat of Oldham, where it is now known as the Church at Lagrange. *Floyds Fork* enjoyed a moderate degree of prosperity for a few years. But most of its members, including three preachers, of the name of Stark, having moved to Indiana, it dissolved, about 1816. The reader should not confound this ancient organization with the church now called Fisherville, which formerly bore the name of Floyds Fork. *Cane and Back Run* was located in the Southeast corner of Jefferson county. It split in two on the subject of missions. The Anti-missionary party retained the original name till it dwindled away. The Missionary party moved a short distance within the bounds of Bullitt county, and took the name of Kings church. It is now quite prosperous under the ministry of that valuable servant of Jesus Christ, W. E. Powers. *Sulphur Fork* split on the subject of missions about 1840. The Anti-missionary party still retains the original name and location. The Missionary party moved less than a mile and took the name of Campbellsburg, from a small village in which it is located. *Rocklick* united with North Six-Mile, and took the name of Mt. Pleasant. It is now a small Anti-missionary church located near the village of Pleasureville, in Henry county. *South Long Run* was considerably reduced by the Campbellite schism in 1830. Most of the members who remained Baptists went into a church at Simpsonville, in Shelby county, about two miles distant, and the remnant dissolved. *East Floyds Fork* remained at its original location till a few years past, when it moved some two miles north, to Smithfield, a small village on the Louisville and Frankfort Railroad, where it is known as East Fork church. *Port William* was constituted in 1800, on the present site of Carrollton, at the mouth of Kentucky river. It was afterwards moved a few miles up the Ohio, and took the name of McCool's Bottom. Again, after some years, it was moved to the village of Ghent, the name of which it now bears.

The ministers who went into the new Association were: James McQuade, Reuben Smith, James Dupuy, Moses Scott, William Kellar, John Penny, Isaac Edwards, Philip Webber,

Abraham Cook, John Metcalf, John Dupuy, John Taylor, Henson Hobbs, and William McCoy. Several others were in the organization, who afterwards became ministers, and some of whom were then licensed preachers. Among these were John Edwards, Stark Dupuy, David Standifer, William Ford, Martin Utterback, Isaac McCoy, Isaac Whitaker, William Dawkins, Abraham, David and Jonathan Stark, Edmund Waller, Thomas White and George Waller. Alan McGuire came into the Association, with East Floyds Fork, and William Marshall, so famous for his eloquence and power in Virginia, had recently been excluded from Fox Run church.

In 1804, the Association held its second session, at Six-Mile. Four additional churches were admitted into the union. *Drennons Creek* (with Lazarus Whitehead as its minister), which had united with Elkhorn Association in 1799, now joined Long Run, by letter. It was for many years the largest church in the Association, and, perhaps, the largest in the State. It is located at the county seat of Henry, and is now known as the Church at Newcastle. *Drennons Ridge* had been admitted into Elkhorn, in 1802. It still retains its original name and location, in the eastern part of Henry county. *Twins* had been admitted into Elkhorn in 1801. It has been a very flourishing church. It is located in the northern part of Owen county, and is now known by the name of New Liberty. *Bluestone* was a small newly constituted church, located near the line between Shelby and Anderson counties. It dissolved in 1810. John Scott, a valuable preacher came into the Association with Twins church, and Isaac Malin came in with Drennons Ridge. The church at Fox Run was acquitted of the charge brought against it the previous year, and the Association admitted that it had cause of grief on account of the charges having been entertained. It will be remembered that the complaint had been made to the Association, by an excluded member. This year (1804), Six-Mile church brought four charges against Fox Run, all pertaining to the exclusion of William Marshall and the causes which led to it; but the Association decided that none of the charges were authenticated. The Association, at its first meeting, had invited to seats in the body, a number of members of the churches of which it was composed, who had not been sent by those churches. In answer to a query from Plum & Buck, as to the legality of such proceeding,

the Association answered that it was lawful, but not expedient. It also advised, in answer to a query from Buck & Elk, "that no stranger be invited to preach, without coming well recommended."

In 1805, the Association met at Brashears Creek. Some of the churches were still agitated, about the exclusion of William Marshall. Six-Mile complained of the Association for refusing to receive Mr. Marshall's charge against Fox Run. But the Association answered: "After having the matter fairly investigated, we think no excommunicated person has a right to appeal to an Association." The subject of Freemasonry was discussed, and it was decided that "any member of our society is condemnable in joining a Freemason lodge." Buffalo Lick church, which still retains its original name and location, in the eastern part of Shelby county, was received into the Association, this year. Flat Rock church petitioned for admittance. But having been formed of the disorderly majority of Long Run church, referred to in the minutes of 1803, it was rejected. However, a committee was appointed to visit the church, and to endeavor to set it right. The next year it was cordially received. It was located some three miles west of Long Run church. A large majority of its members became Campbellites, and held possession of its house of worship. Those who remained Baptists organized what is still known as Pleasant Grove church, in Jefferson county.

In 1806, *South Benson* church, which had joined Elkhorn, in 1801, was received into the Association. It still retains its original name and location, in Franklin county. A query from Brashears Creek was propounded and answered, as follows: "Is it consistent with the Scriptures to preach, or perform any religious service, at, or because of the burial of deceased persons? Answer. We think it is inconsistent."

In 1807, Crooked Creek church, in Indiana, and the church still known as Indian Fork, in Shelby county, were received. With the former, Jesse and John Vawter, both good preachers, came into the Association. Twins church complained of Drennons Ridge, for having received one of her excluded members. This breach of order, on the part of Drennons Ridge, not only kept up an ill-feeling between the two churches, but was also an annoyance to the Association, for two or three years. If a church has a right to receive into its fellowship persons excluded from a

sister church, it is certainly very imprudent to exercise that right in a majority of cases.

From the constitution of the Association, till 1809, a great spiritual dearth prevailed throughout its territory, and it had little increase. But the body was watchful of the peace, order and sound faith of the churches, and advised great tenderness, but also great firmness, in discipline. Towards the close of the last named year, a revival spirit began to be manifest among the churches, an increased in-gathering of souls was reported to the Association. This was "like the falling of a few drops before the more copious shower." In 1810, the churches reported 956 baptisms; and five new churches were received. These churches were Knob Creek and Indian Creek, in Indiana; Little Flock, in Bullitt county; Plum Creek, in Spencer, and Whites Run, in Gallatin. The last three still exist, though Little Flock is in rather a feeble state. The revival aroused the spirit of missions. A letter from Stark Dupuy, urging the sending of the gospel to the Indians, was read, and referred to the consideration of the churches till next Association. In 1811, three new churches were received: Upper Blue River and Lower Blue River, in Indiana, and *Beech Ridge*, in Shelby county. The latter was located some five miles south-east from Shelbyville. In 1823, it changed its name to Salem, by which designation it is still known. It is now in a prosperous condition, under the care of J. B. Tharp. The spirit of missions still animated the Association, in 1811. The letter of Stark Dupuy was again under consideration, but was referred to the churches for another year's consideration. The following was recorded on the minutes of this year: "Query from Harrods Creek: Is it not advisable that the ministers, belonging to the churches of this Association, visit the churches round, and preach to them once a year? Answer: Yes, so far as ministering brethren will voluntarily engage in this good work. Brethren, John Taylor, Joshua Rucker, Benjamin Allen, William Kellar, George Waller, Abraham Cook, Alan McGuire, James McQuade, William Hickman, Philemon Vawter, Daniel Robins, and William McCoy have given their consent to put in practice the above."

The Association now numbered 41 churches, aggregating 2,925 members, and was, at that period, the largest fraternity of the kind in the state. A division was proposed, and referred

to the churches for consideration. During the ensuing year, six of the churches, located in Indiana, went into the constitution of Silver Creek Association. These churches were: Silver Creek, Crooked Creek, Knob Creek, Upper Blue River, Indian Creek and Lower Blue River. They aggregated only one hundred and sixty-five members.

In 1812, in accordance with a request from David Benedict, who was then preparing a history of the American Baptists, the names of ministers were, for the first time, printed in small capitals. The following items were recorded on the minutes of this year: "Query from Burks Branch: What shall be done with a black member having his wife taken from him and removed to a distant part, and he marry another? Answer: We advise that churches, in such cases, should act prudently and tenderly toward that afflicted people." "A request from East Floyds Fork, that this Association shall form some plan which would be likely to prevent the ordination of improper persons to the ministry. We advise that in the ordination of ministers, the united consent of the church be gained; and we think it not improper for her to advise with the sister churches most convenient; and [that] at least three experienced men in the ministry be called to assist in the work, having due regard to the word of the Lord on the subject." Two churches were received into the Association: Dover in Shelby, and Goshen in Anderson county. Both these churches still retain their original names and locations; but the latter is now a small Anti-mission fraternity.

The only item of general interest, considered at the meeting of 1813, was the subject of a general meeting of correspondence for the Baptists of the whole State, proposed and advocated by Silas M. Noel, in the first number of the *Gospel Herald*. The conclusion of the Association was, "That we think the Scriptures know nothing of such meetings, [and] therefore think them unnecessary." Two new churches were received at this session: Pattons Creek, in Trimble county, and Flat Creek, the locality of which is unknown. The latter dissolved about 1821, the former changed its name to Pleasant Ridge* about 1838.

In 1814, Cane Run church, in Henry county, was received. In answer to queries from the churches, the Association ex-

*It is now called Sligo.

pressed the opinion that the office of a deacon was to administer the temporal affairs of the church. Also, that a witness in a case of church discipline may vote in the case, but the accused may not.

In 1815, the First Church in Louisville was received into the Association. Previous to this, there had been no Baptist organization in that city.

The *First Baptist Church* in Louisville was gathered by Henson Hobbs, and was constituted of fourteen members, at the house of Mark Lampton, just east of the Marine Hospital, in 1815. Mr. Hobbs served it as pastor, from its constitution, till his death, which occurred August 14, 1821. He was immediately succeeded by Philip S. Fall, who ministered to it three years. After this, it was supplied with preaching, by Benjamin Allen and John B. Curl, till 1830. At this date, it numbered two hundred and ninety-four members. But both of its preachers apostatized to Campbellism, and carried with them all the church, except eighty-five members. To this remnant, George Waller ministered, till 1834. He was succeeded by John S. Wilson, who served the church till his death, which occurred August 28, 1835. He was succeeded by William C. Buck, who served the church four years. Mr. Buck was followed by John Finley, in 1840. He resigned the next year, and moved to Tennessee. The church had been so regularly prosperous, that it had increased from eighty-one members, in 1831, to six hundred and ninety-seven members, in 1841. The next year it was reduced to two hundred and seventy-nine members, by the dismission of five hundred and fifty-nine colored members, to go into a separate organization. In 1843, A. D. Sears was called to the care of the church. He baptized one hundred and thirty-six, the first year. Mr. Sears served the church till 1850, when it united with the Second Church in Louisville, numbering one hundred and ten members, and took the name of Walnut Street Church, by which title it is still known.

In 1815, the subject of foreign missions was brought before Long Run Association, as follows: "A letter from Brother Luther Rice was received, ... and agreeably to a request in said letter, Brother George Waller was appointed a Corresponding Secretary, for the purpose of obtaining such information from the Board . . . as may be necessary to diffuse through

the society. The pamphlets, entitled 'Missionary Reports,' were distributed among the churches, and paid for."

William Ford, William Kellar, Robert Tompkins, Z. Carpenter, Isaac Forbes, John Jones, and James Bartlett were appointed a committee to receive contributions, and appropriate the same to the support of missionaries on the western frontiers. This was the first missionary board appointed by Long Run Association. Their first annual report showed that they had received $209.06, all of which, except $63.24, which remained in the treasury, had been expended in support of western missionaries.

In 1816, in answer to a query from Indian Fork, concerning the ordination of deacons, the Association opined that "ordination by a presbytery is not necessary, the setting them apart by the church being sufficient." This opinion appears to have been given from a partial view of the subject, and does not accord with the general practice of the denomination, or with apostolic example.

During this year, a revival commenced among the churches, and continued about four years, during which 1,138 converts were baptized, within the bounds of the Association.

In 1816, McCools Bottom, Goshen and Whites Run churches were dismissed to go into the constitution of Franklin Association, and the next year, Six-Mile, Indian Fork, Buffalo Lick and Beech Creek were dismissed to join that organization. In 1818, North Six-Mile and Union Spring, newly constituted churches, were received into the Association. The next year, Shelbyville, Pigeon Fork, Mt. Moriah and Hunters Bottom were received. *North Six-Mile*, probably gathered by John Metcalf, was located in the southeastern part of Henry county. In 1837 it united with Rock Lick to form Mt. Pleasant church. *Union Spring* was located on Little Kentucky river, in the northern part of Trimble county. It lost nearly half of its members by the Campbellite schism, in 1830. In 1840, it identified itself with with the Anti-mission faction of Sulphur Fork Association, after which it withered, and finally dissolved. *Shelbyville* and *Mt. Moriah* retain their original names and locations, in Shelby county. *Pigeon Fork* was located about a half mile from the present village of Smithfield, in Henry county. *Hunters Bottom* was gathered by John Wallace, and located near the Ohio

river, in Trimble county. It dissolved about 1830. Hopewell church, in Henry county, was received into the Association, in 1820; but was dismissed the next year, together with Hunters Bottom and Drennons Ridge, to go into the constitution of Concord Association.

In 1818, the Association passed the following resolution: "That we advise the churches composing this Association, to make preparation against our next, for aiding the missionary cause, so far as it relates to the instruction of Indians." In answer to a query from Drennons Creek, in 1822, the Association replied: "We believe it wrong for members of our churches to belong to a Masonic lodge, and if they cannot be reclaimed, exclude them."

In 1823, Drennons Creek church called to its pastoral charge, Thomas Chilton, a Separate Baptist. He was both a lawyer and a preacher of extraordinary ability. He soon induced the church to establish a correspondence with the Separate Baptists. This gave offense to the Association of which it was a member. That body, at its meeting in 1823, declared that the church at Drennons Creek had departed from the principles of the Association; and sent to it a letter, by the hands of a committee of seven brethren, who were also directed to labor to reclaim the erring church. Before receiving the report of this committee, at the meeting of 1824, the Association unanimously re-affirmed the principles upon which it was constituted, in the following language:

"The Long Run Association not only considers herself as belonging to the general union, but she wishes to maintain, cherish and perpetuate that union, and to be governed by its principles, in her conduct towards other associations, provided, nevertheless, that nothing contained in those terms of union, shall be so construed as to effect, modify, or destroy any sentiment in her original constitution, or be so expounded as to come in conflict with that instrument."

"The case of Drennons Creek church, was then taken up, and the committee, appointed to attend them, produced a letter from that church. It was agreed by the Association that she have liberty to state any further reasons why this body should be satisfied with her course. After much discussion, it was agreed that the following, repecting that church, be inserted in our minutes: Forasmuch as the church at Drennons Creek expresses

no desire to be separated from us, or to bear on the feelings of this Association, and notwithstanding we believe she has acted inconsiderately, in professing fellowship and communion for the Separate Baptists, who are distinct from, and not in union with us, we feel disposed to exercise forbearance towards her, with this special advice:—that she rescind her order establishing full fellowship and communion with the Separate Baptists."

At the meeting of 1825, it having been proved that the church at Drennons Creek had rejected the advice of the Association, the following was adopted by a large majority: "Whereas it satisfactorily appears to this Association that the church at Drennons Creek has rejected their special advice, and whereas it is also proved that the church has refused to send either letter or messenger to this meeting, we do hereby declare, that we drop from our union the said church at Drennons Creek; and we do moreover advise the minority to form themselves into a church, and to receive into their body brethren Marshall and Baker, whom we believe, from the evidence before us, to have been unjustly expelled from said church."

In accordance with this advice, the minority was constituted a church. But before the year was out, the old church rescinded her offensive act. The two parties were happily re-united, and the Association welcomed them back to the union, as Drennons Creek church.

Such was the result of a Baptist church's calling a pastor who belonged to another denomination. For the sake of having a brilliant preacher, who soon afterwards quit the pulpit for a seat in Congress, and finally, in a drunken delirium, made an abortive attempt to commit suicide, this church violated her own principles, wasted nearly half of her membership, and kept the whole Association in confusion, four years.

In the minutes of 1825, the following was recorded: "Query from Dover; Does the Association, from the face of the Scriptures, consider that a man who puts away his wife, or a woman who puts away her husband, is an adulterer, or an adulteress, although a bill of divorcement be obtained? Answer: We know of no rule by which to judge of what constitutes the crime of adultery, except the holy Scriptures, in which we read that (Matt. 19: 9,) Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery. And

whoso marrieth her which is put away, doth commit adultery. And we are of opinion that an act of the Legislature of the State cannot justify a course of conduct before God, which has been condemned by our blessed Savior. Wherefore if an individual obtains a divorce for any other cause than that specified by the Bible, and marries another, he is guilty of adultery, (see also Matt. 5: 32. Luke 16: 18. Mark 10: 11, 12.

In 1826, Sulphur Fork Association was formed. For that purpose, the following churches were dismissed from Long Run: Sulphur Fork, Pattons Creek, North Six-Mile, Union Spring, Pigeon Fork, Lick Branch, and East Fork. This left Long Run Association 23 churches, aggregating 2,721 members. This was the strength of the body, when Campbellism began to seriously agitate the churches. The leaven of the *Christian Baptist* began to ferment early in some of the churches of this Association. Benjamin Allen, Zacheus Carpenter, John B. Curl, Philip S. Fall, and some other preachers of less notoriety, were among the first fruits of Mr. Campbell's sowing, in this field. Those named were all men of respectable talents and commanding influence, unless Mr. Carpenter be excepted. And if he fell somewhat below the others, in preaching talent, he supplied the deficiency, by a tireless zeal and an unyielding persistence. They were all men of good moral character, and of respectable standing in the churches and communities in which they were known. When they adopted Mr. Campbell's views, and (what was even more pernicious to the immediate peace and order of society) his spirit and manner, their influence could not fail to be speedily felt and reflected, by the churches to which they preached. They had hardly had time for mature deliberation on the radical changes Mr. Campbell proposed to make in the doctrine, polity and long established customs of the Baptists. The thirteenth number of the *Christian Baptist* had just been issued, when Long Run Association met, at Brashears Creek, the first Friday in September, 1824. Yet had its influence been so great on these preachers, that they strongly reflected its doctrines and spirit, both through the churches they served, and in their personal deportment. Philip Fall was Clerk of the Association, that year. On the minutes of its proceedings, are found, for the first time in its annals, the term *bishop*, instead of elder or brother, and the expression, Lords Day, instead of Sunday or Sabbath. The terms

were not, in themselves, either, unscriptural, or otherwise objectionable. But the changes were a needless violation of an established custom, equally unobjectionable, and showed how thoroughly Mr. Fall was under the influence of Mr. Campbell.

Several queries from the churches, exhibited the same spirit of insubordination, in factions and individuals. Union Spring, was divided in sentiment, as is shown by the following query, sent to the Association for solution; "Is it consistent with gospel order for any church, which is a member of this Association, to invite and permit a preacher to administer the ordinances to them, who is not in union with us, and denies the doctrines on which we are constituted?" The Association simply answered.—"No." But its asking of such a question showed that there was a new influence at work, among its members—an influence which presently divided the church, and ultimately destroyed it. New views of the Scriptures had also confused Sulphur Fork church, as the following query evinced: "Is there any scripture to prohibit the members of the Baptist Society from communing with other orderly Christian societies?" The Association answered. "We think it unadvisable and unscriptural, for members in the Baptist Union, to commune with members of other christian societies, though orderly, according to their views, yet differing from us, in faith and the administration of the ordinances."

But the query from Beargrass church, this year, was especially significant. It evinced the spirit and tactics of Mr. Campbell, in a manner that proved its author to be fully under the influence of the "sarcasm, ridicule and, especially, the caricature and sophistry" of that belligerent controversialist. The query was as follows: "Is there any better rule of faith and practice, for christians, than that contained in the Old and New Testaments?" The question was simple enough, and sufficiently easy for the Association to answer with an emphatic "No." But it contained a false implication, that was one of the chief implements of warfare used by Mr. Campbell and his followers, against the Baptists. It implied, with a covert sneer, that the Baptists did not take the Old and New Testaments, as a rule of faith and practice; whereas every Baptist organization that had ever existed, and had made any declaration on the subject, had unequivocally affirmed the Bible to be its "*only* rule of faith and

practice." The Baptists had indeed, embodied, in brief confessions of faith, creeds, or abstracts of principles, what they regarded the fundamental teachings of the Bible; but these creeds were universally held in subordination to the sacred Scriptures. And, when any item in such creed, appeared to them to come in conflict with the word of God, it was immediately abolished, or so altered, as to make it conform to their understanding of the Bible. Was it possible that the church at Beargrass, or any others of Mr. Campbell's disciples, could do more than this, to honor the Author of the Bible? It is impossible that a christian, whose very salvation depends on his belief, should be without a creed; and the outcry against his confessing such creed, in writing or print, is as ridicuously absurd, to a thinking being, as was the query from Beargrass church. It is hardly necessary to state, that the ancient and hitherto prosperous organization, which acknowledged the maternity of this query, speedily came to nought.

In 1825, there was an increased agitation among the churches, on the subject of the then chaotic teachings of Mr. Campbell. Elk Creek evinced its desire to know somewhat more about Baptist bishops, by sending to the Association the following query: "Is it for the honor of the cause of Christ, that all ordained Baptist preachers be called bishops?" The Association answered, "That it was evidently the practice in the first churches, to denominate the pastor of *one* congregation, a bishop. It is also clear that the terms elder, shepherd, teacher, and overseer, all refer to the same persons. It is, therefore, according to the word of God, and for the honor of the cause of Christ, that the teacher of *one* congregation be called a bishop." The Louisville church had become so much perplexed, under the teaching of Philip Fall, in regard to the correctness of Baptist polity, that it sent to the Association the following queries:

1. "Is there any authority in the New Testament for religious bodies to make *human creeds* and *confessions of faith*, the *constitutions* or *directories* of such bodies, in matters of faith and practice?

"2. Is there any authority in the New Testament for Associations? If so, what is it? If not, why are they held?

The following query from the church at Shelbyville was also

presented: "Are our associations, as annually attended, of general utility?"

All these questions were referred to the churches, for their investigation, with the request that they should express there sentiments, on these subjects, in their letters to the next Association.

The churches doubtless felt a deep interest in these questions, and they were earnestly discussed, on both sides. The Cambellite partisans here, as everywhere else, were full of zeal for the newly discovered truth, as they deemed it, and were confident in their expectation of its speedy triumph. The ministers who adhered to Baptist principles, were also active in defending their ancient doctrine and practice. By far the most prominent among these, was the wise, earnest and eloquent George Waller. He was preeminently the leader af the Baptists, in this struggle between the friends of order and the revolutionists. With a grave and well tempered zeal, he labored indefatigably to defend what he deemed long established truth, with such power and prudence, that his opponents made but little headway.

When the Association met at Elk Creek, in 1826, the result of the year's investigation was summed up in the following words:

"In answer to the queries from Louisville and Shelbyville churches, we now say, that having referred those queries to the several churches composing this Association, and having received their answers, we find that 12 out of 22, report in favor of a *declaration* of faith, and 21 in favor of Associations. We disavow any authority over the book of God, unanimously believing that it is the only supreme directory of our faith and practice; but, in accordance with the answers of its churches, we consider it necessary, in order to unity and purity in the churches, that we have a written declaration of faith . . . . Respecting the revisal of the Philadelphia Confession of faith . . . . as we have lived happily for more than twenty years, we think it improper at this time to intermeddle with it."

During the ensuing year, a revival commenced in the churches, and prevailed about three years. In 1827, the churches reported to the Association, 780 baptisms; the next year, 362, and the third year, 536: making an aggregate of 1,678, during the three years' revival. Four new churches were received during the re-

vival: Fishpool, in 1827, and Taylorsville, Floyds Fork and Hopewell, in 1828. *Fishpool* was located in the southern part of Jefferson county. It enjoyed the ministrations of Robert Gailbreth and Peter M. Cary. It was dissolved about 1853. Taylorsville church, in the county seat of Spencer, is still a prosperous body, and, at present, enjoys the pastoral labors of J. S. Gatton. *Floyds Fork* was located in the eastern part of Jefferson county. Some years past, it moved about a half mile, and took the name of Fisherville, from a small village in which it is located. *Hopewell* was located near the present village of Ballardsville in Oldham county. It was soon dissolved.

The subject of Cambellism was not discussed in the Association, during the revival. But the advocates of that system, if it may be called a system, were zealously engaged in propagating it among the churches. In 1829, Benjamin Allen and Zacheus Carpenter gathered two small churches, known as Goose Creek and Pond Creek. They were "constituted on the Bible," and the same year, applied for admittance into the Association. As they had adopted no creed, the question of their reception was referred to the next Association. A committee consisting of Elders Zacheus Carpenter, George Waller, Joel Hulsy, Reuben Cottrell and Brother B. C. Stephens, was appointed to confer with these churches, and report to the next Association. This afforded an additional opportunity for the discussion of Campbellism, which was well improved, during the ensuing year.

In 1830, the Association met at New Castle, in Henry county. The committee appointed to visit the churches on Goose Creek and Pond Creek, reported that those organizations declined to adopt any creed. The vote was then taken on the question of their reception, and they were rejected. Bethel and Buck Creek churches, both under the pastoral care of George Waller, asked advice of the Association, concerning Campbellism; to which the Association replied as follows:

"In answer to requests from two of our churches, that we inquire into, and advise them of the facts in relation to Campbellism, and of their duty in relation to those who support that system of things, we say, that this Association was constituted on the Philadelphia Baptist Confession of Faith (with the exception taken by the Elkhorn Association,) as an expression of her views of the doctrine of the Bible, and as it is one of the

plainest dictates of sober reflection, that while we continue members of the body, we should maintain the principles of its existence; and as the writings of Alexander Campbell are in direct opposition to the existence and general dictates of our constitution, we, therefore, advise our brethren, that they discountenance those writings, and all those who support that course of rebellion against the principles of our Associational existence. And we further advise our brethren, that they exercise great tenderness in relation to those among us, who think differently from us, remembering, that as we are in the flesh, we are at best imperfect creatures."

This closed the long and exciting controversy between the Baptist and Campbellite parties; and the latter became a distinct sect. "Then had the churches rest." The loss to this Association, by the Campbellite schism, although considerable, was proportionately less than in the associations lying east of it. In 1829, the Association numbered 27 churches, with 3,957 members; in 1831, it numbered 27 churches, with 2,845 members, which shows a loss of 1,112 members. The churches left to the Baptists were prosperous, and the Association soon regained what it had lost by the schism.

Simpsonville church was received into the Association, in 1830; in 1833, the church at Rollington was received; Mt. Pleasant and Bethlehem were received, in 1834, and, in 1839, the Second Church in Louisville. *Rollington* church was located in what is now called Pewee Valley, in Oldham county. It dissolved only three years after it was constituted. *Mt. Pleasant* was located in Henry county, and was formed, as stated heretofore, by the union of Rock Lick and North Six-Mile. *Bethlehem* was located in Spencer county. It was dismissed from Long Run, in 1837, to join Middle District Association. The *Second Church* in Louisville was constituted, September 30, 1838. It united with the First Church, about 1850, to form Walnut Street church. In 1842, East Church, in Louisville, and Shiloh were received into the Association. *Shiloh* was located in Jefferson county, about ten miles south-west from Louisville. It ceased to meet, about 1852. The African church, in Louisville, constituted of 475 members, was received into the Association, in 1842.

Since 1842, the following churches have been received into

the Association, at the dates indicated: In 1843, Union Ridge, in Oldham county. It was soon dissolved. In 1844, Liberty, in the same county. In 1846, the Fourth Church in Louisville, (since dissolved,) Jeffersontown, in Jefferson county, and Bethel, since called Clay Village, in Shelby county. In 1854, Jefferson Street church, now known as Chestnut Street church, and the German church, both in Louisville. In 1858, Fifth and York Street African church, and Portland Avenue, both in Louisville. In 1860, Beechland, in Jefferson county, and Knob Creek, in Bullitt. In 1868, Pilgrim and Broadway, in Louisville, Pewee Valley, in Oldham county, and Jeffersonville, in Indiana. Since the War, the following churches have been received into the Association, and have since been dissolved: Pleasant Grove, Olive Branch, and Valley, in Bullitt county; Westpoint, in Hardin county; Falls and Middletown, in Jefferson county, and Hope, in Louisville.

After the Campbellite schism, the Association moved on harmoniously and prosperously for a number of years, with few vicissitudes. Some disturbance about doctrine began to be manifest, about 1836. Licking Association, with which Long Run was in correspondence, was accused of advocating, through her ministers, "That it is not the duty of unregenerate men to repent and believe the gospel." A committee, composed of William C. Buck and W. Stout, was appointed to inquire as to the truth of the accusation. The report being confirmed, Long Run dropped correspondence with Licking, in 1837. The General Association was formed this year; and the following year, Long Run sent messengers to sit in council with that body. This gave offense to some members in several of the churches, and some schisms resulted. The Antimissionary party at Elk Creek, formed a small church, and united with Otter Creek Association. The churches at Dover, Floyds Fork, Kings, and perhaps two or three others, had considerable trouble with Antimissionism and Antinomianism. But these troubles soon passed away with comparatively little loss to the Association.

In 1839, the Association agreed to have a corresponding letter published, with the minutes, a separate letter in manuscript having been sent to each corresponding Association, hitherto. The present letter was prepared by Samuel Baker and Abner Goodell, and contains the following paragraph:

"For ourselves we would say that we feel an increased desire to share in the honor of instrumentally converting the world to Christ. Our prayer is, 'O send out thy light and thy truth.' Hasten, O Lord, in thy time, the period when 'the glory of the Lord shall be revealed, and all flesh shall see it together.' With the Psalmist we would say, 'Peace be within thy walls, and prosperity within thy gates, O Jerusalem;' and with the Prophet, 'For Zion's sake we would not hold our peace; and for Jerusalem's sake we would not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth.'"

This was at the beginning of a precious revival, and the sentiment was doubtless a true exponent of the hearts of the brethren composing the Association. At the present meeting, the churches reported, as the first fruits of the revival, 216 baptisms; the year following, 675 baptisms were reported. This work of grace continued several years. In 1842, the churches reported 899 baptisms, and the next year, 621. This happy and long continued revival seems to have been a gracious expression of God's approval of his people's efforts to spread the light of his truth; and they so regarded it.

This Association, beyond any other in the State, not even excepting Elkhorn, was constant and zealous in its advocacy of missions, Bible distribution and collegiate and theological education. It never once gave even the appearance of hesitancy in regard to the benevolent enterprises of the denomination. The General Association, the American and Foreign Bible Society, the Indian Mission Association, the China Mission Society, Georgetown College, the South Western Baptist Theological Institute, its own associational missions, and all the more modern enterprises of the denomination, have been encouraged by its resolutions, and aided by its contributions. Even the most succinct account of its transactions, from year to year, relating to these enterprises, would extend these pages far beyond our limits. We must be content with the above general statement. It would be unjust not to admit that the zeal and activity of this Association, in the cause of missions, was, at the period when other associations were doubting the propriety of, or opposing benevolent societies, due, in a large measure, to those noble and enlightened men of God, John L. Waller, William C. Buck and George Waller.

In 1846, the Association adopted the following:

"*Resolved*, That the churches hereafter adopt some regular system of benevolence, by collections annually, semi-annually, or quarterly, as by them may be deemed necessary, and thereby supersede the necessity of traveling agents." It appeared to be a wise and important measure; but the churches have been slow in putting it into practice.

In 1848, a serious affair occurred in Buck Creek church, which affected the happiness of the whole Association, for a series of years. Some business transaction, in which the venerable George Waller, who had been pastor of the church forty-five years, and Moderator of Long Run Association twenty-five years, was concerned, caused some accusation to be brought against him. A church trial resulted in his acquittal, by a large majority. But the minority, headed by B. C. Stephens, a prominent member of the church, and a man of very determined, persistent spirit, refused to accept the decision. The result was a division of the church. The minority sent a letter to the Association, in reference to the affair. But that body, in accordance with the report of a committee, refused to have it read before the organization, and advised the church to call a council, from beyond the bounds of the Association. The council was called, but failed to effect a reconciliation. The next year, each party presented a letter to the Association, under the style of Buck Creek church. The Association decided that, inasmuch as the division had grown out of internal discipline, involving no question of doctrine, she had no jurisdiction in the case. The church was accordingly suspended from the privileges of the body. But, in 1850, the Association passed a resolution, offering membership to both parties, "as separate churches, the Waller party to be received as the Buck Creek church, and the other party, as the Second Buck Creek church." The proposition was accepted by both parties, and thus, two churches worshiping in the same house, became members of the same Association. The case was unique, and should by no means be used as a precedent. The author has seen no similar case on record. The Waller party numbered 140 members. The other, 72. When they reunited, ten years later, the former numbered 102, the latter, 51.

Notwithstanding the frequent dismission of churches, to form

other organizations, the Association continued to increase in numbers, till 1861. At that date, it numbered 26 churches, aggregating 5,350 members. It lost, by the changes wrought during the War, about 2,000 members. In 1871, it dismissed Shelbyville, Clayvillage, Buck Creek and Little Mount churches, to go into Shelby county Association. This reduced it, in 1872, to 22 churches, with 2,691 members. Since that time, it has enjoyed almost uninterrupted prosperity. In 1880, it numbered 25 churches, aggregating 3,820 members. The records of the body, from its constitution, till 1880, are preserved, except for the years 1860, 1862 and 1863. These show that there have been baptized into the churches of this body, during 75 of the first 78 years of its existence, 17,664 professed believers.

Biographical sketches of most of the early preachers of this old fraternity have already been given. Some additional sketches are, as usual, appended here. Many transient preachers have labored within the bounds of this Association, with sketches of whose lives it would not be expedient, even if it were practicable, to multiply these pages. Only a few of the most prominent of these, will be briefly mentioned.

William Calmes Buck was one of the leaders of God's host, in Kentucky, at a period when a wise, bold leader was most needed. To him, the Baptists of this Commonwealth, and of the whole Mississippi Valley, owe, more than to any other man, their deliverance from the narrow prejudice against missionary operations, which had been chiefly fostered by Alexander Campbell, and the chilling spirit of Antinomianism, enkindled by Parker, Dudley, Nuckols and their satellites. More than any other preacher in the State, did this champion of christian benevolence stir up and foster the spirit of missions. Possessing great physical strength and remarkable powers of endurance, he traveled on horse-back, among the churches, winter and summer, day and night, and urged upon them the solemn duty of supporting their pastors, at home, and sending the gospel to the perishing, abroad. He possessed a strong, steady nerve, a cool self-possession and a courage that did not falter. His tongue was as the pen of a ready writer, and his voice was as the roaring of a lion. Perhaps no other man ever preached, in Kentucky, that could command the attention of so large an audience, in the open air.

Who will question, that God called and qualified him, for the specific work he performed!

William C. Buck was born in Virginia, August 23, 1790. His educational advantages were poor. But having a quick, strong native intellect, and being ambitious to acquire knowledge, he became what is termed a self-made man, of excellent attainments, both in general literature and theology. In early life, he united with the church at Waterlick, in Shenandoah county, Virginia, where he was ordained to the ministry, in October, 1815. In 1820, he moved to Kentucky, and settled on the present site of Morganfield, in Union county. Here he took charge of a little church, called Highland. The same year, he gathered another small church, called Little Bethel, to which he also ministered. He afterwards took charge of a church near Princeton, where he baptized William Morrison, a Presbyterian licentiate, who became a very useful Baptist preacher. In September, 1820, Highland Association was formed, of the two churches ministered to by Mr. Buck, and a few others, almost equally small and poor. Within the bounds of this little fraternity, with no other Baptist preacher within thirty miles of him, and two-thirds of the population of his county being Catholics, he labored about sixteen years.

In 1836, he moved to Louisville, where he succeeded the lamented John S. Wilson in the pastoral charge of the First Baptist church in that city. He served this church four years, during which period, its membership increased, from 306, to 532. In 1838, with the consent of his pastoral charge, he accepted the General Agency of the General Association of Baptists in Kentucky. It will be remembered that, at that period, very few Baptist pastors, in Kentucky, received a salary for preaching. It is probable that a very large majority of them received less than five dollars a year, for their ministrations: and the small pittances they did receive, were understood to be "gifts," and not pay. The first object of the General Association, was to correct this evil. To secure the payment of reasonable salaries to the pastors, was the principal object of Mr. Buck's agency; although he collected such small amounts as he could, consistently with this object, for missionary purposes. The following extract from his report, slightly abridged, will give some idea of the nature of his work, and his competency to perform it:

"Agreeably to arrangements previously made, I left home on the 16th of April, and rode to Harrods Creek, when I met Brother J. Dale, and preached in the afternoon to a small but attentive assembly. On the next day, I preached at the same place. The weather was cold and rainy, but the people came out. A deep impression seemed to be made on all present, and some comfortable indications of a revival were manifested. I collected here $11.31¼ for the General Association, and $10.90 for the China Mission; but made no effort for the pastor, as I had no opportunity of conferring with him.

"On Wednesday we met a few persons at Dover church. The little andience attended to the word spoken, with deep attention and evident interest. They have no settled preacher here. Some difficulties agitate the church, and many of the members are so prejudiced against all efforts, that they would not come out. Still, the generous few who were present gave me $13.50 for the General Association, and $12.75 for the China Mission.

"The next day we met at Fox Run. Few of the members attended. Prejudice here seems to be so strongly set against the light, that they who need it most will not come to it. Few seemed to receive the word with gladness, and had not God provided for us, by sending the family of Brother King to meeting, I am not sure but we would have been compelled to go out of the neighborhood for our dinners; but in him and his family, we found friends. Here I collected $2.00 for the General Association, and $3.43¾ for the China Mission.

"On Friday we went to New Castle. Prospects here were at the first very discouraging; but, whatever their prejudices might have been, like the noble Bereans, they came out to hear for themselves; and, by the evening, the clouds began to dissipate. Twice we met them again, on Saturday; and, on Sabbath morning, the house, though large, could not contain near all the people. Every cloud was now gone, a bright heaven canopied the church, and harmony pervaded the entire rank and file of the host. I met them again in the afternoon, and obtained individual pledges to the amount of $400 for their pastor, and donations in cash for the General Association, of $48.10, and for the China Mission, $22.75. The prospects here are bright."

"On Monday and Tuesday I preached at Hillsboro, where

Elder J. A. McGuire is pastor, and obtained, by individual pledges, the sum of $150 for his support one-half of his time and $1 in cash for the China Mission. I regret to state that there is remaining here some opposition to the plan of sustaining the ministry, but I trust that the prudent and persevering course of their pastor will soon convince them of their error.

"On Wednesday and Thursday following, we met the church at Sulphur Fork, and obtained the like pledge of $150 as at Hillsboro, for an equal share of Brother McGuire's time here as at the above place. Their pastor will have some difficulties to meet from those who love their gold better than their God; but this should not discourage him, nor tempt him to relax his efforts. Here I obtained $2.00 for the China Mission.

"On the next day we met a congregation at Cane Run. A great deal of solemnity seemed to pervade the assembly during service, but, owing to circumstances beyond my control, I attempted nothing for the General Association. A young Mr. Stanton gave me 50 cents for the China Mission, and we crossed the Kentucky. Having Saturday as a recess, we passed to the mouth of the river.

"On Lord's-day we met a large congregation at Four-Mile. Elder John Price is the pastor here. His age and infirmities render him unable to labor, so that I made no special effort here: a few friends here gave me $2.50 for the China Mission. Here Elder Scott met us, and continued with us all the time we were on that side of the river, being near three weeks.

"On Monday and Tuesday we met the church at Whites Run. Elder L. D. Alexander has the care of this little body, and I feel justified in applauding the alacrity with which they pledged the sum of $79.00 for one quarter of his time, besides a liberal donation to the China Mission.

"On Wednesday and Thursday we met the church at McCooles Bottom. It rained both days; still the people came out. Much interest was taken in the preaching, and on Thursday, besides a liberal donation to the China Mission, $100 was pledged for their pastor, Elder Alexander, one quarter of his time. From the promptness with which this sum was pledged, I doubt not that much more would have been supplied had I asked it. On Friday and Saturday we remained with Elder J. Scott, and met the church at Sharon. Elder Scott is wealthy, and, although he

preaches much, is not in a situation to give all his time to the Ministry: consequently he refused to take any pay of his church; but still the church, at my suggestion, pledged $42.50 for him, to be appropriated as he thought best. They also raised a contribution for Brother Dale and myself: $3.62½ being mine, I gave to the China Mission, as I did in all other cases where private presents were made me. Here also a liberal donation was made to the China Mission.

"On Lord's-day morning we rode ten miles, to New Liberty; and, although it rained, their spacious house was filled, and I preached to them twice; and on Monday we met again, and obtained, by personal pledges, the sum of $222.50 for the use of the ministry there; $100 of which will be appropriated to Elder Alexander, as pastor for one quarter of his time, and the balance it is likely the church will divide beween brethren Smith and Montgomery, so as to have the labor of each, one Sabbath a month. Here also I obtained a liberal donation to the China Mission. I doubt not but this church will, after this year, secure the entire time of their pastor.

"On Tuesday we met the church at Emmaus, and, although but few of the members were present, yet, by the liberal aid of some of the friends from New Liberty, I had but little trouble in securing pledges to the amount of $102.50 for the last quarter of Elder Alexander's time; so that his hands are quite free to the work to which he is called.

"On Wednesday we met the church at Long Ridge. Here Brother Suter presides as pastor, with whom I conferred as to the possibility of his giving his whole time to the work of the ministry, and of his disposition to do so, under such arrangements as I might be able to make in his favor. He seemed willing to devote all his time to the work, and approved the general objects of the Association; but doubted the propriety of his accepting funds raised by me, without a special act of the church appropriating them to his use. I proceeded to preach, and then to raise $100 for the pastor, believing that a prophet should not care whether angels or ravens fed him, so that thereby he was enabled to do his Master's will. And I, with great ease, obtained pledges to the amount of $105 which I left with the church, not doubting but Brother Suter would go to work. Here also I obtained a liberal contribution to the China Mission.

"On Thursday we met the church in Owenton. Brother C. Duval preaches to this church. I preached, and explained the objects of the General Association to them, and, with great ease, obtained pledges for $105 for their pastor, besides a very liberal appropriation to the China Mission.

"On Friday we went to Greenups Fork. There are a few here that should not eat because they will not work, as there are in some other churches where I have been, but, after sermon, I had but little trouble to secure pledges to the amount of $110 for Elder Suter, as well as a contribution to the China Mission.

"We left Greenups Fork at half-past three, recrossed the Kentucky river, and rode about 19 miles, to a Brother Thompson's, and on Saturday I met the church at Indian Fork. Being their regular day of business, their aged pastor, Elder Cook, invited me to preach, with which I cheerfully complied; and after the transaction of their usual business, I asked and obtained leave to explain the objects of the General Association. I found the church here much more ready to do their duty than their pastor was to receive their support; and yet he thinks it right that they who preach the gospel should live of the gospel, but, like Paul, does not wish it so done unto him. . . . . .

"On Tuesday I met a large assembly at Salem, and after addressing them about three hours, I obtained pledges for $105 in behalf of their pastor, and an appropriation of $1.70 for the China Mission.

"On Wednesday I met a large assembly at Buck Creek. This church had anticipated my arrival, and, with a noble liberality, which I commend as an example to others, had pledged the sum of $200 to Elder G. Waller, their pastor, for one quarter of his time. They also contributed $23.90 to me for the China Mission.

"On Friday, the 17th of May, I arrived at home, after an absence of 31 days. I averaged at least three hours' pulpit labor each day while absent, traveled about 210 miles, and collected in cash for the General Association $77.41, for pastorates $1,671.50, for the China Mission $272.89, and for the Banner $28.50, making a total of $2,050.30."

This lengthy extract, giving so graphic a picture of Mr. Buck's labors, and indicating the condition of the Baptist denomination, in Kentucky, at that period, with respect to the support

of pastors, by no means gives an adequate idea of the opposition the agent met with. The report would soon be read by the public, and had it embodied a full account of the opposition, from both churches and preachers, it would have encouraged the foes, and dispirited the timid and lukewarm friends of missions and ministerial support. Within two years after this report was published, several of the churches named in it, were divided on the subject of missions and ministerial support; insomuch that a new association, which declared openly its opposition to benevolent institutions and "hireling preachers," was formed on the territory referred to in the report. This new fraternity was called Mt. Pleasant Association of Regular Baptists, and still maintains a feeble existence.

In the manner described in the report, Mr. Buck continued to canvass the churches, as long as he was Agent of the General Association. But, in 1841, believing that he could reach the churches of the whole State, more speedily and effectively, through the medium of the press, he took the editorial charge of the *Baptist Banner and Western Pioneer*, a large religious weekly, hitherto conducted by John L. Waller. He edited this paper about nine years, with much ability. In 1840, he resigned the charge of the First Church, after which, among a multitude of other engagements, he preached in a market house, in the eastern part of the city, till East Church was constituted, in 1842. To this Church, he preached the rest of the time that he remained in the State.

In 1850, having lost his property, through an attempt to conduct the *Louisville Advertiser*, which he had purchased, on the retirement of Shadrach Penn, he moved to the State of Alabama. Here he labored some ten years, both with tongue and pen. He published a book entitled the Philosophy of Religion, and was editing a religious paper at the breaking out of the Civil War. After this he went to Texas, where he spent the evening of a long, busy and eminently useful life. He died of a cancer on his face, at his residence near Waco, surrounded by his children, on the 18th of May, 1872.

James McQuade, Sr., was one of the first preachers, raised up to the ministry, within the bounds of Long Run Association. The place of his nativity is not known, but he was born about 1761. He was among the first emigrants who forted in what is

now called Shelby county. When William Hickman first preached in the little forts in this region, in the beginning of 1789, this youth attended his meetings. Of him, Mr. Hickman says: "Brother James McQuade stood by me from the first, and was my singing clerk. A little after this, Brother Gano baptized him and two or three others." Mr. McQuade united with Brashears Creek church; and here he was set apart to the ministry. He was more distinguished for his piety and devotion, than for the brilliancy of his gifts. But he was a good and useful preacher, in his generation, and was held in high esteem by his brethren. He was called to his heavenly reward, May, 23, 1828.

David Standifer was a prominent member of Brashears Creek church, as early as 1803. He was usually a messenger to the Association, and appears to have been an active member of that body. His preaching gifts were not above medium, at any time, and were slow of development. He appears to have been of a practical, business turn, and was a judicious actor rather than a fluent speaker. He must have been considerably advanced in life before he entered the ministry. He was ordained at Brashears Creek, about September 1823, and succeeded James McQuade sr., in the pastoral office, in that church. He occupied this position several years. He preached the introductory sermon before Long Run Association, in 1829. His labors in the Lord's vineyard, appear to have ceased not far fron 1832. E. D. Standifer, M. D., the well known Rail Road magnate is his son.

Jonathan Stark, like the Dupuys, Holmeses and Hayneses, was of French extraction, and descended from that class of protestants known as Huguenots. The old Huguenot families referred to, were early setlers in several different localities in Kentucky. Jonathan Stark settled in what is now Spencer county. Here he was baptized into the fellowship of Elk Creek church, in July, 1795. The family with which he was connected, moved to what is now Oldham county, where a church was gathered, perhaps by an old patriarch of the tribe, of the name Abraham Stark, during the great revival of 1800–3. At this church, which was named Floyds Fork, but was popularly known as Stark's Meetinghouse, Jonathan Stark was ordained to the ministry, in 1803. He preached in this church, at least nine years, after which he moved to Indiana.

David Stark appears to have been a brother of Jonathan Stark, and was a minister in the same church, in Oldham county, as early as 1812, and perhaps several years earlier. Floyds Fork church was made up largely of the Stark family. These moving away from year to year, gradually reduced the church, till it numbered, in 1815, only 13 members. David Stark continued to minister to it, doubtless with the hope of building it up again, till the above named period, when he followed his kindred to Indiana, and the forsaken little church dissolved.

William Stout was born of pious Baptist parents, in Culpeper county, Virginia, in 1781. He received barely the simple elements of an English education. He came with his parents to Kentucky, and settled in what is now Spencer county, in 1797. Here, in 1807, he was married to Mary Vandyke. The marriage was blessed with a number of children, all of whom ultimately settled in Indiana. Mr. Stout professed religion in his 28th year, and was baptized into the fellowship of Elk Creek Church, by Reuben Smith. He was immediately filled with a great desire for the salvation of his neighbors, and soon began to exhort them to repent and return to God. The following year, 1810, he was licensed to exercise his gift. During the same year, Plum Creek church was constituted, in the same county. Having no preacher among its members, and being favorably impressed with Mr. Stout's efforts, it petitioned Elk Creek church to send it "a preaching gift". Elk Creek responded favorably, and induced Mr. Stout to take his letter to Plum Creek, which he did, October, 12, 1812. On the 5th of December following, he was ordained to the pastoral charge of this church, by Reuben Smith and Henson Hobbs.

He was pastor of Plum Creek church about forty years; of Taylorsville, about twenty years, and a number of other churches, during briefer periods. He continued to serve several churches, until his strength failed. In 1853, he resigned all his pastoral charges, and went to Indiana to spend his few remaining days with his children. Here he preached as often as he could make opportunity. He died at the house of his son, in December, 1860.

No one supposed Mr. Stout to be a great man. He was illiterate, and his natural gifts were not above mediocrity; yet there is little difference of opinion, as to his having been the

most popular and useful preacher that has yet lived in Spencer county. He was a good man, and so lived as to force the conviction of this truth on even the wicked and profligate. He had so much of the spirit of his Master, that his heart yearned tenderly for the good and happiness of every body around him. In his later years, he was universally called "Uncle Billy," by those younger than himself, and was more than a welcome guest in every house. He preached the gospel of Christ in its true spirit, both in the pulpit and at the fireside, and practiced what he preached. It is not wonderful that he was universally loved, and that he exerted almost an irresistible influence.

George Marshall was raised up to the ministry, in Kings church. He was licensed to preach, in July, 1818. On the death of Henson Hobbs, who had been pastor of the church many years, Mr. Marshall was called to succeed him, and, for that purpose, was ordained by Moses Pierson, Z. Carpenter, Silas Garrett and Francis Davis, in March, 1823. He served the church at Kings, but a brief period, perhaps less than two years, when he moved to Blue river in Indiana.

Robert Gailbreath was of Irish extraction, and was born in Westmoreland county, Penn., 1791. His parents moved to Kentucky when he was about eight years old. Being fond of study, he acquired, with few advantages from schools, a very fair English education. He was raised up in a Presbyterian church, but when he obtained evidence of his conversion, a candid examination of the subject of baptism led him to accept Baptist views. He united with old Beargrass church, not far from 1817. He was licensed to exercise his preaching gift, in 1819, and having been sufficiently proved, he was ordained to the pastoral care of Little Flock church in Bullitt county, by Moses Pierson, George Waller, Ben. Allen and Z. Carpenter, April 24, 1824. In 1827, Mr. Gailbreath gathered a small church called Fishpool, some four miles North of Little Flock. Of this new organization, also, he was chosen pastor, having, for the sake of convenience, given his membership to it. He was also pastor of the church at Shepherdsville, for a time. In 1851, he resigned the charge of Little Flock and Fishpool, and moved to Louisville. This move was unwise. It took him from a field of labor in which he was appreciated and loved, and

where he had spent the prime of his life usefully, and might still have been useful, for years to come. In the city, he was comparatively a stranger, he was a country preacher, and there was no demand for his ministrations. The move virtually closed his labors, and he spent about thirteen years in idleness, as far as his holy calling was concerned. He died at his home in Louisville, August 23, 1864.

Mr. Gailbreath was above medium, as a preacher. He had considerable poetical genius, which he indulged, for recreation. He was a man of unblemished morals, and of faultless christian deportment.

John Gillespy was a native of Virginia, but emigrated to Shelby county, Kentucky, with his parents, in his childhood. He united with the church at Dover, in that county, and after having been proved, as to his fitness for the work of the ministry, was ordained, at Dover, in 1821. About the same time, he moved to Trimble county, where he took charge of Providence church, to which he ministered many years. He was also pastor at Corn Creek, for a time, and served the Covington church, which he aided in gathering, in 1845, a few years. He was a man of moderate preaching talent, and maintained a fair christian character. But it is said he was inclined to be indolent and improvident, which detracted from his usefulness. He died at his home in Trimble county, about 1856.

Silas T. Toncray was a young preacher of excellent attainments. He was ordained at Brashears Creek, in Shelby county, about July 1821. The two years following he was Clerk of Long Run Association, and was held in high esteem by the brethren. But, in 1824, he moved to Little Rock, Arkansas, after which we have no farther account of him.

John Wallace was a licensed preacher, several years, in Corn Creek church, in Trimble county, and, in the absence of a pastor, would conduct public worship. In 1819, a small church called Hunters Bottom was constituted, principally of members from Corn Creek. Among these was Mr. Wallace, who was soon ordained to the pastoral care of the young church. He served this congregation some eight or nine years, when the Lord was pleased to call him up higher. His son, W. Wallace, was raised up to the ministry at Hunters Bottom, and became a good preacher, in Indiana.

John B. Curl was set forward in the ministry by Long Run Church, in Jefferson county. After preaching sometime as a licentiate, he was ordained, in 1826. About the same time he was associated with Ben Allen in ministering to the First church in Louisville. In 1827, he accepted the pastoral care of the newly constituted church, called Floyds Fork, but now known as Fisherville Church, in Jefferson county. He led a majority of the members into the meshes of Campbellism, and was, of course, from that time, identified with the Campbellites.

Philip S. Fall was put into the ministry, at Frankfort, or, at least, was licensed to preach by the church at that place. In 1822, he was called to succeed Henson Hobbs as pastor of the First Church in Louisville. To that congregation he ministered three years, during which he baptized nineteen converts. Mr. Fall it is believed, was an Englishman by birth and education. He was regarded a young man of more than ordinary sprightliness, and was very popular in Long Run Association. In 1824, he was chosen clerk of that body, and, the following year, was clerk, preached the introductory sermon, and wrote the circular letter. The latter, however, was regarded unsound in its doctrinal features, and was rejected by the casting vote of the Moderator. Soon after this, Mr. Fall moved to Nashville, Tenn. Here he fully identified himself with the Campbellites, and continues to advocate their peculiar tenets to the present time; for, although he commenced preaching more than sixty years ago, he is still living, and occasionally writes for the periodical press. After he became too old to fill the pastoral office, he returned to Central Kentucky to spend the twilight of his life.

James P. Rucker was a native of Amherst county, Virginia, and was born Feb. 9, 1784. He was brought by his parents, to Woodford county, Kentucky, where he was raised up in the midst of a large and respectable family. In early life, he professed conversion, and was confirmed in the Methodist church, of which his parents were members. He commenced preaching at about 20 years of age. After some years, he had occasion to search the Scriptures for authority to administer infant baptism. This led him to investigate the whole subject of baptism, and resulted, as usual, in bringing the candid investigator to the Baptists. He was soon afterward ordained to the "ministry among the Baptists. Of him, Elder John Dale says: Brother Rucker

gave himself up almost entirely to the work of the ministry, preaching day and night. His field was large. In several counties of this State his labors were greatly blest. In Owen, Gallatin, Fayette, and many other sections, he was the happy instrument in bringing many to Christ, and had the happiness of baptizing hundreds, and was greatly beloved by the people of his charge." About 1838, he moved to Shelbyville, where he engaged in secular business. He had some misunderstanding with his partner, which, however justifiable he may have been in the matter, gave him considerable annoyance, and he did not preach much afterwards. He compiled a hymn book, under the title of Rucker's Hymns. He died, while on a visit to a stepson, near Charleston, Ind., Jan. 24, 1858.

Abner Goodell is supposed to have been an Eastern man; but he came to Kentucky while young, and was identified with the interests of the Baptist denomination in this State for a number of years. He was pastor of the church at Paris in Bourbon county, as early as 1838. In 1839, he accepted a call to Drennons Creek church, at Newcastle, in Henry county. To this church he ministered about five years. During the first three years the church was cold and uncomfortable. Only four persons were baptized in the three years. But, in 1842, a most joyous refreshing from the Lord visited the church, during which 121 converts were baptized. Mr. Goodell was so overcome with a sense of the goodness of God, that during much of the time of the revival, he could do little else than sit on the pulpit step and weep aloud. The revival continued during a portion of next year, during which 33 more were baptized. In 1844, he took charge of the church at Frankfort, to which he ministered three years, and baptized for its membership 50 persons. Success appeared to crown his labors wherever he went. But his health was failing, and he resolved to seek a milder climate. Accordingly, he resigned his charge at Frankfort, and moved to Franklin county, Mississippi, where he fell asleep in Jesus, Oct., 1, 1848. Of this good and useful minister, John L. Waller said: "He was long a resident in Kentucky, having filled several important agencies, and having been pastor successively of the churches at Paris, New Castle and Frankfort, at all of which places his labors were much blessed. He was an able and eloquent minister of the New Testament."

F. A. Willard was a native of Massachusetts, whence, after having finished his education, and received ordination to the gospel ministry, he came to Louisville, Kentucky, in 1839. The 2nd Baptist church in that city had been constituted of 14 members, in September of the previous year, and had remained six months under the pastoral care of a Mr. Morey. At the expiration of this time, Mr. Willard was settled over the church, and ministered to it about three years, when he was succeeded by Thomas S. Malcom. Mr. Willard baptized only nine converts into the fellowship of this church. Whether he returned to his home in the East, or moved farther South, does not appear.

John Finlay made but a brief stay in Kentucky. He took charge of the 1st church in Louisville, in 1840, and served it two years, receiving into its membership, by baptism, 184 converts. He resigned, in October, 1841, and moved to Tennessee.

Thomas Moor Rice, a son of Samuel Rice, an early emigrant from Virginia, was born in Jessamine co., Ky., Dec. 7, 1792. His opportunities for obtaining an education were very poor. He attended school only about ten months, during his minority. But he very early developed a remarkable thirst for knowledge. His father was a small farmer, and, as was not uncommon, at that period supplemented his income by running a small distillery, during the fall and winter. Thomas was early taught to manage the stills, and the still-house became his academy. With insatiable appetite, he devoured the contents of every book he could procure. Nor did he read for mere pass-time. He did not allow a book to pass from his hands till he had mastered it. He studied mathematics and the Greek, Latin and Hebrew languages, without a master, but with a zeal, patience and perseverance that insures success. At the age of twenty, he was regarded an accomplished mathematician and a prodigy in the knowledge of the dead languages. Fond as he was of learning, he was equally fond of fun and adventure. When the British war of 1812-15 broke out, he enlisted as a volunteer, and served under General Harrison in the Northwestern campaign, being in the famous battle of Tippecanoe. After the close of the war, he taught vocal music, or "Singing School," several years. In 1820, he married Betsy, daughter of Lewis Bane, of Trimble county.

Soon after his marriage, he professed conversion under the ministry of the well known Ben. Crouch, and notwithstanding his father was a Presbyterian, and his mother a Baptist, he united with the Methodists, and shortly afterward joined the Kentucky conference. He rode the circuit only a few years, when he was forced to desist from regular preaching, on account of hemorrhage of the lungs. Retiring from the "traveling connection," he settled at Floydsburg, in Oldham county, and adopted school teaching as his occupation. He taught at Perryville, Harrisburg, Lagrange, and perhaps at some other points. He was regarded as an excellent teacher of young men, and such was his reputation for scholarship, that he was, in 1838, elected to the chair of mathematics in Georgetown College. This position he declined on account of the failing health of his wife, who died the following year.

Mr. Rice, who, like his first cousin, the distinguished N. L. Rice, D. D., was fond of debate, continued to preach frequently, especially on controverted subjects. He was engaged in several public debates. One of these was with Thomas Fanning, a distinguished Campbellite preacher; and another was with a Universalist, at Floydsburg. About 1839, he resolved to prepare an unanswerable sermon on the "mode of baptism." He had frequently preached on the subject; but being familiar with the controversial literature, relating to the question, he had used the arguments of the learned in favor of aspersion, without examining the subject for himself. But he now resolved to make a thorough investigation for himself. The result was, just what it has always been, and always must be, a full conviction that nothing but the immersion of a believer is scriptural baptism. He was not a man to hesitate, when convinced of a duty. He at once sought membership in Pleasant Grove Baptist church, in Jefferson county, and was baptized by John Dale, early in the year 1840. He was ordained a Baptist minister, in May or June of the same year, by F. A. Willard, John Dale and, perhaps, others. On being asked by one of the Presbytery, how it was that he, a classical scholar, had so long advocated sprinkling as baptism, he replied that he had simply taken the theory of his church for granted, and had never before examined the subject.

Soon after his ordination, he took the pastoral charge of

Pleasant Grove church, and also of Clear Creek, in Shelby county. To these he ministered with mutual satisfaction the remainder of his days on earth. He was on his way to fill his appointment when the summons came to him, in the form of a "congestive chill." He was immediately carried to his home, where he died, Oct. 3, 1842.

Farmer Rees was born in Henry Co., Ky., May 24, 1801, He received a common school education, and adopted the practice of medicine as his profession. In 1822, he married a Miss Forsee, and settled near Owenton. In 1828, he professed faith in Christ, and was baptized by Cornelius Duval, into the fellowship of Long Ridge church, in Owen county. The next year, he went into the constitution of Owenton church. On account of his great zeal and undoubted piety, he was licensed to exercise his gift by way of preaching and exhorting. His preaching gifts were very moderate, but possessing good practical wisdom, sound piety and unaffected zeal, he accomplished more than many abler preachers. His habit was to seek out such neighborhoods within reach of him, as were destitute of the gospel, and preach to the people gratis, while he practiced medicine for a livelihood. He continued to labor in this way, about twenty years, when he resolved to abandon his secular calling, and give the remainder of his life wholly to the work of a missionary among the poor and destitute. In 1853, having been ordained to the full work of the ministry, about four years previously, he moved to Louisville, and entered on the work of a city missionary. But his labors here were very brief. He died from injuries received from falling down a stairway in Walnut Street meeting-house, Nov., 24, 1854. The estimation in which he was held may be gathered from the following, adopted by Long Run Association, in 1855: "*Resolved*, That in the removal of this brother, who was pre-eminently like John, a 'beloved disciple,' and like Barnabas, 'a good man,' through whom much people were added to the Lord, our cause has been weakened where it most needed strength."

Albert G. Curry was called from Paris, Kentucky, to the church at Shelbyville, about the beginning of 1842. At the latter place, a precious work of grace attended his ministry, and 170 converts were baptized, the first year. In this wonderful revival, he was assisted by A. D. Sears. The next year, after

baptizing 10, Mr. Curry resigned, most probably on account of failing health. He died in 1844.

Thomas S. Malcom a son of the late venerable Howard Malcom, and a native of Pennsylvania, came with his father to Kentucky at the time the latter assumed the presidency of Georgetown College, in 1840. In the spring of 1842, he aided Mr. Willard in a protracted meeting at the 2nd Baptist church in Louisville, being a licensed preacher at that time. On the resignation of Mr. Willard, Mr. Malcom was called to succeed him as pastor of the 2nd church, to which office he was ordained July, 8, 1842. He served this congregation four years, during which time 124 converts were baptized for its fellowship, and its membership was increased from 96 to 171, Thomas S. Malcom was not only a most excellent preacher and pastor, but was also a young man of extraordinary practical intelligence and business energy. During his brief sojourn in Kentucky, he compiled statistics of all the associations in the State except one. He compiled a brief history of Long Run Association, from its constitution to 1842, and published various other historical tables and sketches, which have been of great value to the denomination, and, especially, to the historian and statistician. He resigned the pastorate of the 2nd church and returned to Philadelphia, in 1845.

George B. Peck was the son of a very plain old Baptist preacher of the name of Benjamin Peck, who lived many years in the neighborhood of Perryville, in Boyle county. He was also a brother of that excellent preacher, Willis Peck, well known in South District and Russells Creek Associations. He was regarded an abler preacher than either his father or brother. About the time that George B. Peck arrived at manhood, the Cumberland Presbyterians were numerous and influential, in Kentucky, and especially in Boyle county, where Mr. Peck was raised. The elder Peck had been in some difficulties with the church at Perryville, which may have prejudiced the young man against the Baptists. However this may have been when he made a profession of religion, he united with the Cumberland Presbyterians. Among these zealous people, he soon became a popular and effective preacher. But the change of the learned Thomas M. Rice, from the Methodists to the Baptists, stirred up much excitement and investigation. Only a few months

after Mr. Rice joined the Baptists, at Pleasant Grove church, in Jefferson county, Mr. Peck joined the same church. But unfortunately, this church, which has never been remarkable for its steadfastness in maintaining Baptist principles, received him on his alien immersion. The church soon afterwards called a council for the purpose of having him ordained. But when the Presbytery was informed that Mr. Peck had received no other baptism than that administered by Pedobaptist authority, they refused to lay hands on him, unless he would submit to baptism, according to Baptist usage. This he refused to do, answering that he would suffer the loss of his right arm rather than a repetition of the solemn ordinance. Accordingly the council adjourned, and the candidate was not ordained. This occurred in the winter of 1841-2. Not long afterwards, Mr. Peck joined Clear Creek church, in Shelby county, and was baptized according to Baptist order. Here he was ordained to the ministry, by A. G. Curry, Smith Thomas and others, Sep. 13, 1842.

Mr. Peck was a sprightly, popular preacher, and was soon called to preach at Clear Creek, Union Ridge. Dover and Plum Creek. At the last named church, he preached one Sunday in the month, William Stout being the pastor. He was quite active in the ministry, a few years, both in Long Run and Salem Associations. But the Lord was not pleased to detain him long in his vineyard. He died of a violent fever, in the prime of life, about 1855.

James McQuade Jr. was a son of the old pioneer, James McQuade sr. He united with Brashears Creek church in early life, probably under the ministry of his father, but he did not begin to preach as a licentiate till about 1841. He was ordained in 1847, and took the pastoral care of, or at least, preached monthly to, Clear Creek and Dover churches, some two or three years, when he was attacked by paralysis, which closed his ministry, about 1851.

Benjamin Osburn Branham* was born in Georgetown, Ky., March, 1829. Being left an orphan almost in his infancy, he was raised by his uncle Ben. Osburn, a wealthy farmer of Scott county. About 1844, he went to Frankfort, and apprenticed himself to a house carpenter. Here he joined the church, and

*From E. Burrus.

was baptized by Abner Goodell. In 1846, he went to Mexico as a volunteer, and, in the Battle of Buena Vista, lost his left arm. On his return home, he entered Georgetown College, where he remained a short time. In the winter of 1847–8, he was Doorkeeper of the House of Representatives. At the expiration of his term of office, he went to Port Royal, in Henry county. Meanwhile he had become "religiously demoralized," and was excluded from Frankfort church. At Port Royal he was awakened to a sense of duty, was restored to Frankfort church, and was soon afterwards set apart to the ministry. He was, at different times, pastor of Long Ridge, Lancaster, Shawnee Run, Salvisa and other churches, in Kentucky, and Greenfield, in Indiana. During the last few years of his life, he was pastor of the churches at Taylorsville, in Spencer county, and Buck Creek, in Shelby. He died of softening of the brain, Jan. 28, 1871.

Of the living ministers of this old fraternity, a number of whom are men of eminent distinction, there is space to say but very little.

Joseph Alexander Ireland M. D. is among the oldest living preachers of this Association. He was born in Jefferson county, Ky., Sept. 15, 1824. After obtaining a good English education, with a fair knowledge of the Latin and Greek languages, he entered upon the study of medicine, in which he graduated, in 1851. After practicing his profession in Louisville some three years, he moved to his farm in Bullitt county, in 1854. Here he practiced medicine about ten years, when he was elected to a professorship in one of the medical schools in Louisville. From 1864, to the present time, he has filled a chair in one or more medical schools.

In his youth, Dr. Ireland professed Religion and united with Little Flock church in Bullitt county, where he was licensed to preach, in 1848. He was soon afterward ordained, and, at different periods, was pastor of the churches at Little Flock, in Bullitt county, Jeffersontown, in Jefferson county, and Jeffersonville, Indiana. Besides his labors in the ministry, he has performed valuable service to the cause of Christ in connection with the missionary enterprises of his denomination.

Aaron Brightwell Knight is also among the elderly ministers of Long Run Association. He was born in Todd county, Ky., Feb. 24, 1824. He professed conversion during an exten-

sive Revival in Russellville, under the preaching of Wm. Vaughan and J. M. Pendleton, in 1841, and was baptized into the fellowship of Russellville church, by Samuel Baker, in 1842. In 1845, he graduated at Center College, in Danville, Ky. Being licensed to preach, by the Russellville church, in 1846, he went three years to Princeton Theological Seminary in New Jersey. He was ordained to the full work of the ministry, in 1850, after which he served Salem church, in Christian county, for a time. In 1858, he accepted a call to the care of Burks Branch church in Shelby county, serving in connection with it, for one year, the church at Clay Village. In 1871, he was called to the church at Simpsonville in Shelby county. Between this church and that of Burks Branch, he divided his time equally, till forced to resign the care of both, on account of impaired health, having served the latter 23 years, and the former, 10 years. He was Moderator of Long Run Association, from 1865 to 1877. He was Moderator of the General Association, in 1863.

Wm. W. Everts was called to succeed the greatly lamented Thomas Smith, in the pastoral charge of Walnut Street church in Louisville, about 1853, and ministered in that capacity some seven years. A man of excellent gifts and fine scholarly attainments, he was very cordially received by the Baptists of Louisville, and, indeed, of the whole State. He was a man of great energy and enterprise. As soon as he was settled in the pastoral office, he began to lay plans for church extension, in the city. His plans appear to have been wise, and it is believed he would have accomplished much in strengthening the Baptist cause in Louisville, if he could have retained the sympathy and co-operation of his brethren. But he came to Louisville just at a time when the excitement on the Slavery question was at fever heat. He was opposed to slavery, and perhaps was imprudent in manifesting his opposition. Prejudice was soon excited against him, and strong opposition was created. The Baptists of the city were divided into excited parties. Dr. Everts was the recognized leader of the party which sustained him, while S. H. Ford (now Dr. Ford of Missouri) was recognized as the leader of the opposition. The excitement soon extended far beyond the limits of the city, and party spirit grew extremely bitter. Members excluded from one church were immediately received into the fellowship of another. Councils

were called and bitter prosecutions were instituted. In the city the "Everts party" appeared to be in the majority; but in the country, the "Ford party" had the pre-eminence. The contention was kept up, with increasing bitterness, for several years. As to what the quarrel was about, or who was to blame in the disgraceful affair, are questions of speculation that will probably remain unsolved. Nor does it appear at all desirable that they should again be agitated. A thousand trifles, light as air, were magnified under the pressure of strangely excited passion, and much harm was done the cause of Christ. In the midst of the trouble, Dr. Everts was called to the 1st church of Chicago, and accepted the call, about 1859. In that city, he accomplished a most excelent work. He is still living, and although somewhat beyond the meridian of life, he is yet able to perform much labor.

Samuel Howard Ford was a prominent member of Long Run Association, from 1853 to 1861. If he was not a native of Missouri he was raised up in that State, and there commenced his ministry. About 1851, he located in Paducah as a teacher. He remained there about two years. In 1852, he preached a discourse before West Union Association, on the Past and Future of the Baptists. The sermon was published, and attracted some attention. The next year he moved to Louisville, and became joint editor, with John L. Waller, of the *Christian Repository*. He soon attracted the attention of the denomination as a brilliant writer, and an eloquent preacher. After the death of Dr. Waller, Mr. Ford became the sole editor of the Christian Repository, except that his brilliant and accomplished wife conducted the family department. The magazine soon became very popular, and so continues to the present time. Mr. Ford also edited the *Western Recorder* a part of the time that he spent in Kentucky. He was pastor of East church in Louisville, some years, and afterwards, of Long Run and Floyds Fork (now Fisherville), in the east end of Jefferson county.

In the Fall of 1861, Mr. Ford left Louisville privately, and hastened to share his fortune with the Southern Confederacy. He was a member from Kentucky, of the first Confederate States Congress. At the close of his term he went to Memphis, and from there to Mobile, Alabama. At the close of the war, he returned to Memphis. Here he was instrumental in estab-

lishing a new church, to which he ministered, in connection with his editorial labors, several years. Subsequently he moved to St. Louis, where he still resides, devoting his time principally to conducting the Christian Repository, or, as it is now called, Ford's Christian Repository. Dr. Ford is now (1885) about 65 years of age. He has been conducting his valuable and deservedly popular monthly, about 30 years. He is still robust in health, and apparently able to perform as much mental labor as when he commenced his editorial career.

Notice of the younger ministers and a number who have been within the bounds of the Association but a short time, must be omitted for want of space.

RUSSELLS CREEK ASSOCIATION.

As stated in the history of the old Green River Association, this body and that of Stocktons Valley were set off from the mother organization, at its annual meeting, in July, 1804. Eleven churches, aggregating 457 members, fell to the fraternity now to be treated. These churches met, by their messengers, at Pittmans Creek Meetinghouse, in what is now Taylor county, September, 8, 1804. Elijah Summars preached the introductory sermon, and was also chosen Moderator of the meeting, while John Chandler was elected Clerk. The meeting then proceeded to adopt a constitution, principles of union and rules of decorum. No reference was made to the Philadelphia Confession of Faith, nor to any other, except the instrument, consisting of eleven short articles, which they denominated "Principles of Union." The forms of goverment being agreed upon, the new organization took the style of *Russels Creek Association of Baptists*. The The term *United* was not incorporated in the name till more than twenty years later.

The names of the churches, with their localities, as the counties now stand, were: Brush Creek, Mount Gilead, and Meadow Creek, in Green county; Goodhope and Pittmans Creek, in Taylor; Trammells Creek, in Metcalf; Zion in Adair; South Fork of Nolin and Otter Creek, in LaRue; Liberty, in Marion, and Lynn-Camp in Hart.

The ordained ministers belonging to these churches were William Mathews, Elijah Summars, Thomas Skaggs, Thomas Whitman, Jonathan Paddox, and Baldwin Clifton; John Chandler and Stephen Skaggs were licentiates; but Chandler was ordained within a few weeks, at most, after the Association was constituted.

A word of explanation about these ancient churches, may not be amiss. *Meadow Creek* was gathered during the great revival at the beginning of the present century. It united with Green River Association, as early as 1802. At that date, it embraced 41 members. It never enjoyed a high degree of prosperity, but in 1816, it reached a membership of 61. Soon after this it began to decline , and was dissolved, about 1824. *Brush Creek* is one of the oldest churches in the Association; but whether the honor of the highest antiquity belongs to it, to Pittmans Creek or to Goodhope, is somewhat uncertain. There was, according to John Asplund, who printed his first Register of the American Baptists, as early as 1792, a church of 30 members constituted "at Green River, Nelson, in 1791." Benedict assumes this to have been Pittmans Creek. But Horatio Chandler wrote as follows, in 1834: "Pitman—this church is in Green county, waters *Pitmans* Creek, from whence it receives its name; was constituted May, 21, 1803." At the same date, he writes that Brush Creek is "the oldest church in the Association." The statement of Mr. Chandler appears entirely credible. But in the minutes of Green River Association, of July 1802, the names of both Brush Creek and Pittman Creek are printed: the former represented by James Goldsby, Edward Lewis and Johnston Grayham, and numbering 100 members; the latter represented by *Baldwin Clifton,* Richard Ship and John Chandler, and numbering 57 members. In 1798, the "church on Pittman," with *Edward Turner,* messenger, was received into Tates Creek Association. The only way to harmonize these apparently conflicting authorities, is to suppose, as tradition has it, that Brush Creek church first took the name of Pittmans Creek, but shortly afterwards assumed its present title. Then, a few years later, the church now known as Goodhope was constituted under the style of the church on Pittman, which name distinguished it, as late as 1802 about which time it assumed its present title, under which, in 1804, it

entered into the constitution of Russell's Creek Association. Meanwhile, on the 21st of May, 1803, a third church was constituted on this charming little water course, under the style of Pittmans Creek. This was more fortunate in retaining its name, than either of its predecessors. Under the pastoral care of that eminently useful man of God, John Harding, it was, for a long time, one of the leading churches in the Association. But it also was destined to lose its name, at last. When Taylor county was formed of a part of Green, in 1848, its county seat was located near old Pittmans Creek church. The church soon afterwards moved into the village, and then took the name of Campbellsville, which it still bears. *Mt. Gilead* was the largest of the original churches of Russells Creek Association. It appears to have been gathered by Elijah Summars, in 1801, in which year it united with Green River Association. In 1802, it reported 37 baptisms, and a membership of 86. In 1805, Isaac Hodgen was ordained to the ministry, and succeeded Mr. Summars in the pastoral care of this church, which position he filled with extraordinary distinction and success, the remainder of his days. The old church still retains its original name and location, in the South-eastern part of Green county. *Zion* is still a flourishing church in Adair county. *Liberty* was located in Marion county, not far from the little village of Bradfordsville. It appears to have dissolved, in 1847. *Trammells Creek* appears to have been gathered in 1801, and to have united with Green River Association the same year. In 1802, it numbered 35 members. After this it gradually diminished, till 1814, when it reported only seven (7) members. In 1815, it changed its name to *Little Barren*, under which title it maintained a feeble and precarious existence, for many years. After the war it had considerable increase, and at one time, numbered 95 members. It was located in Metcalf county, and should not be confounded with the present Trammells Creek church, in Green county. *South Fork* of Nolin is located in LaRue county. It was originally a separate Baptist church, and, according to tradition, was gathered by Benjamin Lynn and James Skaggs, in the summer of 1782. It is still a large, prosperous body. *Lynn-Camp* church was probably gathered by Thomas Whitman, in 1804, in which year it went into the constitution of Russells Creek Association. At that time it numbered only 14 members. In

1818, it changed its name to *Knox Creek*, by which name it is still known. It is located in Hart county, and now belongs to Lynn Association. *Otter Creek* church is located on Rolling Fork of Salt river, in LaRue county. In 1830, its name was changed to Rolling Fork, by which appellation it is still known.

After the organization of the Association was completed, quarterly meetings were appointed, according to the prevailing custom. A query from Pittmans Creek was answered to the effect that in ordaining a minister, both the church and the presbytery should be satisfied with the proceeding.

The Second session of the body convened at Brush Creek. A spiritual dearth prevailed. There had been an average loss of one member to the church. The business was unimportant. It was "agreed that it is expedient to have the Lord's Supper administered at our Associations."

The third session was held at Meadow Creek, in September, 1806. Two queries were discussed, and disposed of as follows:

"From Brush Creek: Is it agreeable to the gospel for a man to marry again, when his wife has left him, and is living in adultery with another man? Answer: We think it is, if the man gave her no cause to leave him.

"From the committee: Is it not the duty of the Association to adopt some measures to extend the preaching of the gospel to places that are destitute, at least to the frontiers of our own State? Ans. We think it is; and for that benevolent purpose we recommend to the churches we represent to open subscription for either money or property, and forward to our next Association."

The answer to the first of these queries was withdrawn, the next year. The answer to the second, showed the spirit of the Association on the subject of missions; but as the body was very small and poor, at that period, it is probable that the movement amounted to nothing more.

In 1807, *Sand Lick* church, which had been recently constituted, was received into the Association. It was afterward called *Friendship*. It is located in Taylor county, and has been one of the leading churches of the Association.

The Association gradually decreased in numbers from the time of its constitution, till 1810. At the latter date, it numbered 12 churches, with only 374 members. An attempt was

made this year to form a union with South Kentucky Association of Separate Baptists, at least so far as to maintain a friendly correspondence between the two fraternities. While negotiations were pending, it was ascertained that South Kentucky was corresponding with Coopers Run and other churches, which had been dropped from Elkhorn on account of their denying the divinity of Christ, upon which Russels Creek promptly declined any further correspondence, on the subject. "*Query* from Brashears Creek: Is it agreeable to the gospel for a man to use the office of a deacon, whose wife, though moral, is not a christian? Ans. We think it is." South Fork of Nolin church was dropped from the Association for having joined the Emancipationists, but the next year (1811) ten members of that body were recognized by the Association as the legitimate church, and their messengers were invited to seats.

In 1811, a revival visited the churches, and, within two years, the aggregate membership of the Association was increased from 353 to 1,119. Two new churches, *Union* and *Judah*, were received, in 1812, and the next year, Bethel, Salem and Trace Creek were admitted. In 1813, it was agreed to encourage the Burman mission, and Isaac Hodgen was appointed to receive contributions for that purpose. Several queries were discussed and answered as follows:

"1. Is it agreeable to the gospel to invite men who are not of our faith and order, to sit with us in council in an association, or choose them to preach, in preference to our own? Ans. No.

"2. Is the soul and body of Jesus Christ, which suffered on the cross, properly and essentially God; and did his body eternally exist, and come down from Heaven, before his incarnation? Ans. No.

"3. What are the callings, gifts, and qualifications of a true gospel minister, and from whence doth he receive them?" This question was answered the next year as follows: "A true gospel minister is first called from a state of nature to a state of grace, which inspires the heart with a holy zeal and anxiety to win souls to Christ. 2nd. Called by the church, after discovering the scriptural gifts and qualifications, which are: 1st. A blameless life; 2nd. Aptitude to teach; 3d. Ability to teach; 4th. Soundness in the faith of the gospel; 5th. Established in the faith; for he must not be a novice, or a new convert, but sufficiently in-

structed in the faith. See 1 Tim., 3: 1-7, 2 Tim., 2: 2, Titus, 1: 5-9."

In 1814, the churches at Trace Creek and Trammels Creek having joined South Kentucky Association of Separate Baptists, the minorities of these bodies, which dissented from this action, were recognized by Russells Creek, as the legal churches, bearing these names.

In 1815, Luther Rice, agent of the Baptist Board of Foreign Missions, visited the Association, and was most cordially received. He was invited to preach a missionary sermon on Sunday; and before he left, donations to the amount of $114.50, were placed in his hands, for the benefit of foreign missions. A notice was ordered to be printed in the minutes of the Association to the effect, that the friends of missionary exertion had appointed to meet at Mt. Gilead, on Friday before the 4th Saturday in October, with the view of forming a missionary society. There was a manifest restlessness among the churches, in 1816. *Liberty* was dropped from the Association for having united with the Separate Baptists, *Judah* was reported dissolved, and *Trace Creek* was advised to dissolve, on account of its having become too weak to keep house. Several of the churches petitioned for more preaching, and Mt. Gilead, of which Isaac Hodgen was pastor, sent a request that the Association would "adopt the measure of appointing ministers to visit all our churches." "After deliberation, it was the opinion of the Association, that it would be more conducive to the glory of God and the benefit of the churches, to dispense with union meetings, as being too restricted, and adopt the following plan, viz: To engage all our preachers, ordained and licensed, to visit all the churches, in the course of the year." It was also, "Agreed to unite with the missionary societies in America, Europe, and Asia, to set apart the evening of the first Monday in every month in prayer to Almighty God, that he may crown, with success, every honest attempt to send the gospel to the ends of the earth."

It may be observed here, that this Association displayed, even while it was yet small and poor, a zeal, intelligence and enthusiasm in regard to foreign missions, unsurpassed by, and in advance of, any similar organization in the Mississippi Valley. This was, doubtless, due in a great measure, to the influence of

those eminent men of God, Isaac Hodgen, John Chandller, H. G. Waggoner and Johnson Graham.

In 1817, Query from Bethel: "Would it be right to commune with the Separate Baptists, who hold the equality of the Son of God with the Father, and have no Fellowship with those who do not? Ans. Yes, provided they prove the sincerity of their profession by coming out from those who deny the equality of the Son with the Father, and making satisfaction for any disorder they may have fallen into." It will be kept in remembrance, that this Association of Separate Baptists (South Kentucky) had never indorsed Unitarianism, as a body, but had tolerated its teaching by their brilliant and popular leader, John Bailey. "The system of circuit preaching" adopted in 1816, did not prove satisfactory, and it was now (1817) agreed to appoint a union meeting for each church in the Association to be held the ensuing year. Preachers were appointed to attend each of these union meetings.

In 1818, news was received from the Board of Foreign Missions, of the prosperity of foreign and domestic missions, "which, being good news from a far country, was like cold water to the thirsty soul." The Association advised the churches to make collections for the Board. A memorial was ordered to be sent to Congress, petitioning that body to remove certain obstructions to the christianizing and civilizing of the Indians.

From this period, till 1830, nothing of special interest occurred in the Association. Rock Spring and Mt. Vernon churches were received, in 1819. The former was dissolved the next year. In 1821, a small revival occurred, and 262 baptisms were reported. The same year, another fruitless attempt was made to unite the Regular (or United) and Separate Baptists of Russells Creek Association on the one part, and South Kentucky and Nolynn Associations, on the other. In 1822, it was decided to be not good order to invite any person not in the general union, to a seat in council, or to the Lord's Supper. The following year, Providence church was dropped from the Association for communing with the Separate Baptists. A query from Stewarts Creek, as to what part the Association, as a body, ought to act in the business of raising up ministers, and how it ought to treat and employ the few that now remain among us, was referred to the churches. It was agreed to appoint no more union meet-

ings; but, instead, to appoint an annual meeting, in May, for the preaching of the gospel. In 1827, received the newly constituted church at Columbia. Resolved that the names of members who left the Association before it closed, should not appear in the minutes. In 1828, the churches were advised to form tract societies, and especially to encourage the general Baptist Tract Society; and also to keep up prayer meetings.

It may, at first, appear a little strange that this Association so active in every good work, shared so lightly in the general revival of 1827-9. But when it is remembered that this great excitement, which prevailed to such a wonderful extent over a large portion of the State, was in a great measure an outburst of Campbellism, rather than a revival of a spiritual religion, and that it proved a blight rather than a blessing to a multitude of the churches, the pious christian will not marvel that God protected from its baleful influences, those churches which were most faithful to his cause. In 1828, the Association numbered 20 churches, aggregating 944 members. The following year 326 were added to the churches by baptism. That a portion of even this small number were baptized on Campbellite principles, may be gathered from the following resolution, adopted by the Association, in 1829:

"*Resolved*, that it is inexpedient, generally, for a minister of the gospel to hear experiences and baptize, usless it be in conjunction with, and by the concurrence of the church to which the candidate is to attach himself." This is the first intimation the records give of the existence of Campbellism within the bounds of this Association, although this gives sufficient evidence that its influences had been at work.

In 1830, the Association met at Pittmans Creek. John Steel, who had been appointed the previous year to preach the introductory sermon, was present; but as he had embraced the views of Alexander Campbell, he was not permitted to preach, and an introductory sermon was dispensed with. Resolutions were passed, recommending the churches to exclude all members, who, after admonition, should persist in discarding the principles upon which they were united; that they should neither invite nor permit any person, who was known to be hostile to these principles, to preach, either in their meeting-houses or private dwellings, and to mark such as caused division, contrary to the doctrine

they had learned, and avoid them. These resolutions, which have been sufficiently noticed, in the general history, very promptly severed the Campbellites from the churches. The loss to this Association, by this schism, was comparatively trifling. The year after the division (1831) the body numbered 22 churches, with 1135 members.

In 1831, a division occurred in Green River Association, and, the minority succeeding in making the impression that the majority had adopted the views of Mr. Campbell; Russells Creek Association passed the following: "*Resolved*, that this Association recognize them [the minority] and all those who continue to stand firm to the principles of the general union, as the Green River Association." The next year, Russells Creek Association discovered that she had made a mistake, and refused to recognize either party. But in 1833, the two parties having become reconciled, Green River Association was again admitted to correspondence.

In 1832, at its first meeting after the constitution of the Baptist State Convention, Russells Creek Association advised the churches to take into consideration the propriety of forming a society auxiliary to that organization, "for the purpose of promoting the preaching of the gospel." The next year, the Association requested the brethren who understood the object of the Convention, and were favorable thereto, on going home, to lay the matter before their churches, giving the necessary information; and the churches were most earnestly solicited to give their attention to this important subject, and to express their views, in their letters to the next Association. Most of the churches expressed their approval of the Convention, upon which the Association gave the following advice, in 1834: "The churches which are favorable to the Convention are advised to become auxiliary thereto, and raise funds for its objects; and those churches which lack information in regard to the designs of the Convention are advised to inform themselves, and give their views on the subject in their letters to the next Association." A revival visited the Association, in 1833, and prevailed two years, during which 485 were baptized, bringing the fraternity up to 23 churches with 1,515 members. In 1835, the Association abolished the practice of appointing meetings which had been known, at different periods, as quarterly meetings, union

meetings, and annual meetings, and substituted in their place, protracted meetings. In 1836, the Association appointed four protracted meetings, with preachers to attend them. Three preachers were usually appointed to attend each of these meetings, which generally continued from five to eight days.

The year 1837, marked an era in the history of this Association, as well as most others in the State. The Kentucky Baptist State Convention had been dissolved, and a meeting had been called to convene in Louisville the 20th of October, for the purpose of forming a general association. Russels Creek Association appointed, as messengers to this meeting, D. S. Colgan, Wm. M. Brown, Zech. Worley, M. W. Sherrill, T. J. Fisher, R. Ball and J. D. Winston. Of these, the venerable D. S. Colgan, of Owensboro, and M. W. Sherrill, of Louisville are still living (1885.) The Association had, the year before, advised the churches to contribute to the American and Foreign Bible society, and now it commends the China Mission society, and urges a wider circulation of the *Baptist Banner.* A most glorious revival pervaded the churches this year; 456 baptisms were reported to the Association, and the revival still continued. Indeed it continued, with only an occasional depression, for almost a score of years. In 1854, this Association, so long a small and feeble body, as to numbers, had increased so greatly that it numbered 29 churches, aggregating 3,041 members, notwithstanding a number of churches had been dismissed to go into other associations.

During this long period of prosperity, the Association was actively engaged in all benevolent enterprises of the denomination. It began so early, in the work of missions, and prosecuted it with such constancy and vigor, that the anti-mission schism, which so sorely rent the neighboring fraternities, from 1835 to 1843, had very little effect on it. Green River, Barren River, Stocktons Valley, Tates Creek and Drakes Creek, were all torn into factions, by Antinomianism, Two-Seedsism and Antimissionism, while Russells Creek not only sustained no loss, but enjoyed a high degree of prosperity, during the whole of this stormy period. In 1840, the letter from Mt. Gilead church contained the following language: "We do earnestly recommend to the Association, the adoption of some plan, or measure, by which a preached gospel would be more generaly diffused among

the churches in our Association, and especially among the destitute churches. We wish not to be dictatorial, yet we believe you might refer this subject to the consideration of the churches, and, in their united wisdom, some plan or measure might be adopted, through the blessing of God, to edify and instruct the churches, and advance the cause of the Redeemer, among us." The Association took the subject under consideration, and, after laying down the principle, in the form of a preamble, that it is the duty of the churches "to increase their efforts to promote the cause of Christ, and to act upon the important principle of doing the greatest possible amount of good at the least possible expense," and passing some vigorous resolutions, appointed an executive committee, consisting of Z. Worley, John Scott, Aaron Harding, Robert Ball, and Wm. G. Anderson. The duty of this committee was that usually discharged by missionary boards. They were to employ one or more missionaries, collect money for their support, and direct their labors. Four meetings for each church, were appointed to be held the ensuing year, "for the purpose of awakening a deeper interest for the spread of the gospel throughout the world, and of adopting the most efficient measures to carry out the great commission.—'Go Ye into all the world and preach the gospel to every creature."

The following transaction of business, in 1841, will give the best idea of the objects and enterprises of the Association:

"*Resolved*, that the churches of this Association be requested to report annually to this body on the following items:

"1. On the ministry. The name of the minister, the time he serves the church, and the compensations he receives for his services.

"2. On benevolent efforts. The amount of money contributed, and the object specified to which each sum is appropriated.

"3. On Sabbath schools. The number of teachers, of scholars, of volumes in the library, and the number of scholars who professed religion during the last year.

"4. On religious periodicals. The kind and number taken.

"5. On temperance. The number of members the society consists of, meetings held, lectures delivered, and general prospects.

"6. On tracts. The number of pages distributed, and the success of such labors."

Under the auspices of this Association, the Green River Bible Society was organized, in 1836, and did efficient work, for a number of years.

Russells Creek Association attained the greatest numerical strength it has yet reached, about 1855. The next year Lynn Association was constituted on its north western border, by which it lost several churches. This loss had not been regained, when the war came on, which resulted in a further reduction of its membership, by the severance of its colored members from the churches. In 1861, it numbered 26 churches with 2,187 members. During the next ten years, it lost its colored members to the number of something more than 300. Its gain was greater than its loss; so that in 1871, it numbered 32 churches, with 2,349 members. During its session of this year, it expressed its sentiments on the subject of "alien immersion" as follows: "*Resolved*, that the Association does not consider any person baptized, unless he has been immersed in water, in the name of the Trinity, by the authority of a regularly organized Baptist church."

The actions of this body on the various benevolent enterprises of the denomination in the State have been similar to those of other liberal missionary bodies of the kind, and need not, therefore, be itemized here. The churches have had a pretty even course of prosperity, since the war. In 1880, the Association numbered 33 churches, aggregating 2,668 members. During 49 of the first 50 years of its existence, there were, according to its official reports, baptized for the fellowship of its churches 5,344 converts. Since 1854, the accessible records are too deficient to allow of giving exact numbers. But it is believed that a fair estimate of the whole number baptized into the fellowship of its churches, from its constitution, to 1880, would be about 8,547.

The churches of this fraternity have enjoyed the ministrations of a number of able and efficient preachers, and been blessed with the counsel and influence of many prominet citizens of the commonwealth. Of a number of these, brief sketches have been given elsewhere, and, as usual, a few names will be appended here:

Jonathan Paddox was among the earliest preachers of Russells Creek Association. He was a native of Pennsylvania, from

whence he moved to Kentucky, before it was a state, and settled in Bourbon county. Here he united with a Separate Baptist church called Huston, by which he was licensed to preach, in 1792. About the year 1800, he moved to what is now LaRue county, and united with South Fork church. Here he labored with the old pioneers, in laying the foundation of some of the early churches of that region. He assisted Allexander McDougal in gathering Nolin church, in 1803; and preached some years to the church of which he was a member. In 1814, he moved to Harrison county, Indiana, and settled near Corrydon. Two years later he returned to Kentucky, and took charge of South Fork church, which had been divided on the subject of slavery, under the ministry of Thomas Whitman, their former pastor. Under the care of good old "father Paddox," the church was soon restored to harmony. But the aged minister was now becoming too feeble to labor, and, about 1820, he returned to his children, in Indiana, and soon afterward went to his final Rest.

Mr. Paddox possessed very moderate preaching talent; but he was truly a good man, and much beloved, and he honored his Master and made a good impression on society.

Herbert G. Waggoner was among the most efficient laborers within the bounds of Russells Creek Association, for a period of nearly 30 years. It is much regretted that so few particulars of his life and labors have been preserved. He was probably a native of Virginia, but of this the author is not certain. He settled in Adair county, and became a member of Zion Church (which he long served as pastor) as early as 1805. He was an active and prominent member of Russells Creek Association, and frequently served that body as Moderator. He was called to his reward, in 1834, the same year that those other eminent soldiers of the cross, David Thurman, David L. Mansfield, David J. Kelley and James H. L. Moorman, went to join the general Assembly and Church of the first born.

Joseph Cogdill was among the pioneer preachers of Hart county. Very little is now known of him, except that he was a plain, humble man, who labored faithfully in the cause of Christ, and left behind him a good reputation. He appears to have succeeded Thomas Whitman, who went off with the Emancipationists, in 1808, in the pastoral care of Lynn-Camp

(now Knox Creek) church. In this church he was a minister, as late as 1818.

James Shipp was a young preacher of excellent gifts. He was licensed to preach, in Pittmans Creek church, in 1813, and soon afterwards ordained. He was appointed, in 1815, to write the circular letter for the next year. But before the time arrived for the performance of this duty, the Lord called him home.

Stanley Brown Walker, son of Richard Walker, a prominent citizen among the early settlers of Hardin county, was born in Virginia, Feb. 22, 1787, but was brought to Harden county, Kentucky, by his parents, when he was only a year old. Here he was brought up without ever having had the good fortune, as he expressed it, to see the inside of a school-house, till after he was 21 years of age. At an early age, he united with Otter Creek (now Rolling Fork) church, in what is now LaRue county, of which his parents were members. Here he was licensed to preach, about 1813. His gifts were meager, and he was esteemed principally for his piety and zeal. He labored, in his humble zealous way, within the bounds of Russells Creek Association, without being ordained, but not without usefulness, about ten years. In 1823, he moved to Perry county, Indiana, where he labored another ten years, among the feeble young churches of Little Pigeon Association. He then moved to Clark county, Illinois, where he closed his earthly career with a third ten years of service in his Master's Vineyard. He died Jan. 28, 1843. His son, William Walker, is a very acceptable preacher, in Coles county, Illinois.

William Busbridge was a preacher in Zion church in Adair county as early as 1812. To this church, and occasionally at other points, he preached acceptably some ten or twelve years. He preached the introductory sermon before Russells Creek Association at Brush Creek in 1828. But, about 1830, a painful bodily affliction so impaired his mind that he ceased from preaching, although he lived several years afterward.

Zechariah Worley was born and raised in Virginia, perhaps in Bedford county. His father, although a professed christian, was a distiller, and his son entered the still house, at the age of fifteen. Afterwards, however, the boy went to an academy, where he obtained a fair academic education. He

was preparing to enter Washington college, when meeting with J. M. Kelly, afterwards a valuable preacher in Trigg county Ky., who told him he had been a short time at that institution, and that the young men attending it were so drunken and boisterous, that to study there was impracticable, young Worley declined going to the college. In early life, he was set apart to the ministry, and soon displayed intelligent inclination to reform the abuses that had crept into the churches, and especially that of intemperance. His observations in his father's still house had given him a strong repugnance to the use of intoxicating drinks. In a little work, published just before his death, he draws the following picture of the period at which he began his ministry:

"A short time before the [temperance] reformation commenced, I attended a Baptist Association. At the close of the business of the first day, I went home with a rich old brother. There were many old ministers and delegates to the Association, who also went with this brother. When we entered the house, the first salutation was decanters of brandy and whisky, loaf sugar, nutmegs, mint, etc. By the time dinner was over, at the present time, they would all have been accused of being intoxicated, except about four of us young preachers, who refused to drink. The next day we learned that the same process had been carried on at every house in the neighborhood. At that time there was not an old minister in the Association, who would not drink his toddy. Many of them were men of talents and were well informed, for the times. At this Association, some eight or ten of us, young preachers, pledged ourselves that we would not preach a sermon, during the following Associational year, without saying something against drinking spirits, as a beverage; and that we would never vote for any man, to fill office, who made, or sold ardent spirits."

From this time, Mr. Worley was a zealous, consistent advocate of temperance, during a period, more than 50 years. After preaching a number of years in his native State, he moved to Green co., Ky., and united with Mt. Gilead Church, about 1835. He remained in this church about two years, and then took membership in Mt. Olivet. He wrote the circular letter of Russells Creek Association, in 1837, and was a messenger from that body to the convention that formed the General Association, in

October of that year. He was a member of Russells Creek Association, about eight years, and served it as clerk, from 1840 to 1842. About the latter date, he went farther South, and probably made his home, for a time, with his brother, who was also a preacher, in the northern part of Middle Tennessee. But he was never married, and was much inclined to ramble from one locality to another. He can hardly be said to have had any fixed residence for the last forty years of his life. He died in Western Kentucky, not far from the beginning of the year 1882.

Mr. Worley's talents, though respectable, were not extraordinary; nor was his influence ever very extensive. But he maintained an irreproachable religious character and was industrious in his holy calling. He early espoused the cause of missions, and gave his influence to all the benevolent enterprises of his denomination, during a long, active, and, we trust, not unfruitful ministry.

DAVID MILLER was born in Nelson Co. Ky., July 13, 1793. His father, Jacob Miller, was a native of Pennsylvania, and, it is believed, was of German extraction. He emigrated to Kentucky, in 1785, and settled in Nelson county. All his family were Baptists, as are most of his numerous posterity. The subject of this sketch professed religion and united with Otter Creek (now Rolling Fork) church, in what is now LaRue county, in 1809. He was licensed to preach, in November, 1835. He was now in his 43rd year, and the development of his gifts was so slow, that he was not ordained till August, 1838, at which time he was solemnly set apart to the full work of the ministry, by Johnson Graham, D. S. Colgan, Horatio Chandler and John Miller. He was soon called to the care of Middle Creek church, in LaRue county, and Good Hope church, in Taylor county. To the former he preached 20 years, in which time 71 converts were baptized into its fellowship; the latter he served 19 years, and baptized for its membership over 100 converts. He preached to several other churches, during briefer periods. Of him G. H. Hicks, one of his co-laborers, says: "Brother Miller possessed only ordinary talents, but was blessed with extraordinary zeal and deep-toned piety. He was generally foremost in contributions to benevolent objects. He was an indefatigable laborer in the cause of his Master. After suffering severely

with dyspepsia, nearly twenty years, and from dropsy, about three years, he died of a violent attack of pneumonia, March 20, 1872. His faithful wife, with whom he had lived nearly 57 years, followed him to his final rest, the 7th of May, of the same year."

John Miller, a brother of the above, was born in the same county, Dec. 26, 1805. He received only a moderate common school education. He obtained hope in Christ during the revival of 1828, but being doubtful of the genuineness of his conversion, he did not make a public profession of religion, till the fall of 1829, when he was baptized into the fellowship of Otter Creek church, of which the family of his parents were members, by Johnson Graham. He was licensed to preach, Nov. 8, 1835. He at once commenced the exercise of his gift, and his progress was so satisfactory that he was ordained to the work of the ministry, on the 2nd of December, of the following year, Johnson Graham, Horatio Chandler and Wm. M. Brown, forming the presbytery. He was a man of fair talent, of excellent practical judgment, and of deep, earnest piety. Not far from the time of his ordination, he made the following entry in his private journal: "To Thee, O Lord, I look; for without thee, I can do nothing. Keep me humble, and make me holy, give me an understanding of thy Word. And oh, may my object be to preach Jesus, and not myself, that I may glorify thy name, and win souls to thee, the living God. These favors I ask for Jesus' sake, unto whose name be everlasting praises: Amen." A delineation of his ministerial and christain character could not be better portrayed, than it is in this simple prayer. Every petition in it seems to have been literally answered.

Mr. Miller was, at different periods, pastor of the churches at Hardins Creek, in Washington county; Stewarts Creek, in Marion; Middle Creek, Rolling Fork and Hodgenville, in LaRue; Brush Creek, in Green; Friendship, in Taylor, and Union Band, in Nelson. He was instrumental in raising up Middle Creek and Union Band, and was a member of the latter, at the time of his death. He was a humble, pious christian, a good strong, plain preacher, a wise counselor, and an excellent disciplinarian; and doubtless, would have exerted a much more extended influence, but for the fact of his becoming a confirmed dyspeptic, in the early part of his ministry. He frequently

resigned the pastoral office, on account of ill health; but would resume that relation, as soon as his health was sufficiently improved. This will account for his having been pastor of so many churches. But with all his afflictions, during a period of about 20 years, God wrought a good work by him. He baptized over 350 converts.

When his health became so feeble that he could no longer labor in the Lord's vineyard, he greatly desired "to depart and be with Christ," and often prayed the Lord to take him home. The good Master, at last, granted his petition. On the 15th of July, 1864, his chastened spirit left the worn out tenement of clay, and went joyfully to the presence of God who gave it. Of his sons J. Tol. Miller is an acceptable preacher in Texas, and Russ Miller is a licensed preacher, in Hardin county.

Richard Parks Lewis was born in Washington Co., Ky., Jan. 28, 1825. He was of a numerous and influential Baptist family. His ancestors were among the earliest settlers in Washington county, and were active in improving and defending the State, in an early day, and no less active and influential in the cause of Christ.

The childhood of Richard P. Lewis was characterized by a mild, retiring disposition. He was fond of books, and made fair progress in learning; but he was much more fond of the beauties of nature. He had the appreciative eye of an artist; and the gentle, pensive spirit of a poet. He had little taste for company, or boyhood sports, and was much more pleased in silent communion with the wild, romantic scenery around his boyhood home, than with the conventionalities of society. He was naturally of a devotional temperament, and, in the 15th year of his age, professed religion, and was baptized into the fellowship of Mill Creek church, in Nelson county, by F. F. Seig. He was licensed to preach, August 20, 1842. His piety was constant and earnest, but he was so timid that he would probably never have undertaken to preach, but for the earnest persuasion of that eminently devoted man of God, A. W. LaRue. After he was licensed, he commenced exercising his gift publicly, and soon gave excellent promise of usefulness. This induced his father to send him to Georgetown College, which institution he entered, in September, 1842. "During his course at Georgetown," says Mr. LaRue, "the burden of his

thoughts and correspondence was the glory of God and the salvation of sinners." He was a great favorite at college, and his mind rapidly developed, dispelling his embarrassing timidity, and bringing out his latent energies, and the strong poetical fires of his genius. He graduated, in June, 1846, and, returning to the home of his parents, entered into the great work that now appeared to absorb his whole being. He was active, both in preaching, and in promoting the intrest of Sabbath schools. "He intented to finish his studies, at Princeton, N. J., but God had designed him for another sphere." On the 27th of October, 1847, he was ordained to the ministry, by D. S. Colgan, Wm. R. Combs, and V. E. Kirtley, and immediately took charge of the churches at Columbia, in Adair county, and Mt. Gilead, in Green. He soon won the hearts of his people, and the work of the Lord prospered in his hands. But the brilliant career of this young disciple soon closed. On the 31st of August, 1849, he bade adieu to the scenes of toil and sorrow, and went to join the throng arrayed in white.

Softly and sweetly sleeps the youthful form;
Whose spirit chants eternal praise at home:

Daniel Self was an early preacher in Adair county. He was born in Culpeper co., Va., about 1785. Losing his father, in his infancy, he was carried to North Carolina, where he was raised up by a widowed mother. At the age of 15 years, he united with a Baptist church. He married and moved to Adair county, Ky., not far from 1810. He served as a soldier in the War of 1812–15. At the close of the war, he returned to his home in Kentucky, and some time afterwards, was liberated to preach. His education was very meager, indeed, but he now applied himself to improving it, so earnestly, that he finally acquired a fair stock of information, including some knowledge of the Greek and Latin languages. He is said to have been warm and zealous in prayer and exhortation, but dull and prosy in his attempts to elucidate a text. He did not acquire much preaching ability, and, it is believed, was never pastor of a church; but he was regarded a good man, and he made a good impression on the people. About 1833, he moved to Logan county, where he died, in May, 1841. He was twice married, and raised fifteen children. John W. Self, his only son, by his second wife, is a very acceptable preacher, in Warren county.

Henry McDonald, D. D. was raised up to the ministry, and labored a number of years, within the bounds of Russells Creek Association. He is a native of Ireland, was raised by devout Catholic parents, and was educated with a view to the priesthood. Being averse to becoming a priest, he ran away from his parents and came to the United States. Making his way to Greensburg, Kentucky, he entered upon the study of law, under Hon. Aaron Harding. Under the preaching of B. T. Taylor, during an extensive revival at Greensburg, young McDonald professed conversion, about 1852, and was baptized into the fellowship of Greensburg church, by Mr. Taylor. He at once abandoned the study of law, and commenced the study of theology, under the directions of John Harding. He was ordained to the ministry, about 1854. After serving the church at Greensburg, some ten years, he accepted a call to Danville, where he ministered about twelve years. From thence he went to Covington, where he remained only a few months, when he accepted a call to the church at Georgetown, where, inaddition to his pastoral labors, he filled the chair of theology in Georgetown College. From Georgetown he was called to Richmond, Virginia, from whence he has recently gone to Georgia.

Dr. McDonald is a scholarly and polished pulpit orator. He possesses an affectionate and genial temperament, and has been much beloved, both by the people of his several charges, and the brotherhood in general. Kentucky has had few more popular preachers.

Moses Akin, a most singular, and, in some respects, a remarkably gifted man, was, for a short time, quite a popular and successful young preacher, in Russells Creek Association. He was raised up to the ministry, in old Brush Creek church, where he was ordained, in 1840. He was employed as missionary within the bounds of the Association, for a time, and soon became a popular and successful evangelist. His power over the masses was very remarkable. Multitudes of people flocked to hear him preach, and were fascinated by his crude, but wonderfully magnetic oratory. But his career, as an accredited minister of the gospel, was very brief. Defective as were his literary attainments, his social education is said to have been far worse. Mentally he was illy balanced, and much more so, morally. He had not preached long, before suspicions concer-

ning his morals became common, and after a few years, he was convicted of the sin of adultery, and promptly excluded from his church. During the excitement that prevailed at the beginning of the Civil War, he professed great penitence for his past sins, and was restored to church fellowship, and to the functions of the ministry. He was elected Chaplain in the Southern Army, and, not long afterwards, entered upon "a term of service" in the military prison at Camp Chase, Ohio. After the War, he continued to preach, for a short time, under the sanction of his church, and the ostensible approbation of the Association. But it soon appeared that he had added to his former vices, other immoralities. The little church of which he was a member, being under the control of his influence, refused to convict him, and was dropped from the fellowship of the Association. However, he continued to preach, without the approbation of the denomination, and succeeded in making many people believe that he was a good man. He continued to play the role of an evangelist, not only in his native State, but also in Illinois, Missouri, Kansas and Texas, and often with no small degree of success, until age and an excessive corpulency forced him to desist. He died at his home in Green county, in 1884.

It is regretted that no particulars of the lives of a number of worthy ministers of this Association, are accessible. It would be esteemed a privilege to give some account of a number who have faithfully performed their tasks, and gone to their reward, as well as of some aged ministers who are still in the vineyard. Thomas Underwood, Stephen Gupton, and Larkin Sidebottom are among the oldest and most useful ministers now living in this old fraternity. There have been, and are, many prominent citizens, who have been eminent servants of Christ, and valuable members of the churches in this Association, who deserve a place in this history, but whose names must be omitted for want of specific information.

STOCKTONS VALLEY ASSOCIATION.

Dr. Benedict dates the constitution of this fraternity, in 1804, and, as he is the highest and oldest authority on the subject, subse-

quent writers have unhesitatingly followed him. Yet an appeal to the records of the body shows that he made a mistake of one year, and that the body was constituted in 1805. The mistake originated in this way: In 1804, Green River Association resolved to divide her territory into three parts, each to be occupied by a separate association. The churches of which Russells Creek Association was afterwards composed, occupied comparatively a small boundary. It was therefore, convenient for them to meet together and organize an independent association, the same fall, which they did. But the churches allotted to Stocktons Valley, were scattered over a very large territory, traversed by ranges of mountains and large rapid streams. It was prudent, therefore, to defer their meeting, till the following year, especially as they had just traveled a long distance to attend the meeting of the mother fraternity, and had enjoyed all the advantages the counsels of an association could give them.

The records of the first meeting of this Association are lost, but the minutes, of 1806, are preserved, and in the circular letter of that year, it is distinctly stated, that last year was "our first Association." The churches represented, in 1806, were Sinking Spring, in Fentress county, Tennessee; Clear Fork (formerly Stocktons Valley) in Clinton; Otter Creek and Beaver Creek, in Wayne; Brimstone (now Mt. Zion), Roaring River, and West Fork, in Overton, Tenn. Cumberland and Mill Creek, in Monroe; Caseys Creek, in Cumberland; and Blackburns Fork, Salt Lick, Mashecks Creek, (afterwards called Words Run), and Caney Fork, (since called Big Spring), the localities of which are unknown. These 14 churches aggregated 680 members.

The preachers belonging to the body, in 1806, were Isaac Denton, William Ray, Philip Mulky, Levi Rhoden, Martin Trapp John Mulky, and Lewis Ellison. The Association corresponded with Green River, Tates Creek, Russels Creek and Tennessee Associations, the last named being located in the State from which it derived its name. The two queries following were solved:

1. "What is to be done with members who settle within the bounds of a church, having letters, and not joining? Ans. We advise the church, in such cases, to exhort them to their duty."

2. If a person has been baptized by a minister in disorder, have we any right to receive such person, on such baptism? No."

The Association held its third session, at Mill Creek, in what is now Monroe county, in 1807. Isaac Denton preached the introductory sermon. John Mulky was re-elected Moderator, and William Wood Clerk. Eighteen churches reported 10 baptisms and 806 members. The churches at Middle Fork, Hopewell, Hickory Creek, and Collins River were received. The following year, Hopewell and Salt Lick were dismissed, and, in 1810, Sinking Creek and Martins Fork were received.

About this time, the churches in this Association were much disturbed by the Newlight enthusiasm. John and Philip Mulky, two of the most influential preachers in the Association, were carried away with that fanaticism. Brimstone and Martins Fork churches, together with the parties of Middle Ford, Sinking Creek, and Big Spring were excluded from the Association for adopting the Unitarian views and other fanatical sentiments of Barton W. Stone: so that, in 1810, the Association numbered only 16 churches, aggregating 416 members. This showed a loss of nearly half of its numercial strength. But, in the midst of these troubles, God sent a blessed refreshing from his presence. During a three years' revival, the Association was brought up in 1813, to 17 churches with 981 members. At this time, it had extended its territory so far southward, that the more southerly churches entered into a new fraternity, called Caseys Fork Association, all of whose churches were located in Tennessee. This reduced the northern fraternity, in 1816, to 12 churches, comprising only 630 members.

At the last named date, the subject of missions was brought before this Association, for the first time. It was introduced and disposed of, as follows: "Query from the committee: What would be most advisable on the subject of the missionary business? Ans. We think missionary societies, formed for that purpose, most expedient; and that the Association have nothing to do with it, in their body." The following year, Luther Rice visited the Association, and was invited to a seat in the body. Upon his representation of the objects and operations of the Baptist Board of Foreign Missions, a correspondence with that organization was readily agreed to, and Wm. Wood was chosen to conduct such correspondence. During the same session, the subject of alien immersion was introduced and disposed of in the following language: "Query from Caseys

Fork church: What shall be done with persons suing for fellowship with us, upon the baptism of other denominations, and not complying with the order of the Baptists? Ans. We advise that such persons should be baptized in an orderly manner, agreeable to the order of the Baptist church."

From this period, till 1850, this Association varied but little, in members. The numbers gained by the preaching of the gospel, and those lost by various schisms, nearly balanced each other. In 1821, Poplar Cove and Wolf River churches were received. In 1825, the Association now called South Concord, was constituted on the eastern border of Stockton's Valley, and, although most of the churches of which it was formed were dismissed from Cumberland River Association, it took something from the numerical strength of the fraternity now under consideration.

From the first introduction of the subject of systematic missionary operations in the Association, there has been a division of sentiment regarding it, that has been a constant source of annoyance, and has greatly retarded the progress of the churches. For a number of years, the missionary party seems to have been in the majority. In 1823, the circular letter was an earnest appeal to the churches to support their preachers. But the antimission element gradually increased, and became proportionately more determined in their opposition. When the question as to the propriety of supporting the Kentucky Baptist Convention came before the Association, in 1835, the answer was recorded as the 11th item of business, in the following words:

"11. This Association declares an unfellowship with the practice of the Baptist Convention and all other societies, moved by money, under the garb of religion." This action gave offense to several of the churches; to appease which, the following item, known in subsequent discussions, as the 6th article of the business of 1836, was recorded:

"6. The Association reconsiders and rescinds the 11th article in the minutes of the last year, declaring non-fellowship with the Baptist State Convention &c., as having been untimely adopted. But a majority of the churches, having heretofore acted upon the subject, and having declared non-fellowship with the said State Convention and all the like institutions, founded upon, and

moved by money, under the garb of religion, this Association does now concur with said churches."

This action placed the Association in direct opposition to all benevolent societies, and numbered it with the Anti-missionary associations of the State. Instead of appeasing the Missionary element of the churches, it rather aggravated its discontent. Meanwhile, another element of discord was introduced in several churches of the body.

Andrew Nuckols, a somewhat prominent disciple of the notorious Daniel Parker, and a man of considerable ability and influence, had been preaching what was known as the Two-Seeds doctrine, within the bounds of the Association, and had won a party over to his views. William Cross and James Crouch, two respectable preachers of the Association, were among Mr. Nuckols' converts. In 1838, the Association announced in the minutes of its proceedings, that Mr. Cross had been excluded from the church at Seventy-six, and Mr. Crouch from Clear Fork. This resulted in the constitution of a small Association, called Bethlehem, of which Elders Cross and Crouch were the principle preachers. It comprised only four churches, at first, but afterwards increased to six, aggregating 77 members.

The missionary party in Stocktons Valley Association continued to grow more restless. In 1841, Renox Creek and Caseys Fork churches requested the Association to rescind the 6th article of the business of 1836. But instead of complying with the request, the body excluded the two churches from its fellowship. The next year, Skaggs Creek church sent up a similar request, and her petition shared a like fate. As soon as the vote on the question was announced, John and Jesse Savage two respectable young preachers, arose and withdrew from the Association. The advocates of missions had exhausted their resources, and, perhaps, their patience also, in a vain attempt to secure what they deemed their right to contribute to the cause of systematic benevolence, through the regular channels, and now they resolved to exercise the right of revolution. In 1843, the first item of the business of the Association was recorded in the following language: "Those parts of Skaggs Creek, Mill Creek, Mc. Farlands Creek and Cumberland churches, which claimed to be said churches, were dropped out of this Association for justifying the conduct of John and Jesse Savage, in abruptly withdrawing from the Association, last year, in violation of her

rule." The exclusion of Elder Jesse Stewart, from Roaring River church, and afterwards that of Elder R. K. Dick, was announced. The rupture was now becoming so serious that the Association deemed it expedient to pour a little oil on the troubled waters. This it proceeded to do, by making the following explanation of the famous 6th article: "It never was designed by this Association, to prohibit our brethren from disposing of their personal rights, in distributing for the support of the gospel, according to their own conscience; but to let the world know that we did not intend going into the missionary operation, in its present standing." The body also recorded the opinion, that it was "not expedient to attempt to correspond with adjacent sister associations, at this time, under the present circumstances."

The mollifying explanation, either came too late, or the mollifiers were too sparing of their oil. Those parts of churches which had been dropped from the Association, together with others which sympathized with them, met, by their messengers, at Beech Grove, in Monroe county, on the first Saturday in November, 1843, and constituted Freedom Association, of 6 churches, aggregating 216 members.

In 1844, Stocktons Valley Association discarded its policy of the previous year, in so far as to admit the correspondence of Green River and Original Barren River Associations, both comprised of that class of Anti-missionary Baptists, denominated, at that period, "Go-Betweens." The appellation was intended to convey the idea that they assumed a middle ground between the Missionary and Anti-nomian Baptists. Of the same class were South Concord, Panther Creek and some small fraternities, located in the mountain counties. From this period, Stocktons Valley held a better defined position, and enjoyed a more even and peaceful course, till 1860, when it had increased to 18 churches, with 1,019 members. It did not meet during the War. In 1865, a convention, representing 10 of its churches, met at Livingston Valley, in Overton county, Tennessee, and among other items of business, passed a resolution requiring such members of the churches as had espoused the cause of the rebellion, to confess their sin, as a condition of fellowship.

The first regular meeting of the Association, after the War, was at Caney Branch, in Clinton county, in 1866. There were represented 18 churches, with 1,167 members. There were but

few colored people connected with these churches: hence instead of sustaining a loss during the War, the churches gained 148 members. From that time to the present the Association has enjoyed a good degree of prosperity. It is manifest, also, that there has been a decided improvement in the spirit and intelligence of the churches. Important questions of polity, that had been long supposed to be settled, have been re-opened, and some of the former decisions reversed.

In 1873, one of the churches sent up a query as to whether "this Association fellowships the missionary institutions of the day?" The body declined to answer the question; but immediately issued a call for a council, to be composed of three ministers and three laymen from each of the associations with which it corresponded, with a like number from its own body, to decide upon this and some other questions that had, of late, begun to agitate the churches. The call was made on five associations, of which Stocktons Valley, South Concord and Hiawassee responded. The council met at Mt. Zion church, Overton co., Tenn., April 10, 1874. The subjects discussed were Alien Immersion, The Spread of the Gospel, The Support of the Ministry, and A Uniform System of Correspondence. The conclusions of the council, together with the arguments by which they were supported, were embodied in the report of a committee, which is a lengthy paper of very decided ability. It was decided that baptism is valid only when the subject is a believer, the administrator, one authorized by a Scriptural church, the element, water, the formula, that given in the Commission, and the action, immersion.

All the associations, represented in the council, were known as Anti-missionary bodies, and the arguments on the subject of spreading the gospel, were worded with much caution, but were unequivocally in favor of missions. The theory was, that the church is the only divinely appointed society that exists; and that it alone is authorized to send forth missionaries: hence all other societies for propagating the gospel are unwarranted by the Scriptures, and ought not, therefore, to be encouraged by christians.

On the subject of supporting the ministry, the council says: "We affirm that the ministers of the gospel are entitled to a comfortable support for themselves and families, from the

churches for which they labor." This proposition is very ably supported by scripture quotations, and arguments drawn from the Bible.

Under the last proposition, discussed by the council, that body takes occasion to express itself warmly in favor of education and temperance. On the latter subject it says: "Each church is, or ought to be, a temperance society, enforcing the discipline of the Bible against drunkenness, or the habitual use of intoxicating liquors. As citizens, we must submit to the laws of the land, but [we] deny the right of any legislative body to legalize traffic in it [intoxicating liquors], as God has forbidden it."

The influence of this meeting was decidedly salutary on Stocktons Valley Association. In 1875, it recorded the following: "We recommend to the churches the importance of Sabbath schools, and advise that one be organized in each church, and elsewhere, if deemed expedient." They also adopted measures, looking to the erection of "A high school or college." This was a great change in the polity of an association that had been regarded decidedly Anti-missionary. But the healthful progress of the body did not stop here. In 1877, something like a systematic home mission enterprise was inaugurated, which has been much blessed in building up the churches and in the conversion of sinners. The growth of the body has been quite rapid, since the War. In 1880, it numbered 28 churches, aggregating 1,703 members. During 65 of the first 75 years of the existence of this fraternity, there have been baptized into the fellowship of it churches, according to its official reports, 4,014, of which 1,660 have been baptized since 1865.

The churches of this Association are located principally in Monroe, Cumberland and Clinton counties, and the adjacent border of Tennessee. Mill Creek, near Tompkinsville, is its oldest church. Most, or all the other churches, of which it was originally constituted, were gathered during the great revival of 1800–3. Of its pioneer preachers, a sketch of the life of John Mulky has been given elsewhere.

Philip Mulky was one of the early preachers of the Association. He appears to have gathered the church, originally called Brimstone, which was a member of Green River Association, from 1802, till the constitution of Stocktons Valley, and

was under the care of Mr. Mulky, from its organization, till 1812. Mr. Mulky was a fair preacher, and appears to have been quite useful, for some years. But about the date last named, he, with Brimstone church, was dropped from the Association, for having joined the Newlights. The remnant of the church, it is believed, was afterwards restored to the Association, and is still a prosperous body, under the name of Mt. Zion.

Wm. Ray was a humble, good man, and was one of the first preachers raised up in Old South Kentucky Association, where he began to preach, as early as 1792. He afterwards gathered a church called, at first, Kettle Creek, which united with Green River Association, in 1801. The church appears to have gone into the constitution of Stocktons Valley, under the name of Caney Fork. Again, in 1801, it changed its name to Big Spring. In 1812, it split, most probably on the subject of Arianism, or Newlightism. But previous to this, Mr. Ray had moved to Tenessee, where he united with the Big Fork church, which belonged to Stocktons Valley. He preached the introductory sermon before that Association, in 1811, after which no more is heard of him.

William Grimsley was among the early preachers in Stocktons Valley. He was of German extraction, and was held in high esteem by his co-laborers. He was active and zealous, in connection with Isaac Denton and Lewis Ellison, in raising up the early churches in Stocktons Valley. Sometime after the year 1825, he moved to Illinois, where he labored in the ministry till the Master called him home.

Lewis Ellison was in the constitution of Stocktons Valley Association, and was, for many years, one of the leading preachers in that fraternity. He was a member of Caseys Fork church in Cumberland county, for some years; but on Renox Creek's being constituted, near Burksville, he went into that church, about 1809. Of this famous old church, which is now called Salem, he continued a member, and the pastor, nearly thirty years. The time of his death has not been ascertained, but it is supposed to have occurred, about 1840. On the removal of John B. Longan from the country, Mr. Ellison was chosen moderator of the Association, and continued to fill that position, with the exception of one year, till 1833. After this, the venerable and honored servant of Jesus Christ was complimented

with the same office, in 1837. His popularity is evinced in that, notwithstanding he filled the moderator's chair so long, he was chosen to preach the introductory sermon before the body, at least nine times.

William Wood was probably the first Baptist that visited that beautiful region of country, lying around the present town of Albany in Clinton county. Before the country was settled, and while he was yet a youth, he came into the valley, and spent some time in hunting with the Indians. He afterwards settled in the Valley, and it is said, that it was through his persuasions that Isaac Denton moved to the new settlement. Mr. Wood was in the constitution of Stocktons Valley church, the first that was organized in what is now Clinton county, was a long time clerk of that body, and by it, was licensed to exercise a preaching gift, in July, 1803. Although a man of extraordinary intellect and superior acquirements, for that time, he does not appear to have deemed himself called to preach. He was chosen clerk of Stocktons Valley Association, at its constitution, and filled that position, except during one meeting, when he is supposed to have been absent, until he was succeeded by Rice Maxey, in 1836. After Mr. Maxey's defection, on the mission question, Mr. Wood was again elected to the position, in 1841, and served six successive years—making a total of 36 years. He was also the Association's corresponding secretary, in its relation to the Baptist Board of Foreign Missions, as long as correspondence was kept up with that organization. Mr. Wood was also prominent in the affairs of State. While the present county of Clinton was part of Cumberland, he represented the latter in the lower branch of the Legislature, seven successive years, and in the Senate, sixteen years.

Isaac Denton was the first preacher that settled in Stocktons Valley, and well deserves to be called a father in the fraternity which bears its name. He was of French extraction, and was born in Caswell Co., N. C., Sept., 1768. At the age of 18 years, he moved with his parents to East Tennessee. Here he made a profession of religion and was baptized, in 1792. He was set apart to the ministry, not long after he united with the church, and spent some years in preaching among the churches of Holston Association. About 1798, he moved to Kentucky, and settled in what is now Clinton county. A few families had

preceded him to the romantic valley, among whom were Thomas Stockton, from whom the valley took its name, and George Smith and William Wood, who, together with some of Smith's family, were Baptists. Mr. Denton soon began to call the settlers together, and preach the gospel to them. The influence of the great revival reached the little settlement, in 1801. Several persons were converted, and, on the first day of April, 1802, a church was constituted, under the style of the Baptist church at Stockton's Valley. It united with Green River Association, in July of the same year, at which time it numbered 25 members. Within two or three years, the church changed its name to Clear Fork, by which style it is still known. Mr. Denton was called to the pastoral care of this church, two months after it was constituted, and continued to serve it as long as he had strength to fill the pastoral office. With the aid of Henry Cooper and Matthew Floyd, he gathered Beaver Creek church, in Wayne county—perhaps the first gathered in that county—and served it a number of years. At a later day, he served, at different periods, Renox Creek (now Salem) and Sulphur, in Cumberland county, and West Fork, in Tennessee. After laboring in the ministry more than fifty years, he died peacefully at his home, in Clinton county, Jan., 26, 1848.

Mr. Denton was a preacher of medium ability. His piety was constant and sincere; and he was zealous and industrious in his holy calling. He was constantly watchful of the interest of Christ's Kingdom, not only in his immediate charge, but also in his denomination at large. He read the religious transactions of his day, both at home and abroad.

Joseph C. Denton, son of the above, is now one of the oldest living ministers of Stocktons Valley Association. He was born and raised in what is now Clinton county. He professed religion under the ministry of his father, and united with Clear Fork church, in December, 1838. In 1842, he was put into the deaconship. In this capacity, he served the church, till 1850, when he was licensed to preach. He was ordained, in 1853, and succeeded to the pastorate, so long honored by his father. For some years past, his health has been so feeble that he has labored but little.

John B. Longan was probably the ablest of the early preachers in Stocktons Valley Association. In his boyhood, he came

with his parents from Virginia to Bourbon county, Kentucky. Here he received a common English education. He united with the church in early life. He had learned the art of brick laying, but soon after he found hope in Christ, he began to warn sinners to repent, with much zeal. He was soon regularly ordained to the ministry. Shortly after his marriage, he moved to Barren county, and settled near Glasgow. Here he remained but a short time, when he moved to the Cumberland river in what is now Monroe county. This was about 1810. He gave his membership to Cumberland church, on the opposite side of the river from his residence, and in Cumberland county. He was called to succeed Levi Rhoden in the pastoral care of this church, and was also called to the care of Mt. Pleasant in Barren county. To these churches, and to the people in a large area of country around and between them, he preached with acceptance and success about ten years. Up to this time, no such a preacher had labored in that region of country. In 1812, John Mulky was excluded from the Baptists for having joined the Newlights, and, the same year, Mr. Longan succeeded him as Moderator of Stocktons Valley Association. He held this position six years, and preached the introductory sermon before that body, on at least three occasions.

In 1821, he moved to Clay county, Missouri. Here he took a leading position among the ministers of the new State. J. M. Peck wrote of a visit he made, in company with Mr. Longan, to the Fishing River Association, in 1824. Speaking of the preaching on Sunday, he says: "He [Wm. Thorp] was followed by J. B. Longan, and, for effective preaching on such occasions, his equal had not then appeared in Missouri." In this field, he labored faithfully until the Lord called him to his reward, about A. D. 1850.

In his early ministry, Mr. Longan was a hyper-calvinist in doctrine, but soon so modified his views as to call on all men to repent. He had a strong, melodious voice, which he used with great fluency. He often wept freely while he plead with men to turn to the Lord Jesus and be saved, and his preaching went to the hearts of sinners, with mighty power.

Kemp Scott was born in Washington county, Va., June 20, 1791. He was early left an orphan, and was raised by his grandfather, receiving a very limited education. In 1810, he emi-

grated to Kentucky, and, marrying, in May of that year, settled in Barren county. In the following September, he was converted, and was baptized into the fellowship of Glovers Creek church, by Ralph Petty. He commenced exercising his gift, in 1815, and, having moved to Monroe county, was set apart for ordination by Cumberland church of which John B. Longan was pastor, and was ordained in December, 1820, by Hiram Casey, James Fears, and Robert Norvell. He was very active and zealous, and proportionately popular. He was pastor of at least five churches in Stocktons Valley and Green River Associations, during the brief period he remained in Kentucky. In October, 1824, he moved to Missouri, and settled in Cooper county. Here he united with a small church, called Mt. Pleasant, to which he preached nineteen years, leaving it with over 200 members. He remained in Cooper county, till 1846. During his stay there, he served, for different periods, twelve churches, and rode five years as missionary. At the last named date, he moved to Carroll county, and accepted the appointment of Missionary for North Grand River Association. Of this body he was Moderator six years. While living in Carroll county, he was pastor, at different times, of eleven churches. He was a strong advocate of sunday-schools, temperance societies, and other benevolent enterprises. It was estimated that, during his ministry, he baptized over 1,200 converts and aided in the constitution of 20 churches. He raised twelve children, all of whom became church-members, and one of them, at least, R. P. Scott, a minister. He died at his home in Carroll county, Mo., April 13, 1864.

William D. Sewell has been one of the most highly esteemed and useful preachers ever raised up in this old fraternity. In his recent death, the body has sustained a great loss. He was not only a good preacher but was, also, a wise and prudent counselor.

Mr. Sewell was born in East Tennessee, July 14, 1797. Moving westward in youth, he located, for a time, in what is now Clinton county, Kentucky. Here he professed conversion, and united with Clear Fork church, of which Isaac Denton was pastor, in 1820. Moving his membership to Sulphur church, in Cumberland county, he was licensed to preach, in 1830, and ordained, in 1835. About this time he took membership in Mt.

Zion church in Overton county, Tennessee, of which he was chosen pastor. To this church he ministered 46 years. He was a messenger to Stocktons Valley Association, almost every year, from 1828, to 1879, and was Moderator of the body, with the exception of a few years, from 1838 to 1871, when he asked to be excused, on account of declining health. He died, June 30, 1881.

UNION ASSOCIATION, NO. I.

Of this ancient and long extinct Association, very little is now known. A brief statement in Benedict's old history, a few references to it in old church records, and a few allusions to it in the minutes of adjacent fraternities comprise all the information that can now be obtained concerning its origin, course of conduct and dissolution. According to Benedict, it "was formed in the South-west part of this State, in 1806." Its territory lay west and south of that of Green River Association. It probably comprised most or all of the following churches, with, perhaps, some others, the names of which have not been ascertained: Hazle Creek, and Nelsons Creek, in Muhlenburg county; Beaver Dam, in Ohio county; Providence, Bays Fork, and Union, in Warren; Midway and Sandy Creek, in Butler; and Sulphur Spring, in Allen. Among the ministers who gathered these churches and served them as pastors, were Samuel Greathouse, John Hightower, Zech. Morris, Edward Turner, James Keel, and Benjamin Talbot. There were some things, either in its constitution, abstract of principles, or order of procedure, which caused the neighboring fraternities to withhold correspondence. Whether it was arminian in doctrine, on the one hand, or refused to endorse the terms of general union, on the other, is unknown; but it is certain that it was not in harmony with the neighboring associations.

In 1809, application was made for correspondence with Red River Association. But that fraternity declined, for several reasons, one of which was a want of similarity of doctrine. Union Association soon began to suffer from discords among its own churches, arising, most probably, from this forced isola-

tion from its neighboring fraternities. About 1812, it was deemed expedient to dissolve the Union, which had proved to be no Union. But as the churches purposed to unite with the neighboring associations, they deemed it prudent to give such expression of their orthodoxy as would make them acceptable to these fraternities. This they seem to have done, in their associate capacity, and then to have immediately dissolved. The following year, Red River placed on its minutes, the following item: "The brothers who formerly composed the Union Association, heretofore advertised in our minutes as disorderly, have given satisfaction, and are now in our union."

Most of the churches which had composed Union Association had already united with the old Green River fraternity. In the division of that body, in 1812, they fell to the lot of Gasper River Association. In 1820, several of them went into the constitution of Drakes Creek Association. Of the principal ministers of Union Association something has been said elsewhere.

RED RIVER ASSOCIATION.

The origin of this fraternity has been explained in the general history. It is sufficient to repeat here, that the Cumberland Association, lying principally in Tennessee, at its meeting, in 1806, passed an order dividing its territory into two parts. "The mountainous tract of land called the Red River Ridge, which lies between the Red and Cumberland rivers, was agreed upon for a general line of division. The churches south and south-east of this ridge retained the name and constitution of the Cumberland Association, while those on the other side of it formed themselves into a new one, by the name of Red River." The churches allotted for the new fraternity, met, by their messengers, at Forts Meetinghouse, afterwards called Red River, located in Tennessee, near the Kentucky line, on the 15th of April, 1807, and there constituted "Red River Association of Baptists." Twelve churches were in the constitution, three of which were in Tennessee, the location of one (Wills Creek) is unknown, and eight were in Kentucky. The names of the churches, and their locations, as far as known, were as follows:

Red River and Half Pone, in Robertson county, (Tenn.); Cubb Creek, in Stewart county (Tenn.); Dry Creek, Muddy Fork of Little River and Mt. Pleasant of Little River, in Trigg county; Muddy River, in Logan; McFarlands Fork of Pond River, and West Fork of Red River, in Christian; Grave Creek, in Henderson; and Dry Fork of Eddy Creek, in Lyon. The number of members in these churches is not recorded; but the next year, nine other churches were received into the union, which gave the Association, in 1808, 21 churches, aggregating 550 members. The ordained preachers, who were in the constitution of the Association, as far as can be ascertained, were Josiah Horn, Dudley Williams, Jesse Brooks, Louis Moore, Job Hobbs, Robert Smith, and Fielding Wolf. William Aingell was a licentiate, and was clerk of the body, from its constitution, till he was suceeded by Sugg Fort, in 1821. Several other ministers were added to the Association, within a few years, the most efficient of whom was Reuben Ross. The body was very well supplied with preachers, and its increase was very rapid. In 1813, only six years after its constitution, it numbered 40 churches with 1,791 members.

The territory of the Association had now become so large that it was determined to divide it. The dividing line was to begin at the church on Spring Creek of the West Fork, and run "northwardly so as to include West Fork of Red River, Barren Spring, Goshen, Long Creek, Ebenezer and Center, with all the churches lying east and south of said line, which still remain the Red River Baptist Association." Elders Sugg Fort, Ashur Shelton, Jesse Ford, John Bobbitt and brother Anthony New were appointed "to help the lower district form themselves into an association, to be called Little River Baptist Association." During this meeting, messengers were appointed to the Tennessee Meeting of General Correspondence, and the sum of $10 was sent to the funds of that organization.

By the division of its territory, Red River Association was reduced, in 1814, to 19 churches with 1,001 members. But the churches were full of zeal, and were warmly animated by the spirit of missions; and the growth of the body was correspondingly rapid. The following paragraph from the pen of that pains-taking observer, T. N. Lyne, will show the animus of the Association, on the subject of missions, at that period:

"In the minutes of 1815, the following may be found: 'Art. 17. A circular address from the Baptist Board of Foreign Missions of Philadelphia was presented, and read to the Association; whereupon, *Resolved*, that Elder Sugg Fort be appointed a committee to correspond with the aforesaid Board, forwarding annually a copy of our minutes, and requesting, in return, a copy of the proceedings of the said Board, for the further information of the ministers and people within the bounds of our Association.' In 1817, the Association gratefully acknowledged receipts from the corresponding Secretary of said Board; but called upon the churches to *express* their approbation or disapprobation; but, in 1821, upon the receipt of a circular, addressed to the Association, from some unassigned cause, it was' *Resolved* to drop our correspondence with the Board'."

The Association continued to prosper greatly, till 1822, when it numbered 30 churches, with 2,078 members. This is the largest aggregate membership the fraternity has ever attained. For the next three years, there was but small variation in its numbers. But there was an influence at work among its members, that was destined to greatly disturb its peace, weaken its powers, and diminish its numbers, if not ultimately to blot it out of existence.

As early as 1816, some of the older brethren began to manifest some dissatisfaction towards the younger ministers, on account of their preaching, that "the invitations of the gospel are to all to whom it is preached," and for calling on sinners to "repent and believe the gospel." This low muttering by a few superannuated brethren, amounted to little, till some ministers and others, chief of whom was Absalom Bainbridge, moved from the territory of Licking Association, and settled among the churches, about 1815. As soon as these men obtained standing in the churches of Red River Association, they began, with great zeal and captiousness, to advocate the leading principles of Antinomianism. Not only did a marked difference in doctrinal views become manifest among the ministers and churches, but a bitter party spirit was also speedily engendered. The circular letter of 1823, written in very obscure and metaphysical style, by Absalom Bainbridge, contains the following language: "That there is a covenant existing, entered into by the eternal Three in One, before the foundation of the world, we think is deduci-

ble from what the second person in the Godhead engaged to do. 1st. He engaged to save all the Father gave him." Then representing those the Father gave him, as the bride of Christ, he continues: "The bride being considered a bankrupt, divine justice demands satisfaction at the hands of her husband; and justice always requires that punishment should be in exact proportion to crime. . . . As it is impossible that there should be any addition, or diminution of those who are given to Christ, and whose names were written in the Lamb's book of life: so, it is equally impossible that any of their crimes should not be charged on the Savior, or that he should suffer more or less than would exactly meet the claims of inexorable justice."

These vague speculations were preached constantly from the pulpit, and, too frequently, more in the spirit of defiance, than with the gentleness and meekness of the gospel. The Antinomian party was charmed and fascinated by them, and from them imbibed a sort of consecrated egotism, that made them vain, imperious and intolerant. The opposing party, on the other hand, were disgusted, and, it may be, took too little pains to conceal their contempt for the system of doctrine so mysterious, and pulpit administrations so hopelessly ineffective. It became evident that something must be done to allay the strife, or the parties could not live together in peace. The circular letter of Bethel Association, for 1826, gives the following account of the manner in which these difficulties were adjusted:

"This state of things continued to grow worse, until the year, 1824, when the Association proposed to the churches to meet in convention, and, in a brotherly and christian spirit, to discuss those doctrinal points, at issue between us. Accordingly, 24 churches sent their delegates, who met at Union M. H. in Logan county, Ky., on the 24th day of November, 1824. After being organized, the causes of grief were called for, and the only one exhibited was, '*The preaching of the atonement to be general or universal in its nature.*' After discussing the subject, the convention, by a *unanimous vote*, resolved as follows: '*We agree, after all that has been said on the subject of the atonement, although some little difference of sentiments exist, to live together in peace and harmony, bearing and forbearing with each other.*'

"When the convention thus determined to recommend to

the churches, to bury all their contentious weapons, and exercise brotherly love and christian forbearance, many rejoiced at the prospect of peace and harmony among our brethren, and in our churches. But alas! it was of short duration; for when the Association met, in 1825, on reading the letter, . . . it was found that 16 churches declared their determination, *not to receive the advice of the Convention:* nay, some of the letters breathed an uncharitable temper, in a greater degree, than had been witnessed on any former occasion . . . . . In this state of things, it was proposed, (by the committee of arrangements,) 'That the Association divide itself into two associations, the upper to be called Red River, and the lower to be called ———— ————, giving each and every church, in each district, choice which association she will join. And further, if this plan should be adopted, we recommend the Association to advise the churches, that if any member or members should be dissatisfied, on conscientious sentiments of religion, to give them letters of dismission, to join any church in either Association.' These resolutions were adopted by the Association, and it was divided accordingly." In the completing of this arrangement, "the lower" or new Association was styled BETHEL, and has continued to the present time, one of the most prosperous fraternities of the kind in the State.

Red River was now, in 1826, reduced to 18 churches, with 829 members, while Bethel reported, the same year, 12 churches, with 1,018 members. But small as were its numbers, at that period, the old fraternity was larger then than it ever has been since. Its history, from that period, is one of decay and wasting. It not only held a virtually Antinomian system of doctrine; but it also declared against all the benevolent societies of the day. "In the minutes of 1827," says Mr. Lyne, "I read the following: '6th. The Association advises the churches composing this body not to invite the preachers in Bethel Association to preach to them, or preachers or laity to sit with them in conference, or to commune with them'." A number of the churches dissented from this advice, and the next year it was rescinded. "Rescinded on paper," continues Mr. Lyne, "but that it was rescinded very extensively in practice, the writer does not believe." "In 1831, the church at Spring Creek" continues the same contributor, "sent up a request that the Association

would be plain, relative to 'Sunday schools, tract, Bible, missionary, and Campbellism,' and the following was the answer: '*Resolved*, that this Association are of opinion that the Kingdom of Christ, with its laws, ordinances and institutions, makes ample provisions for all things neccessary to be attended to in a religious point of view; and that institutions of religion, aside from this, however plausible in appearance, or promising in effects, are not of divine appointment; but are antichristian and not of the kingdom of saints'." A lengthy resolution, adopted the same year, acknowledges the prevalency of Parker's Two-Seeds doctrine, among the churches, and protests against the leading features of that heresy. But the reader will feel that the crowning point of absurdity was reached, by this body, in its circular letter of 1837, on the call and support of the ministry, from which the following is extracted: "Having shown, as we believe, that it is right and scriptural, both to give and receive, we would ask, on what principle, and for what *purpose* we are to give? Because God makes it our duty to minister of our *carnal* things unto those who minister unto us *spiritual* things. But we are not to give for the purpose of spreading the gospel, or having it more extensively circulated; because that belongs exclusively to God."

At that period the Association numbered 13 churches with 425 members. Since that, but little that would be of general interest has marked its course. It has continued steadfast in the doctrines which distinguish the "Regular Baptists" of the period, and has steadily declined in numbers. In 1880, it comprised 7 churches, aggregating only 118 members.

This body has been regarded, and treated by historians and statisticians, from the first, as a Tennessee Association, although at least two-thirds of its churches were located in Kentucky at the time of its constitution. For a period of nearly a score of years, it was a very prosperous and influential body, and from it have sprung, directly or indirectly, all that family of associations, which lie in Southern Kentucky, between the L. N. R. R. and the Tennessee river. But being led by a few erratic preachers, to adopt a heartless system of Antinomianism, and to reject the means God had afforded for building it up, it dwindled to insignificance, and is likely to utterly perish.

This fraternity was blessed in its early years with a good

supply of ministers, a number of whom were preachers of good ability and efficiency. But it drove most of them to other Associations, in connection with which, sketches of their lives and labors will be more appropriately given. Something has been said of a number of the early preachers of this body.

William Lowe, a very eccentric man, although a member of no church, after he came to the West, was one of the earliest and most active preachers within the bounds of old Red River Association. An aged citizen of Simpson county communicated the following sketch of this singular man, some fifteen years ago:

He was born in Virginia, Feb. 17, 1756. In early childhood he was taken by his parents to Orange county, North Carolina, where he was raised up. At the age of 20, he enlisted in the Colonial Army and served a term in the War of Independence. He then apprenticed himself to a wheel wright. On the 21st of May, 1778, he was married to Margaret Fair. He was a recklessly wicked youth; but was under conviction of sin, at the time of his marriage. His wife, also, very soon fell under deep conviction, and the bridal chamber became a house of mourning. Having no Bible of their own, they borrowed one, and gave themselves to reading God's Word, and to prayer. The wife was first to find peace. She immediately united with a Baptist church. After a time, Mr. Lowe united with the Methodists. Six years later, he moved to "the Indian-land" in South Carolina. Here he joined the Baptists, and was set apart to the ministry. He preached only a few months when he was excluded for heresy. After this he joined the Dunkers; but left them in less than a year, after which he never belonged to any church. In the Spring of 1796, he moved to Sumner county, Tennessee, and, in October of the same year, having previously opened a trace across the Ridge, he settled in what is now Simpson county, Ky., and became the first resident in that district. Here he spent the remainder of his life. Being a man of warm benevolence, of great energy and perseverence, and, withal, a very skilful mechanic, he was very useful to the future settlers of the county. He manufactured the first axe, the first plow, the first spinning wheel, and the first mill (for making hommony) that were made within the present limits of Simpson county. He also preached the first sermon and married the first couple (James Butler and Charity Lowe) in that county.

He was very eccentric, and was generaly supposed to be crazy; but he matained an unimpeachable moral character, and devoted his energies, with great activity, principally to the good of others, and was held in high esteem by his neighbors. As soon as the people began to settle around him, he began to preach to them with much zeal, going from house to house, warning and entreat-sinners, with many tears. He baptized no one, and gathered no church, but he sowed the seeds of gospel truth in a virgin soil, and watered them with his own tears, and the "great Day" will reveal whatever of good he accomplised. He became very corpulent in his old age, but still continued to preach; and when he became too helpless to stand, he would sit in a chair and exhort the people. He died of dropsy of the heart, March 9, 1835. Among his last words were these: "If this is death, it is not so bad as I expected."

John Benbrook was one of the early preachers of Red River Association. He was a native of North Carolina, and was raised up on Pedee river, where he was baptized by Daniel Gould, and commenced preaching, at an early age. After his marriage to Lucy Caton, he moved to Kentucky, and settled in the south part of what is now Simpson county, about 1806. Here, at first, he united with Drakes Creek church, but afterwards, raised up Lake Spring Church, of which he became the pastor, and to which he ministered, as long as he preached in Kentucky.

Mr. Benbrook had but a meager education, but he possessed a strong native intellect, was very familiar with the Bible, and was an excellent speaker. At one time he held a lengthy debate with Daniel Parker, on the Two-Seeds doctrine, of which Mr. Parker was the formulator, if not the author. In this debate, Mr. Benbrook combated the dogma with such clearness and force, that it tended greatly to check the progress of that miserable speculation, in Red River Association. He was much admired as a speaker, and was very popular in his church. But unfortunately he got to distilling whisky as a means of supporting his family, and soon got to indulging in the too free use of it. The church at Lake Spring attempt to exercise discipline over him, but his popularity was such, that a majority of the church sustained him. He informed the minority, that he could have them excluded, for inveighing against their pastor, but he

preferred they should take letters and join a neighboring church, called New Salem, which they did, to the number of about twelve. But the habit of drinking to excess grew on him, till he fell into public disgrace. In 1826, he moved to Columbia, Tennessee. Here he reformed his life, was restored to the fellowship of his brethren, and was called to the care of Columbia church, where he ministered till his death, which occurred about 1832.

CUMBERLAND RIVER ASSOCIATION.

This fraternity is now located principally in Pulaski county, but in its early history some of its churches were located in Lincoln, and its territory extended thence southward to the Tennessee line. Previous to its constitution, Tates Creek Association had extended its territory so far south as to include part of Wayne county. At a meeting of the last named fraternity, at White Oak Pond, in Madison county, in 1809, the following six churches "from the south part of this Association, were dismissed when joined in another Association, according to the terms of general union:" Double Springs, in Lincoln county; White Oak, Sinking Creek, (now Somerset), Forks of Cumberland, and Union, in Pulaski; and Big Sinking, in Wayne. These, together with Beaver Creek and Otter Creek churches, both in Wayne, met, by their messengers, at Sinking Creek, the first Saturday in October, 1809, and there constituted Cumberland River Association. The aggregate membership of these churches is not given, and the records of the following year are lost. But the minutes of 1811, report 13 churches, with 447 members. The five churches which had been added since the constitution, were Little Spring, Flat Lick, Fishing Creek, Pleasant Point, and New Hope. The preachers of the Association, at this date, as far as known, were Richard Barrier, Isham Burnett, John Smith, Stephen Collier, Wesley Short, Thomas Hansford, Thomas Hill, Thomas Wolverton, Moses Foley, Malachi Cooper, Peleg Baker, Joseph M. James, and Richard Collier.

Soon after the constitution of this Association, a very precious revival commenced among its churches, and continued some

three or four years. A number of new churches were gathered, and the old ones were greatly increased. In 1812, 368 baptisms were reported, and so rapid was the growth of the young Association, that, in 1814, it numbered 19 churches, aggregating 1,106 members. Cumberland River church, which, together with Hurricane church, in Lincoln county, was received into the Association, in 1812, was the largest in the body. It was located on the north side of the stream whose name it bore, some three miles below Barboursville, in Knox county. It was a prosperous church, under the ministry of Moses Foley sr., and his son Elijah. It reported the reception of 107 by experience and baptism, in 1812, and had extended arms around it, in every direction. In 1815, this prosperous organization, with its numerous arms, took a letter of dismission from the Association, for the purpose of entering into a new fraternity, which, when formed, took the name of *South Union* Association. About the same time, a considerable number of Baptists in this region of the State, went over to the Newlights. It will be remembered that, in 1812, John and Philip Mulkey, two of the most influential preachers in Stockton's Valley Association, which bordered on the one under consideration, united with that enthusiastic sect, and led away much people after them. In 1815, the subject of Emancipation was agitated in the Association, as the following extracts from its minutes of that year, will show: "Query: Is it right to uphold hereditary and perpetual slavery? Ans. We conceive that all nations, by nature, have a right to equal freedom. But as we are involved, in our Nation, with hereditary slavery, we think it would be best to wait for the dispensations of Providence, and pray to God for the happy year of their deliverance to commence." At the same time, the question of opening a correspondence with the Baptist Board of Foreign Missions was introduced in the body, and, after a year's consideration, was "voted out of the Association," as a question, too difficult for decision.

By these dismissions, schisms and agitations, the hitherto prosperous fraternity lost nearly half of its aggregate membership: So that, in 1818, it numbered 18 churches, with only 623 members. But its mourning was soon turned to joy. About 1820, a most powerful revival commenced among the churches, and prevailed some two or three years. During this refreshing

from the Lord, the aggregate membership of the Association was considerably more than doubled. In 1823, the body had increased to 22 churches, with 1,494 members. Two more churches were added within the next two years.

In 1825, it was deemed expedient to form a new Association of the churches in the southern part of the territory of the old one, and, accordingly, the following churches were dismissed for that purpose: Big Sinking, Bethel, Otter Creek, Liberty (formerly Cedar Sinking), Pleasant Point, Stephen's, Monticello, New Hope, and White Oak. This left the old Association 14 churches with 903 members; while it gave the new one, which took the name of *South Concord*, 10 churches, with 492 members.

From this time till 1837, the Cumberland River Association moved on with little change in numbers. The records of the period of the Campbellite schism, are lost; but it is believed that this fraternity sustained no great loss by that movement. In 1836, the body comprised about the same numbers that it had reported ten years before. In 1837, the great and long continued revival, which prevailed in such a remarkable manner in Kentucky, at that period, reached this Association, and prevailed as in most other parts of the State, for more than a decade. Within twelve years, the body again doubled its membership. But even during this season of prosperity, there was a serious hindrance to the joy it would have otherwise afforded. The hearts of God's people were much enlarged by his wonderful displays of heavenly grace in the conversion of such multitudes of sinners, and in so richly bestowing the Holy Spirit upon themselves. They were eager to join with their brethren in sending the blessed gospel to the distitute, at home and in foreign lands. The Association had been nominally a missionary body, during its whole history, and had occasionally appointed missionaries to labor in its own bounds, and requested the churches to compensate them for their labors. But there was now a growing anti-missionary element in the body, that thwarted every effort to promote systematic benevolence. Party spirit was gendered among the churches, and the anti-mission faction finally became so intolerant as to demand of the Association, that it should drop correspondence with all its neighboring fraternities, which tolerated missionary societies. This question of correspondence was submitted to the Association, in 1861. The Anti-mission-

ary party being defeated by a vote of the body, the venerable Richard Collier, long the Moderator of the body, arose and said: "We are a divided people." The two parties effected separate organizations, the Missionary party, in the house, and the other party, at the stand. Each claimed to be the original Cumberland River Association. The Antimission party numbered, at its organization, 11 churches, with 683 members. The majority was acknowledged by the neighboring associations. It has enjoyed several revival seasons, and has about regained what it lost by the Anti-mission schism. It is still favorable to missions, at least in theory; but the country in which it is located is generally mountainous, and much of the land is sterile: so that little is done for the spread of the gospel, abroad. It has done something in the way of supporting missionaries within its own bounds, and has probably enjoyed an average degree of success, in bringing sinners to Christ. In 1881, it reported 17 churches, with 1,422 members. During 47 of the first 72 years of its existence, there have been baptized into the fellowship of its churches, according to its official reports, 5,080 converts.

This old fraternity has generally had a fair supply of ministers; and a few of them have been men of good preaching ability; but a large majority of them have possessed only very moderate gifts and small acquirements. Of its most prominent pioneer preachers, some account has been given elsewhere.

William Stogdill, a son of Benjamin Stogdill, an early immigrant from Virginia, was born in Pulaski county, Ky., about 1810. He was raised by a widowed mother, having lost his father in infancy. Although brought up to hard labor, he acquired sufficient education to enable him to teach a common school. He was converted under the preaching of Richard Collier and Robert McAlister, being baptized by the latter, in 1837. He united with New Hope church, in his native county, of which he remained a member until his death. In 1838, he was ordained to the deaconship; but, discovering in him a warm zeal for the salvation of sinners, and an aptness in speaking, the church licensed him to preach. He was ordained to the ministry, in 1843, and immediately took charge of the church of which he was a member. He was also called to serve other churches in Cumberland River Association. God greatly blessed his ministry in turning sinners to salvation. But the period of the

good man's labors was brief. He contracted disease of the lungs which speedily terminated his earthly career. Only four days before his death, not anticipating that his end was so near, he said: "I know I have but a short time to live, but what time I do live, I intend to spend in preaching Jesus to sinners." On the first Saturday in September, 1855, with feeble voice, he preached the introductory sermon before Cumberland River Association. On Monday following, he took an active part in the business of that body. As he returned home, on Tuesday, he said to his wife: "This is the last Association we shall ever return from together." On Wednesday, he taught school. That night his sufferings were very great, and, on Thursday morning, September 6th, he was released from earthly cares and pains, and doubtless received a good man's reward.

Malachi Cooper was one of the pioneer preachers of Pulaski county. He gathered old Fishing Creek church, about 1803, as is supposed, and ministered to it many years. He was Moderator of Cumberland River Association, as early as 1811, and represented his church in that body, as late as 1822. It is regretted that little else is known of him. A numerous posterity survives him, and among them several useful ministers.

James Warriner was a native of Virginia, and was born October 18, 1773. He first united with the church in Buckingham county, about 1802, and began to declare the glad tidings of salvation almost immediately. In 1804, he was ordained to the ministry, and became pastor of Zions Hill church, in Pittsylvania county. Besides discharging the duties of the pastoral office, he traveled and preached extensively, in the State of his nativity, about twelve years. In 1816, he moved to Kentucky, and settled at Creelsboro, in what is now Russell county. Here he aided in laying the foundation of the early churches in that region. He was pastor of several churches around him, and continued to labor in the ministry, to a good old age. He was called to his reward, February, 14, 1862, having been a laborious servant of Christ, nearly 60 years.

W. F. Richardson held a conspicuous position in Cumberland River Association, during a period of nearly thirty years. He was born in Pulaski county, Ky., in 1818. He united with Rock Lick church, in 1837, and was there ordained to the ministry, in 1845. He was pastor of several churches, at different

periods. From 1854 to 1860, he served the Association as Clerk, and was subsequently Moderator of the body, two or three years. He was a good, earnest preacher, a man of excellent practical judgment, and did much to encourage missions and Sunday-schools, within the bounds of his Association. He was called to give an account of his stewardship, about 1875.

William Graves of Flat Lick church, if not the oldest, is one of the oldest of the living ministers of Cumberland River Association. He is believed to be a native of Pulaski county, and is now not far from four-score years of age. His preaching gifts are not of a high order; but he is of a warm, zealous temperament, and of a tender pathetic address, and has been a very successful laborer in the missionary field. He was employed by the General Association, some years, and did good service as a mountain missionary.

John O. Sutherland was among the ablest and most useful preachers in the upper Cumberland valley, in his generation. He was born in Russell Co., Ky., Oct. 1812. At about the age of 21 years, he obtained hope in Christ, and united with the Baptists. Some three years later, he was put into the ministry, after which he devoted himself to his holy calling with much zeal, about 47 years. His field of labor embraced Lincoln, Pulaski, Russell, Wayne, Knox, and other counties. Flat Lick, Mt. Salem, Somerset and other prominent churches in his field enjoyed his pastoral labors. For some years, he was missionary of the General Association, and did a valuable work in the counties named above. While performing this labor, he came in contact with the opposers of Baptist principles, and was engaged in several public debates, in which he evinced good ability. But his chief work was in leading sinners to Christ, and, in this, he enjoyed a good degree of success. He was a clear, sound gospel preacher, and an eloquent speaker. After faithfully serving his generation, he died of consumption, at his home near Somerset, Aug., 19, 1883.

LICKING ASSOCIATION.

So much has been said in the general history and in that of

Elkhorn Association, concerning the origin of this fraternity, that it is unnecessary to repeat the details here. It originated purely in a personal difficulty, which occurred in Town Fork church, between Jacob Creath, Sr., and Thomas Lewis, concerning the exchange of a couple of slaves. Other churches being called on to aid in adjusting the difficulty, became involved in the strife. It continued to spread its baleful influences among the churches, and new issues were dragged into it, until it finally got into Elkhorn Association. The decisions of this body only aggravated the trouble; and, in 1809, several of the churches refused to represent themselves in the Association. During the ensuing year, a number of ministers sent a circular letter to the disaffected churches, aggravating the discontent, and inviting them to send messengers to Bryants, in Fayette county, on the second Saturday in August, 1810, the same day on which Elkhorn Association had appointed to meet at Clear Creek, in Woodford county. The faction at Bryants organized under the style of Elkhorn Association; but, before the meeting closed, changed the name to Licking Association. The churches represented in the meeting were Tates Creek, Bryants, Dry Run, East Hickman, Brush Fork, Raven Creek, Stony Point, Flat Lick, Elk Lick, Mill Creek and Rock Bridge. These 11 churches aggregated 764 members. The ministers who entered into the organization were Ambrose Dudley, John Price, Joseph Redding, John Barnett, Lewis Corban, Richard Thomas, John Conner, and Bartlett Bennett. A committee was sent from Elkhorn Association, while both bodies were yet in session, to endeavor to effect a reconciliation; but the effort proved abortive.

The new fraternity held its first anniversary at Stony Point, in Bourbon county, in 1811. Ambrose Dudley was re-elected Moderator, which position he filled continuously till his death, in 1825. John Price was re-elected Clerk. The following additional churches were enrolled: Boones Creek, 2d Town Fork. Mt. Carmel, Little Huston and Forks of Silas. The Association now numbered 16 churches, with 802 members.

From this period, till 1820, Licking Association, apart from its irreconcilable quarrel with Elkhorn, did not differ, in doctrine or polity, from the surrounding fraternities. Nor did it complain, even of Elkhorn, as respected its doctrine. It kept up a regular correspondence with the neighboring associations, and appeared

to be in entire harmony with the Baptists in the State. The subject of foreign missions was brought before it, first, in 1814, and was disposed of as follows: "Letter from Rev. Luther Rice respecting missionary business, called for and read. Agreed to send Brother Rice a friendly letter, and remit to him the money for the pamphlets that he sent us; but that we do not join in the missionary business in its present form." The next year, it was agreed, "that this association present to Elder Rice their thanks, and, through him, to their respected brothers of the Board of Foreign Missions, for their attention to us, and that we will cheerfully send them a copy of our minutes annually, and hope that God in his providence will open a door for the entrance of the gospel among the heathen of our own country, when we trust we shall be willing to attend to the business as may then appear best to us."

In 1818, the Association agreed to correspond with Long Run, Franklin, North Bend, Union, and Elkhorn Associations. It was now hoped confidently that Licking Association would be fully gained to the general union of the denomination. But this ardent hope was soon chilled again; for, the very next year, the offer of correspondence on the terms of general union by Tates Creek Association, was rejected. The offer of correspondence by South District Association was also rejected, on suspicion of unsoundness of faith, on the part of that fraternity. Several of the churches had requested that the correspondence with Elkhorn should be dropped. This request, however, was rejected, for the present.

In 1820, Licking Association gave the first positive indications of a departure from the faith and order of the Baptist denomination, in Kentucky. Its first act of that year, is recorded in the following words: "From Elkhorn Association a letter was received by their messengers, E. Waller, J. Sims and E. Mason; the same being read, on motion, agreed that it be laid on the table, and the correspondence dropped, seeing that the original difficulties remain untouched by that Association, and that new ones have arisen respecting doctrines." This Association had now been in existence ten years. Its churches mingled witn those of Elkhorn, occupying the same territory, and, in several cases, the same houses. This was the first complaint it had made "respecting the doctrines" of its rival, and even

now, no obnoxious doctrine was specified. The reader of the records must remain in ignorance of the heresies complained of, or find them out from some other source, if indeed, that is possible.

The same year, a circular letter from the Baptist Board of Foreign Missions was laid on the table, which was equivalent to withdrawing correspondence from that organization. John Taylor's phamphlet, titled Thoughts on Missions, a bitter denunciation against benevolent institutions, was brought to the notice of the Association. Whereupon the body "agree to receive it, and recommend to our brethren the perusal of it." And, to crown the fanaticism of that memorable session, the following transaction was recorded on its minutes: "Remarks contained in the letter from Dry Run taken up; and, on motion, agreed that we, as an Association, adopt the name of *Particular Baptists*, for the sole purpose of expressing, by our name, our holding the doctrines of particular atonement, personal election &c." The name, Particular Baptists, was, at that time, applied to no other Baptist organization on the American continent. Nor is it known to the author that any religious body has since adopted it, except such churches as have done so with a view to gaining admission into this particular fraternity. Two years later, the Association declared that it was not in the general union.

Through the mediation of Long Run and Franklin Associations, a conference was held at Town Fork, in May, 1826, by messengers from Long Run, Franklin, Elkhorn and Licking Associations, for the purpose of effecting a reconciliation, and a renewal of correspondence between the two last named fraternities. The purpose was so far accomplished, that the correspondence between Licking and Elkhorn, which had been suspended six years, was renewed the following autumn. For about nine years from this period, the correspondence between Licking and the neighboring Associations continued without interruption, and the former enjoyed a moderate degree of prosperity. But in reading its records, we are reminded of the ancient Pagan proverb: "Whom the gods intend to destroy, they first make mad." This apparently doomed Association appears to have become vain and arrogant in a proportion greater than that of its prosperity.

In 1830, while the surrounding fraternities were being rent

by the Cambellite schism, Licking Association seems to take pleasure in contrasting its harmony and serenity with the turbulence and distress of its sisters. In its circular letter of that year, it says: "It is a matter of pleasing astonishment that schisms and divisions, prevailing so extensively in the Baptist ranks, have been kept from us, and that we are permitted to enjoy uninterrupted harmony." At this period, Andrew Fuller was a popular expositor, with the Baptists of Kentucky, and his system of theology, especially with reference to the extent of the atonement, was preferred to that of John Gill, which had been more generally received, at an earlier period. To this "departure," Licking Association attributed the present trouble, among her neighboring associations, and very freely expressed her opinion, as to the comparative merits of the respective systems of doctrine, advocated by Andrew Fuller and John Glass. Identifying Mr. Glass' system (which had been popularized by Robert Sandeman, and hence was called Sandemanianism), with Campbellism, she expressed herself thus: "We have as much fellowship for John Glass' system as for Mr. Fuller's."

The Association still continued to increase slowly, in numbers, till 1834, when it reached a membership of 32 churches, aggregating 1,483 members. These are the largest numbers it has ever attained. It had been made sufficiently manifest, by the transactions of 1820, that the body was opposed to missions. But now the more radical of the churches began to clamor for a direct expression on the subject. Accordingly, the Association, in 1834, recorded its views in the following language: "In answer to the suggestions made in several of the letters from our churches, we declare nonfellowship for missionary, Bible, tract [and] temperance societies, theological and Sabbath schools and Baptist conventions as religious institutions, believing [that] they are without divine warrant."

This resolution, or declaration was the beginning of trouble, with this fraternity. The neighboring associations, and even some of her own churches, had tolerated her arrogance and anti-missionary proclivities, with the hope of regaining her to the general union, when better counsel should prevail. As early as 1824, the propriety of continuing correspondence with her was questioned in Long Run Association. But the latter body, after discussing the subject, came to the conclusion: "That it

is expedient and proper still to continue our correspondence with both [Elkhorn and Licking,] and still to pursue the course originally devised, with the hope of ultimately accomplishing our object." Doubtless other associations continued their correspondence for the same purpose. But now the Baptists of the State had become convinced that some plan for systematic co-operation was necessary to their prosperity. To carry out this conviction, the Kentucky Baptist State Convention had been organized, and a number of auxiliary associations had been formed to co-operate in its designs. But now Licking Association boldly declared nonfellowship with the very means that her corresponding fraternities had adopted to advance the Kingdom of Christ. This was intolerable, and longer forbearance could not be expected. Sulphur Fork Association declined further correspondence, immediately; Elkhorn and Long Run withdrew correspondence, in 1837, and Baptist Association, in 1838. Within the next three years, the former relation of Licking Association to the Baptist denomination in Kentucky, had entirely changed: so that she corresponded only with three small, new associations of Antinomian and Antimissionary Baptists, viz: Tates Creek, Salem, and Mt. Pleasant.

From the period of its declared opposition to missionary societies and other benevolent institutions, and its consequent severance from the general union of the Baptists in the State, this fraternity was, for a number of years, almost continuously embarrassed by internal dissensions. The church at Dry Run withdrew from the Association the same year that she declared non-fellowship for missionary societies. In 1837, East Hickman and Richland Creek withdrew; and, in 1839, Mill Creek, Poplar Grove, White Oak Run, North Fork and Licking Locust were dropped from the Association, for failing, two successive years, to represent themselves. The Association, never amiable in its deportment toward its rivals, or opposers, became more bitter in its sarcasm, in proportion to the increase of its domestic dissensions. In 1843, in answer to some observations in the minutes of Elkhorn Association, to the effect that Ambrose Dudley, Joseph Redding and John Price were favorable to missions, Licking Association uses the following expressions: "Some are curious to know why Elkhorn Association has not introduced Peter, James, John, the Master, or some other inspired witness

to sustain her missionary operations, instead of Ambrose Dudley, Joseph Redding, John Price and others. A solution of this question is not difficult . . . . They had weight of character, of which, it would seem, that Association considers herself exceedingly deficient." Again, on the same page: "Are we to understand Elkhorn as having raised her banner with this inscription: GOD & CO., *Laboring for the salvation of an apostate world.*"

In 1845, Thomas P. Dudley was appointed to write the circular letter for the ensuing year. He wrote on the subject of the "Christian Warfare, including the Eternal Spiritual Oneness of Christ and the church." Showing the paper to some of the brethren, it was privately discussed, before the Association was organized. Learning that some objection would be made to the letter, Mr. Dudley declined presenting it, and it was not published, for the time. But its contents were discussed among the brethren, and, as Mr. Dudley averred, its teachings were misrepresented. In order to correct the erroneous impressions, made on the public mind, Mr. Dudley, in 1849, printed and circulated a thousand copies of the letter, in pamphlet form. The style of the treatise is labored and obscure, but the substance of the doctrine contained in it was understood to be as follows:

1. God created two distinct families of men. The first was created in Adam, and was denominated the *natural* man. As the great oak, with its innumerable branches, leaves and acorns, was contained in the acorn from whence it sprang: so the whole human family, comprising the countless millions of all its generations, was contained in Adam, at his creation.

2. The other family was created in, and simultaneously with Jesus Christ, and was called the *spiritual* man. As every soul of the natural family was comprised in Adam: so every member of the spiritual family was embraced in Jesus Christ, at his creation.

3. What men call a multiplication of these families, is only a development, or manifestation, to human perception, of what God created instantaneously, in the beginning.

4. The nature of each of these families, is uniform and unchangeable. That of the natural man is wholly corrupt, and remains so perpetually, in every member of that family: That of the spiritual man is wholly pure, and can never be, in any degree, corrupted or tarnished.

5. A christian is a compound being, composed of one natu-

ral man and one spiritual man, mysteriously combined by the power of the Holy Spirit, while the original nature of each remains unchanged, and unchangeable.

6. The christian's warfare consists in a life-long struggle between the two men of which he is composed, often called, in the sacred Scriptures, the "old man" and the "new man." In the end, the spiritual man triumphs over, and utterly destroys his antagonist, and then returns to God, who sent him to be developed in this warfare.

This teaching was popularly called the "Two-Souls doctrine," and was regarded heretical by some of the churches and all the correspondents of Licking Association. Such was the influence of Mr. Dudley, however, that a majority of the churches acquiesced in his interpretation of his pamphlet. But much disturbance followed its publication. Salem Association of Predestinarian Baptists withheld correspondence from Licking, in 1850. Foreseeing the storm that was gathering, James Dudley, a brother to the author of the "Christian Warfare," sent a circular to all the churches in Licking Association, inviting them to send messengers to meet at Bryants, in March, 1850, for the purpose of endeavoring to allay the confusion. Most of the churches responded to the call. But Friendship and Stony Point issued a joint manifesto, denouncing the teaching of Mr. Dudley's pamphlet, and declaring non-fellowship for three churches which had received it, and for all who believed as they did. This resulted in a speedy division of the Association. Friendship, Stony Point, Twin Creek, Williamsburg, Rays Fork, and Fork Lick churches withdrew, and constituted a new fraternity, under the style of "Twin Creek Old Regular Baptist Association." This occurred, in 1850. The next year, all the Associations in Kentucky withheld correspondence from Licking. The body still exchanged minutes with two or three distant fraternities, but, in 1853, even this shadow of a correspondence was dropped. But Mr. Dudley, who has been the leading spirit of the Association, for more than fifty years, was a man of great energy and excellent address, and, by visiting the various Associations, preaching among them, and conciliating them, wisely and prudently, he succeeded in re-establishing correspondence with most of those fraternities from which his Association had become alienated.

Since 1855, the body has generally enjoyed peace and harmony. But it has, since 1834, when it declared non-fellowship with all benevolent enterprises of the day, continued to decline in numbers and influence. From a membership of 32 churches, with 1,483 members, in 1834, it had fallen to 15 churches, with 438 members, in 1878. At least 50 churches, located in about 20 counties, embracing almost the entire Blue Grass region of the State, have had membership in this Association, and it is believed that no one of them has been peacefully dismissed to join any other fraternity. Mr. Dudley gives the names of twelve which have been dissolved, and nine that have withdrawn. As the body numbers only 15 chruches now, 14 churches are unaccounted for by Mr. Dudley. The body had, in 1878, preserved its records complete. It had met every year, at the appointed time. It failed, however, to transact any business, in 1862. During the first 68 years of its existence, its churches reported an aggregate of 1,977 baptisms.

In the early years of its history, this body was blessed with an able and efficient corps of ministers. Of most of these, some account has been given in the preceding pages.

Thomas Parker Dudley has been by far the most distinguished and influential minister in Licking Association, since the departure of the fathers. He was one of the family of eleven sons and three daughters, children of the famous pioneer preacher, Ambrose Dudley, and was born in Fayette Co., Ky., May 31, 1792. He was educated in the private schools of his native county, and, at the age of 16, was employed as clerk in a store at Frankfort. He remained in that position about four years, when, in the fall of 1812, he enlisted in the War with Great Britain. In the North-western Army, he was appointed commissary. At the battle of the River Rasin, he was wounded, and taken prisoner by the Indians. The ball, which entered his shoulder, was extracted, in 1820, having remained in his body five years after the War closed. After being exchanged, he was appointed Quarter Master of the detachments sent to reinforce Gen. Jackson at New Orleans, and was in the battle at that place, Jan. 8, 1815.

On his return from the War, he was appointed Quarter-Master General for the State of Kentucky, and filled the position two years, resigning, in 1817. Meanwhile, he had been elected

cashier of a branch of the Bank of Kentucky, located at Winchester. He occupied this position, about eight years, and was afterwards engaged, about seven years, in winding up the business of five branches of that Bank, after they had been discontinued.

Mr. Dudley united with the church at Bryants Station, in Fayette county, of which his father was pastor, in March, 1820. He was licensed to exercise his gift, in 1822, and, on the 3rd Saturday in June, 1823, was ordained to the ministry, by Ambrose Dudley, John Shackleford and Henry Toler. He was immediately associated with his father in the pastoral office, and, on the death of the latter, was chosen pastor of the church at Bryants Station, in February, 1825. He preached for this church more than 55 years, and, although too old and feeble to labor in the ministry, he is still its nominal pastor. He served the church at Elizabeth, in Bourbon county, 53 years; that at Mt. Carmel, in Clark county, 46 years; and the church at Georgetown, in Scott county, 44 years. It was not for want of preaching ability, in Mr. Dudley, that all the churches he served, and the Association over which he presided as Moderator, 45 years, with almost unbounded influence, dwindled to insignificance, under his administration, but on account of his system of teaching, which prohibited all efforts to bring sinners to Christ.

He has been a man of superior natural ability, and of great firmness, courage, and energy. He appears to have been born for a leader; and it is certain that few preachers in Kentucky, have exercised so great an influence, as he exerted over the entire Association, in which he was by far the ablest preacher, for a period of fifty years. He has been, during a very long life, not only a man of eminent respectability and unimpeachable integrity, but also, since his conversion, of undoubted piety, and devotion to what he deemed the cause of truth. However he may have been led, by the circumstances surrounding him in early life, and the natural bent of a massive, but undisciplined intellect, to adopt an erratic system of theology, which may have tended to evil rather than good, he deserves to be held in respect. He is still living, and, although in his 94th year (June, 1885), he retains the use of his mental powers in a remarkable degree.

Morris Lassing was raised up to the ministry within the

bounds of Licking Association. He was born in Bavaria, Germany, Aug. 3, 1800. He was liberally educated by Catholic parents. But after coming to mature years, he became a free-thinker, or a disbeliever in revealed religion. In 1824, he emigrated to the United States, and shortly afterwards settled in Boone Co., Ky. In 1843, he was awakened from his delusive dream of infidelity, and, after seeking and finding peace in the Savior, was baptized by William Hume, in August of that year. He possessed an extensive stock of knowledge, and gave his church satisfactory evidence of his call to the ministry. Accordingly, he was ordained to that sacred office, April, 29, 1854. He immediately assumed the pastoral care of Sardis church, in Boone county, and continued to serve in that position, during the remainder of his earthly life. He also traveled considerably, and preached to the churches of his order, in Kentucky, Indiana and Ohio. He was afflicted with disease of the heart, some time before his death, and died of that malady, Jan., 9, 1867.

John Conner was one of the early preachers of Licking Association. He probably began his ministry in Virginia, whence he moved to Kentucky, and settled in Harrison county, not far from 1811. He gave his membership to Mill Creek church of which he remained a member, and probably the pastor, the remainder of his days on earth. He preached the introductory sermon before the Association, in 1812, and appears to have been well esteemed by that body. He died, at a good old age, Sept. 26, 1824.

Samuel Jones was raised up to the ministry in Licking Association. He was licensed to preach at Bald Eagle, in Bath county, about 1825. In this church he held his membership, and preached the gospel, about fifty years. He was a moderate preacher, but was regarded a good man, and was esteemed by his brethren, and doubtless, by the community in which he so long preached the gospel. He died, about 1875.

John F. Johnson, who began his ministry in Warwick Association, in New York, preached in Licking Association the latter years of his life. He was a preacher and writer of respectable ability. In the absence of T. P. Dudley, he was chosen Moderator of the Association, in 1868. He lived at Lawrenceburg a number of years, but, after his second marriage, moved to Shelby county, where he spent his last days. He was pastor

of Bethel, Salt River and some other churches, and ministered to them with satisfactory ability. But his manner was so rough, and he dealt so freely in sarcasm and caricature, that it is feared his preaching did more harm than good. He died, at a good old age, not far from 1879.

JOHN THEOBALD is regarded one of the best preachers in the Association, at present. He was raised up to the ministry at Long Ridge church, in Owen county, where he still resides. He began to preach, about 1843, and has maintained an excellent moral and religious reputation. He is an unassuming man and is said to exhibit the spirit of the Master in his preaching.*

GASPER RIVER ASSOCIATION.

This organization resulted from a division of the territory of the old Green River fraternity. Although a division had been effected, in 1804, by which Russell's Creek and Stockton's Valley Associations had been set off from Green River, the mother fraternity had again become inconveniently large; partly from the addition of the churches which had composed Union Association, and partly by means of an extensive revival which prevailed in that region, in 1810 and the two years following. This second division of Green River Association was made during its meeting at Dripping Spring, in what is now Metcalf county, in July, 1812. The dividing line ran nearly north and south, through the central part of what is now Allen county. The churches west of this line, 16 in number, together with a new church, called Midway, met, by their messengers, at Providence church in Warren county, Sept. 26, 1812; and, after electing Edward Turner Moderator, and Thomas Downs, clerk, the Association, now to be considered, was formed, and took its name from a small stream which flows through its territory. The churches of which it was constituted were Bays Fork, Union, Ivy, Smith's Grove, Mt. Zion, and Providence, in Warren county; Trammels Fork, Middle Fork and Sulphur Spring, in Allen; Center, in Logan; Hazle Creek, in Muhlenburg; Sandy Creek

*He has recently fallen asleep.

and Midway, in Butler; Beaver Dam, in Ohio; Lick Fork, in Simpson; Salem, in Barren, and Lick Creek, the location of which is unknown.

Of these churches, *Union*, constituted in 1796, was the oldest. It was located near the south-east corner of Warren county. In 1820, it went into the constitution of Drakes Creek Association, and was finally dissolved. *Hazle Creek* was the next oldest. It was constituted, Dec. 3, 1797, and still remains a member of Gasper River Association. *Beaver Dam* was constituted, March 5, 1798. It is located about four miles south of Hartford, in Ohio county. In 1866, it took a letter and united with Daviess County Association, of which it is still a member. *Sulphur Spring*, located in the south-west corner of Allen county, was constituted in 1798. It went into the constitution of Drakes Creek Association, of which it is still a member. *Bays Fork*, located some four or five miles south-east of Bowling-green, was one of the early churches of Green River Association, but the time of its organization is unknown. It entered into the constitution of Drakes Creek Association, in 1820. About 1825, it divided about its first and only pastor, Samuel Greathouse. The minority formed Rocky Spring church, which now belongs to Bays Fork Association. The majority adhered to its disorderly pastor, was dropped from Drakes Creek Association, and, after a few years, was dissolved. *Trammels Fork* is located some five or six miles west of Scottsville. It was constituted in 1807, and became a member of Green River Association. Afterwards, it went into the constitution of Gasper River, and later, into that of Drakes Creek Association. In 1839, it split on the question of missions. The Association recognized the minority as the legitimate church. The majority entered into the organization of what is now Bays Fork Association, of which it is still a member. *Lick Fork* is, if not the oldest church in Simpson county, at least one of the oldest. The date of its constitution is unknown. After going from Green River Association into the constitution of Gasper River, it, in turn, entered into the constitution of Drakes Creek Association of which it is still a member. *Middle Fork* was constituted in 1808. It also went into the constitution of Drakes Creek Association, and still remains a member of that body. *Salem*, located in Barren county, three or four miles east of Cave City, was constituted in 1804,

and united with Green River Association. After entering into the constitution of Gasper River, in 1812, and that of Drakes Creek, in 1820, it returned to Green River about 1822. When Green River Association divided on the question of missions, in 1840, it entered with seven other churches, into the constitution of Liberty Association, of which it remains a member to the present. *Lick Creek* was, according to Benedict, constituted in 1809, and united with Green River Association. In 1812, it entered into the constitution of Gasper River of which it remained a member five years. In 1816, it was reduced to 19 members, and is supposed to have been dissolved soon afterwards. Its location is unknown. Its messengers were Joseph, Ab., and James Taylor, G. Harlan and Wm. Beasley. *Ivy* was constituted in 1812, joined Green River and entered into the constitution of Gasper River, the same year. In 1820, it went into the constitution of Drakes Creek, and, in 1823, returned to Green River Association, of which it is still a member. *Smiths Grove*, located in a small village of the same name, on the Louisville and Nashville R. R., in the northern part of Warren county, was constituted in 1812, joined Green River and entered into the constitution of Gasper River Association, the same year. In 1818, it returned to Green River Association, and is still a member of that fraternity. *Mt. Zion* was also constituted in 1812, joined Green River and went into the constitution of Gasper River the same year. It entered into the constitution of Drakes Creek Association, in 1820, and is still a member of that body. *Center*, located about ten miles north-east of Russellville, was constituted of 20 members, by Lewis Moore and Edward Turner, in June, 1810. It was identified with Green River Association till 1812, when it entered into the constitution of Gasper River. In the latter fraternity it remained till 1860, since which time it has held membership in Clear Fork Association. *Providence*, popularly known as Knob church, is located about seven miles west of Bowlinggreen. It was constituted in September, 1804, by John Hightower aud John Martin. It was dismissed from Green River Association and entered into the constitution of Gasper River, in 1812. Of the latter, it remained a member till 1860, when it became identified with Clear Fork, with which it still associates. *Sandy Creek*, located eight miles south of Morgantown, is supposed to have been the first

church gathered in Butler county. It was constituted of 40 members, by Benjamin Talbot and Lewis Moore, June, 15, 1805. It was connected with Green River Association, in 1812, but entered into the constitution of Gasper River, that year, and continues in that body to the present. *Midway* was formed in 1805. It was located in Butler county, four miles east of Rochester. What its associational connections were, previous to its entering into the constitution of Gasper River, is unknown. It was known by its original name, till 1837, when it either changed its location and took a new appellation, or disbanded and immediately formed a new constitution, under the style of *Point Pleasant.* The former was the most common method of procedure, at that period. In 1839, it changed its name to *Monticello,* by which title it is still known. It is worthy of remark that after a lapse of 70 years, of the 17 churches of which Gasper River Association was constituted 14 still exist, and 13 still retain their original names and locations.

Among the early preachers of this Association, were Samuel Greathouse, John Hightower, Zachary Morris, Edward Turner, Lewis Fortner, Benjamin Talbot, Philip Warden, and Thomas Downs. Some of these were soon dismissed with their churches, to join other associations; but their places were filled by others who either moved within the bounds of the Association, or were raised up among its churches.

The Association being constituted in the usual form messengers were appointed to solicit correspondence with the neighboring fraternities. "Query: Shall members baptized by a minister in disorder, be received as regular members in orderly churches? Ans. We think not." The Articles of Faith, Constitution and Rules of Decorum were ordered to be printed with the minutes.

The first anniversary meeting of the body was held at Bays Fork, in 1813. The introductory sermon was preached by Joseph Taylor. There were represented 21 churches, aggregating 1,334 members. This was the largest aggregate membership, reported by this Association, previous to 1838. Three churches were received, viz: Tanners (now Buck Creek in McLean county,) Bethany, in Warren county, and Nelson Creek (constituted in 1803,) in Muhlenburg county. A day of fasting and prayer was appointed.

This Association appears to have been greatly deficient in enterprise, and sadly wanting in ministerial efficiency. However we may revere the fathers of the fraternity for their sincere and devout piety, we cannot avoid the conclusion, that with few exceptions, they were weak and inefficient. The Association, while increasing in the number of its churches, decreased in its aggregate membership. In 1817, it numbered 24 churches, with only 1,099 members. During the session of this year, it agreed to correspond with the Baptist Board of Foreign Missions; but the correspondence was dropped, in 1820. In 1818, a motion to correspond with the Kentucky Baptist Mission Society prevailed; but before the session closed, the motion was reconsidered, and the correspondence rejected. Three churches were dismissed: Smiths Grove, to join Green River, and Tanners and Panther Creek, to go into the constitution of Goshen Association. In 1820, it was deemed expedient to divide the territory of the Association, which was done by a line running from Russellville to Bowlinggreen, and thence, to Honaker's Ferry, on Green River. The churches south of that line, thirteen in number, were organized, under the style of Drakes Creek Association.

Gasper River Association was now (1821) reduced to 11 churches, with 693 members. For the next five years, there was a slow increase in the aggregate membership. In 1827, "the Campbellite revival" reached this region, and about 350 members were added to the churches. This brought the Association up to 14 churches, with 1,255 members. The next year, it was resolved to have union meetings at certain of the churches, for the purpose of having more preaching to the people. These meetings, which were attended by the best preachers that could be procured, drew large crowds, and were doubtless instrumental in accomplishing much good. But the confusion, consequent upon the introduction of Campbellism, began to pervade the churches, and they began to wither. Within five years from the time of this revival, the Association lost nearly half its numerical strength. In 1832, it was reduced to 12 churches, with only 684 members. This reduction was due, in part, at least, to the severance of the Campbellites from the churches. This was effected by the following advice of the Association, printed in the minutes of 1831:

"Dear Brethren: As your advisory council, we recommend

to your consideration the propriety of shutting your doors against the doctrine taught by A. Campbell, or his followers viz:

"First: Such as deny the agency of the Holy Spirit, in quickening dead sinners, only by or through the word.

"Second: Such as make baptism (in water) the new birth.

"Third: Such as are trying to put down all creeds.

"Fourth: Such as make the divinity of Christ anything less than God."

In 1833, another revival occurred, which added nearly 300 members to the churches. Meanwhile there began to be a manifest improvement in the spirit of the Association. David L. Mansfield had become an able minister, and was a leading spirit in the body. The frequent visits of William Warder, John. S. Wilson, D. J. Kelley, Reuben Cottrel and others, diffused much light in the Association, and greatly inspired the zeal of the younger ministers of the fraternity. The correspondence hitherto maintained with Red River, Highland and Drakes Creek Associations, had been discontinued, and the blighting influence of those Anti-missionary fraternities, being no longer felt in the council of Gasper River, the spirit of missions began to pervade the body. In 1834, it resolved to aid the Kentucky Baptist State Convention; and, at the same session, agreed to raise means to support one or more men to preach among the destitute within its own bounds. In 1835, protracted meetings were recommended, instead of union meetings; and appointments were made for such gatherings at Hazle Creek and Beaver Dam. The next year, protracted meetings were appointed to be held at Waltons Creek, Stony Point, and Cave Spring. Five preachers were appointed to attend at each of the first two, and four at the last. In 1837, appointments were made for three protracted meetings. This year, as at the preceding session, the attention of the churches was called to the work of the American and Foreign Bible Society. The result was the formation of the Gasper River Bible Society, on the following Christmas day.

For a time, the protracted meetings, which were now new to the people, and opposed by most of the old preachers and church members, appeared to be unfruitful. But the young preachers, and specially Alfred Taylor, persisted in what they deemed this good work, and finally began to reap the fruits of their faithful sowing. The first successful protracted meeting,

held in the lower Green River country, was conducted by Alfred Taylor, at Waltons Creek, in Ohio county, in December, 1837. Of this meeting, the biographer of Mr. Taylor says, in substance:

"Many were openly against the meeting. Others would shake their hoary locks, doubting what all this might lead to. But the youthful pastor continued preaching, day and night, until opposition gave away. The revival swept over the whole country for miles in every direction, All classes were reached. Christians were overwhelmed with a sense of the goodness of God, while old and young, parents and children, youths and maidens, sought and found Christ a precious Savior. Men professed religion everywhere. The like had never been seen by the people; but all felt and acknowledged the power to be of God, and not of man. During the meeting, which continued just two weeks, and within a few months afterwards, 146 were received into this church, by baptism. In one day, during this meeting, 84 persons united with the church. The news of the great revival was upon all lips, and a desire was awakened in many churches, for a meeting of days."

In addition to that at Waltons Creek, Mr. Taylor held meetings, during that winter and the following spring, at Pond Run, Sandy Creek, Little Bend, Green River, and Beaver Dam churches, and at the Duncan House, near the present location of Nelsons Creek Station, and Stum's tobacco house, where Paradise has since been built. All these meetings were eminently successful. The results of Mr. Taylor's labors induced other ministers and churches to hold protracted meetings, and a most glorious revival pervaded the churches of the Association, during this and the year following. At the meeting of the Association, in 1838, the churches reported 591 baptisms. This revival increased the numerical strength of the fraternity, within a single year, from 15 churches, with 875 members, to 17 churches, with 1,498 members. The revival continued till 1843, when the body comprised 24 churches, with 2,031 members.

From this period the Association has been generally prosperous, and has approved, and contributed to the benevolent enterprises, fostered by the denomination, in the State. It has also sustained missionaries in the destitute portions of its own territory. Notwithstanding it has dismissed a number of churches,

from time to time, to enter into the several new fraternities that have sprung up on its borders, it has continued to increase in numbers and efficiency. Its loss during the War was comparatively small, and, since 1864, its growth has been quite rapid. In 1881, it numbered 29 churches, aggregating 3,071 members. Elder F. M. Welborn has published a pamphlet, titled, *Gasper River Associational Record*, which contains much valuable information concerning this old fraternity and its early correspondents. But he has unfortunately failed to give the numbers baptized into its churches, from year to year.

Among the early ministers of this fraternity, the most distinguished and efficient were Benjamin Talbot, John Hightower and Philip Warden. During a later period, Alfred Taylor, D. L. Mansfield and John B. Dunn were eminent for their abilities and usefulness. During the present generation, it has been blessed with a ministry unsurpassed in efficiency by that of any similar fraternity in the State.

John B. Dunn, was a prominent and useful preacher in Gasper River Association. It is believed that he was a native of Logan county, and was brought up amid its deep forests, at a period when the children of the poor settlers had no opportunities to procure more than the elements of a common English education. At an early age he obtained hope in Christ, and united with Center church, then under the pastoral care of William Tatum. Here he was set apart to the ministry, not far from 1833. About this time, he moved his membership to Stony Point, having been called to succeed that eminent old servant of Christ, Philip Warden, in the pastoral care of that church. He served this congregation eight years, with moderate success. In 1835, he accepted a call to Hazle Creek church, where he became the immediate successor of the famous pioneer, Benjamin Talbot. Here his labors were greatly blessed. In 1838, a revival prevailed, and the church was increased from 59, to 182 members. He preached to this church seven years. At the last named date, he became pastor of Nelson Creek church in Muhlenburg county. He served this church one year, during which about 10 were added to its membership. In 1837, he succeeded William Tatum in the pastoral charge of Mt. Pleasant church, and ministered to it nineteen years. The body numbered 56 members when he took charge of it, and

172, when he left it. His membership was at this church, during most of the time he served it as pastor. In December, 1839, Mt. Carmel church, in Muhlenburg county, was constituted, and Mr. Dunn was immediately called to its pastoral charge. During the six years he served in this position, the church grew from 14, to 46 members. He was pastor of Clear Fork church, in Warren county, and perhaps others not named above. In 1857, he resigned all his charges, and moved to the West, since which, no account of him has been received.

In person, Mr. Dunn was tall, of a rather spare build, and of a grave, dignified demeanor. His appearance in the pulpit was admirable, and the manner of his address was solemn and impressive. On his resignation, the church at Mt. Pleasant properly recommended him as "a man of true christian character and logical mind."

Gray B. Dunn, a brother of the above, was born Sept. 1, 1804. At about the age of fifteen, he was converted, and united with Center church. He was something near thirty years of age when he entered the ministry. His preaching gifts were moderate, and he did not devote as much of his time to the ministry as did his more gifted brother. But he was a man of an enlightened public spirit and active energy. He was a zealous promoter of education. With the assistance of Mr. John Marrs, he established a school of academic grades, at Moats Lick, which was the first of the kind in the region of country lying north of Russellville, and known as the "Coon Range." He was also a constant advocate of total abstinence, and did much to reform the illiterate population that surrounded him in early life. In 1837, he succeeded William Tatum as pastor of Center church, and served that congregation five years. In 1851, he went into the constitution of Moats Lick church, in Logan county, and, in 1858, became its pastor. He was also pastor of Edgars Creek, Union and Hebron churches. He died suddenly, at the house of his daughter, Mrs. Rebecca Vick, where he had stopped to rest, on his way home from Sunday-school, in the village of Homer, in Logan county, March, 4, 1883. He had taken an active part in the exercises of the Sunday-school, and appeared deeply interested. He was exceedingly triumphant in his dying hour, and passed to his reward without a groan or a struggle.

Daniel Barham was one of the early preachers in the northern part of Logan county. He was probably instrumental in gathering old Stony Point church, of which he was one of the original members. This church was constituted, April 24, 1813, and was, at first, called Mt. Moriah. Mr. Barham appears to have served the church as pastor, from its constitution, till 1820, when he was succeeded by Philip Warden, who had been ordained to the ministry by that church, in 1815. Mr. Barham appears to have been an obscure man, of whom little is now known. He remained a member of Stony Point church till 1827, when he was dismissed by letter. To what point he moved does not appear.

George Render was early a member of Beaver Dam church, in Ohio county, and was both deacon and clerk of that organization, as early as 1812. He was ordained to the ministry, in 1813, at the request of the church at Tanner's Meeting-house, in Ohio county, (now Buck Creek, in McLean). Of this church he became pastor immediately after his ordination, and served it a number of years. He was also pastor of Pond Run church, in 1841, and the year following. He was highly esteemed for consistent piety, rather than for any superior ability. The Master called him to his reward about 1849.

Robert Render, a brother of the above, and also an early member of the same church, was in the constitution of Gasper River Association, and represented his church in that body more than thirty years. In advanced years he was ordained to the ministry, and, although a preacher of inferior ability, was a man of much respectability. It does not appear that he was pastor of any church, but he served as Moderator of the Association, from 1839, till he was succeeded by D, L. Mansfield, in 1846. He died at an advanced age, about 1861.

Joshua Render, still another brother of the above, and long a member of the same church, and, although highly esteemed for his faithfulness to the Master's cause, was, like his brothers, a very moderate preacher. He represented his church in the Association, some fifteen years. He was pastor of Salem church, in Butler county, from its constitution, in 1838, till 1842. The time of his death has not been ascertained.

Simeon Vaught succeeded Thomas Downs, as clerk of Hazle Creek church, in 1814, and filled that position till 1836. He

was a messenger from his church to Gasper River Association, at least twenty-three times. Late in life, the good old brother was ordained to the ministry, and, although possessing small talent, doubtless accomplished some good in the Master's vineyard. He was pastor of Nelson Creek church, a short time, including the year 1837.

David Logan Mansfield, next to Alfred Taylor, was the most prominent and useful preacher in Gasper River Association, in his generation. He was Moderator of that body, from 1846, till the time of his death, and was an active leader in all its benevolent enterprises. His father, Elijah Mansfield, was born in Rockingham Co., Va., June 13, 1775, whence he was brought by his parents to Kentucky, in 1779. When he grew to manhood, he married Susan Pierce, an orphan, raised by Hugh Logan. Her parents and their whole family, except Susan, had been killed by the Indians. Immediately after his marriage, Elijah Mansfield moved to Logan county and settled near where the village of Auburn is now located, about 1796. Here he raised a family of eight sons and three daughters. One of his sons, David L. and one of his grand sons, J. W. C. Mansfield, became Baptist preachers, and his son, Granville, a Cumberland Presbyterian minister. The old pioneer lived to the age of 90 years.

D. L. Mansfield, the oldest of eight sons, was born, June 18, 1797. Tradition has it, that a piece of bark served him as a cradle, and that the poplar tree from which it was peeled was still standing, at the time of his death. His early education was very limited ; but being ambitious to learn, he lost no opportunity, to improve his mind. While a young man, he was engaged as a chain carrier, in surveying the public land in Missouri. While thus engaged, he applied himself so assiduously to studying the art of surveying, that he was soon appointed to a deputyship. On his return to Kentucky, he was married to Elizabeth Barnett, July, 31, 1817, and settled near his birth-place. He was a bold, daring youth, and a great sinner, but possessed a high sense of honor. He was convicted of sin under the preaching of John M. Berry, known at that period, as a Cumberland Presbyterian "circuit rider." He went to meeting with the avowed purpose of staring the preacher out of countenance, and, with that intention, took a position near where Mr. Berry

stood in the door of a private house. The preacher looked the impudent young man steadily in the face, while he solemnly declared the gospel message. Presently the daring sinner began to tremble, his knees smote together, and he walked away. But the arrow of the Almighty stuck fast in him. For about ten days his soul was in agony of remorse. Feeling, at last, that he must perish if he did not obtain relief, he left his house, early on a Sabbath morning, saying he would not eat, drink or sleep till he found the Savior, or died seeking him. About 9 o'clock, he returned to the house, praising God, while his soul overflowed with joy. At first, he was strongly inclined to join the Cumberland Presbyterians. But delaying till he could read the New Testament, he became a decided immersionist.

In August, 1820, he united with Stony Point church in Logan county, and was baptized, probably by Daniel Barham. A month afterwards, he was elected clerk of the church, and the next month asked and obtained leave to exercise a public gift. He soon gave such indications of usefulness, that the church sent him to Robert T. Anderson's Academy, at Glasgow, one year. In November, 1823, he was ordained to the ministry, by William Warder, William Tatum, Philip Warden, and Jacob Bower. About this time, he was called to preach, in connection with Philip Warden, at Providence church, in Warren county. Two years later, he moved within the bounds of Providence, and became sole pastor of that church, to which he ministered the remainder of his earthly life. He was, at different periods, pastor of several other churches, three of which he was serving at the time of his death.

"Mr. Mansfield's preaching gift," says a colaborer, "was considerably above mediocrity, and was diligently employed, when he was not compelled to be in the school room as a means of support." When his soul was fully enlisted for the salvation of sinners, his appeals seemed irresistable. Going, on a certain occasion, to a meeting where he was not known, the preacher who was conducting the services felt that courtesy required him to invite the visiting brother to preach. But seeing that he was young, and supposing he would be awkward and unprofitable, the pastor resolved to put him up first, and to have a more experienced minister to follow him. His brother, Rev. Granville

Mansfield, who was present, related the circumstance, after the following manner:

"He rose up, calm and self-possessed, and read for a text, these words: '*Is it well with thee; is it well with the child; is it well with thy husband.*' His solemn appeals, his soul stiring manner, and his conscience-dealing questions, put to the sinner about his spiritual health, soon caused a great excitement. David preached as long as he could be heard. I don't think he called for mourners. They came into the altar, of their own accord, and fell down, crying for mercy, till the space was filled —two of my older brothers, I believe, among the rest. I do not know that I ever saw a more powerful time. It seemed that heaven and earth were coming together. I could but look for the preacher that was to follow. He had thrown down his books, and was clapping his hands and rejoicing. There was no more preaching that day. Many professed religion during the day and night."

In the fall of 1832, a revival of great power pervaded the churches of which Mr. Mansfield was pastor. This was before protracted meetings came in vogue, and much of the preaching was done in private houses. Mr. Mansfield devoted himself to the work with great zeal. He preached from house to house, day and night: The revival continued a year, and the zealous young preacher baptized about 300 people. To Providence church, 110 souls were added, during the year. From some of the rude people, the earnest minister met with violent opposition. "At the house of Simeon Shaw," says the venerable O. H. Morrow, "the wife of Sandy Spillman, and two daughters of William Doors, came forward for prayer. The husband and father of these women became enraged, and threatened violence to the person of the preacher, vowing, at the same time, that they would have their women out of the house, if they had to drag them out. Mr. Mansfield replied in a conciliatory manner, that the moon would be up presently, and then they would come out. After some other threats of violence, the men withdrew. Next night, at the house of John Spillman, the outlaws were still more violent in their threats. Knowing that the men were desperadoes, the friends of Mr. Mansfield were alarmed for his safety; and some of them advised him to arm himself, for his defense. He replied: 'The weapons of our warfare are not

carnal,' and added: 'I will pray for them.' The following night, while Mr. Mansfield was hitching his horse, Doors approached him, and began to confess his sins, and to beg him to pray for him and Spillman. On his way to the house, he found Spillman on his knees, praying for mercy. Both of the men, the wife, and the two daughters, were baptized a few days afterwards."

Successful as was this zealons servant of God in winning souls to Christ, he did not neglect other duties of an enlightened minister. He warmly advocated education, Bible distribution and missions. In this work, as in preaching to sinners in the highways and hedges, he met with determined opposition, as the following incident will show: On one occasion he had an appointment to preach at Woodsonville, in Hart county. One of the Antimission preachers had a previous appointment to preach there, at the same hour. When the latter came in, he merely bowed to Mr. Mansfield, and proceded to harangue the congregation. At the close of his discourse, he said to the people: What would become of you all if I were to leave you? You would all go to the dogs, or, what is worse, to the Missionaries. (Pointing directly at Mr. Mansfield, he continued:) There sits one now, who has come to spy out our liberties." Mr. Mansfield had no opportunity to reply.

This eminent servant of God was taken from the scenes of toil and contention, in the vigorous strength of mature manhood. He died of cholera, in the Summer of 1849. Just before his departure, his wife said to him: "Davy, what advice have you to give me?" He replied: "Live near the Lord." He manifested great anxiety for the welfare of his charges, praying: "Lord, have mercy on my churches, and send them a pastor who will be more faithful than I have been." His last words were: "In the broad ocean of thy love, I file my plea for mercy, O Lord!" His physician, Dr. R. Curd, said of him: "D. L. Mansfield died more like a christian philosopher than any other man I have ever seen die."

William Childers was raised up to the ministry in old Sandy Creek church in Butler county, and represented that body in Gasper River Associatien, as early as 1818. He was not ordained to the ministry, however, till 1827, and even then, seemed to develop very slowly. During the revival of 1837, his zeal was

aroused, and the church of which he was a member called him to its pastoral care. To this church he ministered twelve years, with good success. In 1838, he was called to succeed Joseph Taylor, at Point Pleasant, previously known as Midway, and subsequently, as Monticello church, in Butler county. He served this church as pastor, nine years, during which time its membership increased, from 45, to 69. He was also pastor of Salem church, in the same county, for a brief period. He was advanced in years when he entered the ministry, but he did a good work, in a quiet, unostentatious way. He probably entered his rest, about 1848.

Amos Russ was a valuable preacher. He was probably a native of Butler county, and was the intimate associate of Alfred Taylor, in the days of their mutual youth. He was among the first fruits of the great revival of 1837, and was baptized into the fellowship of Sandy Creek church, in November of that year, by his early associate, Alfred Taylor. He was licensed to preach, in March, 1841, and was ordained in September, 1842. He was Clerk of his church, from 1840 till 1848. The year previous to the last named date, he succeeded William Childers as pastor of Monticello church, and served in that capacity one year. Subsequently he served the same church, one year at a time, at three different periods. At Sandy Creek, Rock Spring and Union churches, he served as supply, for brief periods. He was pastor of the last named, from 1860 to 1864. He appears not to have been adapted to the pastoral office. His most valuable labors were those of a missionary, and in this position, he rendered useful service to the Master's cause. He died suddenly about 1864.

J. H. Felts was one of the best pastors in Gasper River Association. He was born in Logan Co., Dec. 1, 1806. At about the age of 24, he united with Center church, and was set apart to the ministry, some two or three years later. In 1837, he accepted a call to the care of Antioch church, in Todd county, where he continued to serve till 1853. During this period, the church increased from 40 to 76 members. With the exception of the year 1857, he was pastor of Rock Spring church, from 1845, till 1871. This body was also prosperous, and grew up, under his ministry, from 42 to 108 members. He was pastor of Center church, in 1842, and in 1862, but how much of the inter-

vening period he served that congregation, does not appear. He also served Sandy Creek, Stony Point, and, perhaps, other churches, for longer or shorter periods. He was not what is denominated a brilliant preacher; but he possessed a clear knowledge of Bible doctrine, was steadfast in the faith, and was a good, practical religious teacher. In addition to these qualities, and more valuable than they all, he lived a godly life, and bequeathed to his survivors a spotless christian character. He died of pneumonia, April, 1, 1880.

Lewis Fortner had a share in laying the foundation of the early churches in Gasper River Association. He was in the ministry, and was the preacher in Dan River church, in Patrick county, Virginia, as early as 1790. He moved to Logan county Ky., at an early period, and was probably instrumental in gathering Center church, which was constituted by Lewis Moore and Edward Turner, in 1810, and appears to have been its first pastor. In this capacity he ministered till 1815, after which we have no account of him. He was an old man, and probably finished his course, about that time.

William Tatum was a prominent minister in Gasper River Association, for more than twenty years. He was probably the best writer, in that body, of his day, and his success, and stability in office, prove him to have been a good pastor. He succeeded Benjamin Talbot as Moderator of the Association, in 1830, and served in that capacity, till 1837. Whether he was raised up to the ministry in Center church, in Logan county, or moved from some other field of labor, has not been ascertained; but he was a member of that organization, as early as 1814, and succeeded Lewis Fortner in its pastoral care, in 1816. This church he served, without intermission, twenty-one years. Mt. Pleasant church, in the same county, which he aided in constituting, April 20, 1822, enjoyed his pastoral labors, from 1828, till 1836. He also preached a number of years for Nelson Creek church, in Muhlenburg county. In 1836, he resigned all his charges, and, next year, closed his services in this Association.

Jacob Bower was an humble minister in this body, at an early period. His membership was at old Hazle Creek church, as early as 1815. He afterwards became a member of Antioch church, in Todd county, which he probably gathered in 1819, and of which he was pastor, from its constitution, till he was

succeeded by William Tatum, in 1829. He was also the first pastor of Mt. Pleasant church, in Logan county, which he aided in constituting, April 20, 1822, and of which he also became a member, about 1827. There also, he was succeeded in the pastoral office, by William Tatum, in 1828, He was a short time pastor of Stony Point church, in Logan county, where he was succeeded by Philip Warden, in 1830. This is the last account we have of him. He appears to have been active and useful in the ministry.

Richard H. Miller, a son of Andrew Miller, and an older brother of the well known Dr. A, B. Miller, and Dr. A. J. Miller, was a native of LaRue county, but was carried by his parents to Ohio county where he grew to manhood with but few educational advantages. He was converted in early life, and was baptized into the fellowship of Mt. Zion church, in Ohio county. In this church he was raised up to the ministry, and, in 1856, succeeded his brother, A. B. Miller, in its pastoral charge. He was also pastor at Cool Spring, and, perhaps, of some churches, in Goshen Association. He was a warm, animated preacher, and "labored with great zeal and good success." The Lord was pleased to take him away in the prime of life.

James F. Alstin* is one of the oldest, as well as one of the most distinguished of the living ministers of this Association, and is regarded one of the most eloquent pulpit orators in the Green River country. He was baptized at Beaver Dam, by Alfred Taylor. He was ordained to the ministry, in 1845, and the same year, took pastoral charge of Salem church, in Butler county. He has since been pastor, at different periods, of Beaver Dam, Nelson Creek, Pond Run, Mt. Carmel, Providence and other churches. He was clerk of his Association eight years, and has generally been Moderator, since 1866.

Besides those already named, a number of other distinguished preachers have been raised up to the ministry, in this old fraternity: as J. M. Bennett and K. G. Hay, of Illinois, A. B. Miller D. D. of Evansville, Ind., A. J, Miller D. D. of Henderson county, J. S. Taylor, of Clinton, W. C. Taylor of Mayfield and others.

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* Died Oct., 4, 1883, in his 64th year.

UNION ASSOCIATION NO. 2.

This small fraternity was constituted in 1813, of the following churches, which had been dismissed from Elkhorn for the purpose the same year: Union, Indian Creek, Beaver Creek, North Fork of Licking and Mouth of Ravens Creek. These five churches aggregated only 216 members, and Isaac Munson appears to have been the only minister who went into the organization. The records of the body have been lost, and very little of its early history can now be known. Three years after its consitution, its churches aggregated 340 members, and, in 1820, it comprised 13 churches with 613 members. In 1827, it enjoyed an extensive revival among its churches. But, in 1830, and for several years after, it was so much depleted by the campbellite schism, that in 1838, it numbered only 6 churches with an aggregate membership of 197. From this time, it had a steady growth, till 1860, when it numbered 16 churches with 1,089 members. It sustained a small loss during the War, but has since enjoyed a good degree of prosperity. In 1880, it numbered 17 churches with 1,297 members, and, in 1882, it had increased to 18 churches with 1,551 members.

INDIAN CREEK, in Harrison county, is the oldest church in this body. It was constituted in 1790, and united with Elkhorn Association, the same year, to which it reported 8 members, Thomas Hubbard and Wm. Cromwell being its messengers. In 1803, Augustine Eastin led off a party of this church into Unitarianism. The body has never been large. In 1880, it numbered 42 members.

FALMOUTH, formerly called Forks of Licking, is the next oldest church in the body. It was constituted in 1792, and united with Elkhorn Association the same year. Alexander Monroe is supposed to have been its first pastor, serving it till 1825. B. L. Abernathy served it the next four years, and led off a party of its members with the Campbellites. In 1880, it numbered 163.

ISAAC MUNSON was the first preacher in Union Association. He was probably in the constitution of Indian Creek church,

which he first represented in Elkhorn Association, in 1792, and of which he appears to have been pastor till his death, which occurred in 1852. Of this church he was a member at least 62 years.

John Taylor (not the historian) was early a minister in this Association. He was a member and the pastor of Flower Creek church, in Pendleton county. This church was constituted, about 1798, and dissolved, in 1833. Mr. Taylor was regarded a good man, and was useful among the pioneers of that region.

J. R. Barbee has been one of the most active and useful ministers in Union Association, for a number of years. He was raised up to the ministry, in Mt. Pleasant church, in Jessamine county, which church he represented in Elkhorn Association, from 1845, till 1851. In 1852, he united with Silas church in Bourbon county, where he remained eight years. He then moved within the boundary of Union Association. Of this body, he was Moderator, from 1866, to 1873. He has been pastor of a number of churches, and has performed much missionary labor. He is still actively engaged in the ministry. His son, J. N. Barbee, late of Mt. Olivet, in Robertson county, but now living in Kansas, was one of the most active and useful preachers in that portion of the State.

Of a number of other ministers, in Union Association, no account has been received.

LITTLE RIVER ASSOCIATION.

This was, in 1880, the largest fraternity of white Baptists in Kentucky. It originated in a division of Red River Association, for the sake of convenience. At the annual meeting of that body, held at Muddy Fork of Little River, at what is now the village of Cerulean Springs, in Trigg county, on Saturday before the 2nd Lords Day in August, 1813, the following items of business were transacted:

"24. Agreed to divide this Association into two distinct associations, beginning the line of boundary at the church on Spring Creek of the West Fork, passing northwardly, so as to

included West Fork of Red River, Barren Spring, Goshen, Long Creek, Ebenezer and Center, with all the churches lying east and south of said line, which still remains the Red River Baptist Association.

"25. Appointed Elders Sugg Fort, Ashur Shelton, Jesse Ford, John Bobbit and Bro. Anthony New, to help the lower district form themselves into an association, to be called Little River Baptist Association."

According to the *Latter Day Luminary*, the organization was effected the same year; but at what time or place has not been ascertained.

The new organization embraced the following 18 churches, as nearly as can be ascertained: Blooming Grove, Big Creek, Cubb Creek, Cypress, Dry Creek, Dry Fork of Eddy Creek, Eddy Grove, Flat Creek, Muddy Fork of Little River, New Hope, New Bethel, Providence, Salem, Sinking Fork of Little River, Saline Creek, Terzah and Unity. These churches aggregated 1,029 members. Among the ordained ministers of the body were Josiah Horn, John Wall, Dudley Williams, Thomas McLean, Henry Darnall, Fielding Wolf, M. B. Roland, Daniel Brown, James Rucker, Colden Williams, John Dorris and Thomas Ross. Among the licensed preachers were F. Yarbrough, Wm Bradley, Thomas Evans, John Stone and Reuben Owens.

The earliest records of the body are lost. The first minutes, of which a fragment has been preserved, are those of 1817. At this time, the Association numbered 32 churches, 16 ordained ministers, and 1,859 members. This year, two questions were answered as follows: "We think it improper to continue any person in fellowship, who has a living wife or husband, and marries, in any case." "We think it a bar to fellowship for one of our society to join a Masonic lodge." It was resolved to "correspond with Bethel Association, in Missouri Territory." The churches were warned against one Nathan Arnett, pretending to be a Baptist preacher.

"A circular letter . . . from the Baptist Board of Foreign Missions was handed in and read." Whereupon it was "*Resolved*, that this Association recommend to the churches to set apart the 1st Monday in each month to unite in the general concert of prayer meetings, for the purpose of imploring the blessing of Almighty God on missionary efforts."

In 1818, the Association met at Grave Creek, in Henderson county. Thomas Ross was reelected Moderator. Isaac McCoy missionary to the Indians, preached the introductory sermon. "Query from Salem church: What shall be done in the reception of a member, dismissed from a church not in our faith and order, but he having faith in his baptism? Ans. We advise the church to receive him on a profession of his faith in Christ, and baptize him agreeably to our order."

The Association speaks hopefully of Indian missions, and resolves to form a society for the purpose of promoting them.

In 1819, the Association declines to answer a question as to the propriety of educating young men, called to preach the gospel, alledging a want of information on the subject.

In 1820, Union (Livingston county,) Elk Creek, Clarks River and Deer Creek churches were received into the body. The Association still declines to express an opinion as to the propriety of the educational enterprise which had been inaugurated at Philadelphia. This year, about 15 churches were dismissed to form Highland Association.

In 1821, Walnut Fork of Obion, and Birds Creek churches were admitted into the body.

Up to this period, the Association had warmly favored missionary operations. But now the leaven of the mother fraternity became manifest. It is probable that a majority of the Association was still in favor of missions and theological education; but the antimissionary element had become so determined in their opposition, that the body was threatened with schism. To avoid this, it was deemed prudent to yield to their demand. Accordingly the Association dropped correspondence with the Baptist Board of Foreign Missions and two neighboring Associations,

From this period, till 1829, the transactions of the body were unimportant. In 1823, several churches were dismissed to go into the constitution of Western District Association.

As early as 1827, the tenets of Alexander Campbell began to agitate some of the churches of the body, and that year, a circular letter, strongly commending the propriety of having a confession of faith, or a declaration, in current language, of what we understand the Scriptures to teach, was appended to the minutes of the Association. In 1829, several churches remon-

strated against having an abstract of principles printed with the minutes. This brought the subject before the Association. After some discussion, it was "ordered that our constitution, abstract of principles and rules of decorum be annexed to the minutes." This prompt resistance to Campbellism nipped it in the bud: so that, even to the present day, that heresy has obtained but little foothold, within the bounds of Little River Association. It is also observable that the revival, which prevailed so extensively in other parts of the State, in 1827, and the following two years, and which was conducted principally by the followers of Mr. Campbell, did not reach the territory of this Association. The loss sustained by the churches of this fraternity, by the Campbellite schism, was inconsiderable.

There was, however, another element of discord in the body, which could not be eliminated, at so small a cost. For more than a decade, the Antimission party had been conciliated by concessions to their demands. But the Missionary, party at last, began to weary of their domineering. It now needed only a suitable occasion to array the parties against each other, in open contest. Such an occasion was soon presented. In 1832, a motion was made to drop correspondence with Red River Association, which was avowedly an Antimissionary body. A lengthy discussion ensued, and the motion finally prevailed. No further progress towards a division of the Association was manifested at this session; but the matter was discussed among the churches, during the ensuing year.

The memorable session of 1833, convened at Mt. Pleasant, in Trigg county, Wm. Buckley, an Antimissionary, was elected Moderator. Letters from several of the churches remonstrated against the doctrine of general atonement, which was generally held by the advocates of missions, and usually opposed by the Antimissionaries. The subject of the remonstrances was taken up. The following extract from the minutes of the proceedings will show how the matter was disposed of:

"After various efforts by the dissatisfied party to extort propositions on which the Association might divide in a friendly manner, we constantly affirmed we had no such propositions to offer; but closely to adhere to the principles of general union. And after various propositions and motions, the following motion was offered by Eld. Mansfield, to-wit: 'I move that the

question be taken whether the Association will support the principles of the United Baptists; or will they usurp dominion over the consciences of men.' The question being taken, the result was twenty-six in favor of the general union—it being a majority of the Association. We then proposed that we would live together in peace and in brotherly love, upon the principles of general union, allowing the brethren on either side to entertain their own views relative to our own confession of faith, which they refused by rending themselves from us, and the Moderator resigned his office by saying: 'Brethren, I resign my office as Moderator of Little River Asociation.' The messengers from the following churches withdrew from the Union; viz: Cubb Creek, Dry Creek, Dry Fork, Eddy Grove, Muddy Fork, Crocketts Creek, Sinking Fork, Salem Creek, and Tennessee. Charles Pope immediately returned, and was recognized as the delegate from Sinking Fork church." The churches withdrawing had 409 members. Those remaining, 791. The Antimissionary party organized under the style of the "Original Little River Baptist Association." The next year, (1834), it numbered 10 churches, aggregating 385 members, while the old organization numbered 14 churches, aggregating 860 members.

Disenthralled from the internal embarrassment which had hitherto forbidden all enterprise, the Association dropped correspondence with Highland and Muddy River (Ill.) Antimissionary fraternities, and petitioned for correspondence with Bethel Association, which had been a Missionary body from its constitution. It also "*Resolved*, That we recommend the churches to encourage itinerant preaching by contributions etc."

In 1836, the following query from West Union church, with the answer, was recorded: "Shall we receive a member in full membership, who has been immersed by a Pedobaptist? Ans: We think not."

In 1837, after deploring the destitution of preaching within the bounds of the Association, it was recommended that some minister devote all his time to supplying this destitution, and that each church, or congregation to which he ministered, contribute ten dollars a year to his support. This plan being rejected by a large majority of the churches, it was recommended the following year, that the churches sustain their ministers, "not

only to enable them to preach to their churches, but also to destitute neighborhoods."

From this period, the body exhibited a commendable zeal for missions, both at home and abroad, and the Association increased in numbers, very rapidly. It had required seven years to regain what it lost by the split of 1833. In 1840, it numbered only 17 churches, with 1,117 members. But in 1841, the first extensive revival pervaded its churches, and continued to prevail, with only an occasional depression, until it was checked by the beginning of the Civil War, twenty years later. In 1850, it numbered 34 churches, with 2,865 members; and in 1860, it reported 48 churches, with 3,998 members. Meanwhile it came up abreast with the leading fraternities of the State, in the spirit of zeal for the Master's cause, and in the advocacy of all the benevolent enterprises of the day; although it collected and expended less money than some of the older and more wealthy associations.

The War put but a brief check on the progress of this prosperous and harmonious fraternity. It lost, perhaps, something more than 1,000 members, by the severance of the colored members from its churches; but the deficiency was soon made up by the large numbers baptized by its zealous and indefatigable pastors and missionaries. In 1870, it numbered 51 churches with 4,198 members; in 1880, 57 churches with 4,944 members, and in 1882, 58 churches, with 5,339 members. In 63 of the first 67 years of its existence, it reported 13,693 baptisms. In 1883, it dismissed 15 churches, aggregating 1,425 members, to form Ohio River Association.

Most of the early ministers of this body were formerly members of the old Red River fraternity, and were generally hyper-calvinistic and anti-missionary, in their sentiments. None of them were men of much ability; but they were usually pious and zealous, and the Lord wrought by them a good work. As they passed away, the Lord raised up men of a more tolerant spirit, who built on the foundation they had laid. During the entire history of the body, it has had but few ministers of extraordinary gift, or acquirements; yet it is probable that no fraternity of the kind, in the State, has had a more harmonious or efficient ministry. But their works speak more to their praise than could any human eulogy.

Eddy Grove, was the first church organized within the bounds of this Association. It was constituted, in 1799, and was located in Caldwell county, some two or three miles south-east of Princeton. Among the early settlers of this region, most of whom emigrated from South Carolina, were three plain old preachers of the names of Daniel Brown, Edmund Bearden and Reuben Roland. These men preached in the cabins of the settlers till a sufficient number of Baptists was collected to form a small church, which they constituted, at the time specified above. Daniel Brown was the first pastor of the church. He was succeeded by the venerable James Rucker, who was an early co-laborer of the Craigs, Taylor, Hickman and others, in Woodford and the adjoining counties, and had moved to Caldwell county, about 1800. He was succeeded by his son-in-law, John Tanner, who afterwards settled near New Madrid, in Missouri. Wm. Buckley, of whom some account has been given elsewhere, served the church, after Mr. Tanner, until he was silenced from preaching, for intemperate drinking. In 1833, the church divided, and the majority, united with Original Little River Association. In 1837, it changed its name to Equality. In 1841, it divided again, and the minority was reorganized by the Association. It finally dissolved, in 1850.

Salem, located two and a half miles west of the village of that name, in Livingston county, was the second oldest church in this Association. It was constituted of 17 members (according to tradition, by Edmund Bearden, Daniel Brown and Robert Smith), June 22, 1805. There was some hesitation as to whether it would unite with Union Association, or that of Red River. It finally decided in favor of the latter, which it joined, in 1808. Daniel Brown is supposed to have been its first pastor. Wm. Buckley served it for a time, and was succeeded by J. W. Mansfield. Willis Champion, who was raised up to the ministry in its membership, served it as pastor many years. From its membership were constituted Union church, in Crittenden county, and Friendship [Gum Spring], between Cumberland and Tennessee rivers. From these have sprung many churches, on both sides of Cumberland river.

Edmund Bearden was one of the first preachers that settled in the present territory of Little River Association, if he were not the very first. He was an ordained preacher in a church on

Reedy river, in Greenville District, S. C. as early as 1790. Soon after this date, he moved to what is now Caldwell county, Ky., and settled near the present site of Princeton. He appears to have been active in preaching among the settlers in a large area of territory. With the aid of Reuben Roland and Daniel Brown, he constituted Eddy Grove church, near his home, in 1799. In 1805, he, with the aid of Daniel Brown and Robert Smith, constituted Salem church in Livingston county. These two churches became the mothers of a numerous offspring. It is not known that Mr. Bearden was pastor of any church in the new country; nor have we any account of him, after the performance of the above labors.

Daniel Brown was one of the early settlers of what is now Caldwell county, and is believed to have emigrated from South Carolina. He aided in gathering Eddy Grove church, in 1799, and Salem church, in Livingston county, in 1805. His membership was at Eddy Grove, and he is believed to have been the first pastor of that, and also of Salem church. He was in the constitution of Red River Association, in 1807, and preached the introductory sermon before that body, in 1811. He was also in the constitution of Little River Association, in 1813, and labored among its churches some three years. About 1816, he emigrated to Alabama.

Josiah Horn was an early settler in what is now Stewart county, Tenn. He was a member, and perhaps the pastor, of Blooming Grove church, in that county. This church was constituted, in 1805, and was probably gathered by Mr. Horn. He was in the constitution of Red River Association, in 1807, and preached the introductory sermon before that body in 1810. In 1813, he entered into the organization of Little River Association. In this body he held a respectable position, till 1830, when his name disappears from the records. He appears to have been a good and useful preacher of moderate, though respectable gifts.

Dudley Williams was among the younger ministers who entered into the constitution of Red River Association, in 1807. He was at that time, a member, and most likely the pastor, of Dry Creek church, in Trigg county. He had probably gathered the church, which was constituted, in 1805, and of which he continued a member, till 1831, when he moved his membership

to Harmony church, in Caldwell county. He was in the organization of Little River Association, in 1813, and was a prominent actor in that body, about 25 years. He was Moderator of the Association at least six years, and, on two occasions, preached the introductory sermon before that body. When difficulties arose in some of the churches, about 1829, in regard to their members uniting with a temperance society, he and J. W. Mansfield defended the society, and the church members who united with it. This, with some other causes, produced a division of the Association, in 1833. Mr. Williams adhered to the missionary party, and warmly advocated the cause of christian benevolence. His name disappears from the associational records, about 1839.

Fielding Wolf was a native of South Carolina, and an early settler in what is now Trigg county, Ky. He was an ordained preacher when he entered into the constitution of Red River Association, in 1807. Both his natural gifts and his acquirements were meagre; but he possessed a degree of self-confidence, and persistence that gave him no inconsiderable influence over that rather numerous class of people, who value a man according to his estimate of himself and the persistence with which he asserts it. Mr. Wolf became a member of Muddy Fork church, perhaps at its constitution, and served it as pastor, some 25 years. With his church, he entered into the constitution of Little River Association, in 1813, and, on at least two occasions, preached the introductory sermon before that body. About 1829, Stephen Ashby, an old licensed preacher, brought a charge before the church against Mr. Wolf, for preaching Daniel Parker's Two-Seeds doctrine. The difficulty resulted in the exclusion of Mr. Ashby, and the withdrawal of several prominent members from the church. About 1831, Mr. Ashby died, and near the same time, Mr. Wolf moved to Pettus county, Missouri, where he died, about 1845. As far as known, his morals were unexceptionable, and he appears to have been quite active in the ministry; but the speculative character of his preaching produced discord among the brethren, and it is feared that his ministry, in Kentucky, at least did more harm than good.

Jesse Cox was born in South Carolina, about 1774. His parents being poor, he grew up quite illiterate. He obtained

hope in Christ, in early life; but, doubting the genuiness of his conversion, he did not unite with a church, till Nov. 2, 1802. He moved to Kentucky, and settled in Trigg county, about 1808. Here he united with Dry Creek church. He was licensed to preach, at least as early as 1827, and labored with great zeal, as a licentiate, for a number of years. He was ordained, Sep. 2, 1835. His ministry was profitable, and he baptized a considerable number of converts. Among these were A. P. Hodges and Wm. Skinner, of Blood River church, in Calloway county, who became useful preachers. His gift was principally in exhortation, but it was used dilligently. He died in great peace, July 12 1849.

Willis Champion was born in Edgecomb Co., N. C., Feb. 1801. He was only four years old when he was brought by his parents to Livingston Co., Ky., where he spent most of his long and useful life. His father went into the constitution of Salem church, in 1805, and *he* was baptized into the same organization, in October 1819. He was licensed to preach, in June 1833, ordained, by J. W. Mansfield and Abel Teague, in December, 1834, and immediately called, unanimously, to the pastoral care of Salem church, of which he still remained a member. To this church he ministered 40 years. In 1840, he gathered Friendship church, between Cumberland and Tennessee rivers. To this church, which, at the time of his death, was the largest in Little River Association, he ministered 20 years. About a year before his death, he moved to Illinois. But he soon returned to his home in Kentucky, and died, at the residence of his brother, in Livingston county, Aug. 9, 1876.

Mr. Champion's gifts were not above mediocrity; but he was a man of undoubted piety, and his zeal was according to knowledge. He was five times elected Moderator of his Association, and was four times chosen to preach the introductory sermon before that body. During his ministry, he baptized 870 persons; and his great popularity was evinced in that he married 440 couples.

James W. Mansfield was one of the most laborious, useful and highly esteemed ministers that ever lived in western Kentucky. He was born in Albemarle Co., Va., Mar. 18, 1794, but was raised principally in Orange county of that State. He was married to Mildred Clark, Nov. 18, 1813, and moved to

Kentucky, in the Fall of 1815. He first settled near Danville, where he was baptized, in October of the following year. The same fall, he moved to Christian county, and united with Salubria Spring [now Bethel] church. In 1819, he moved to Caldwell county, where he united with New Bethel church, in what is now Lyon county, by a letter from Salubria Spring church, which recommended him as having gifts suitable to the ministry. On the 20th of May, of the following year, he was licensed to preach. In September, 1825, Donaldson church petitioned New Bethel to grant him a letter of dismission to join them, that they might ordain him to their pastorate. The request was granted, and, in April, 1827, he was ordained pastor of Donaldson church. He served this congregation, about 25 years. In January 1828, he was called to the pastoral care of New Bethel church, which, he served, one Sabbath in the month, till 1851, and two Sabbaths in the month, from that time till his death. He was soon called to two other churches, and was, most of his ministerial life, pastor of four churches. When Little River Association divided, in 1833, most of the older ministers of the body adhered to the Antimissionary party. This left the churches of the Association in great destitution. To remedy this evil, Mr. Mansfield regularly supplied several churches with monthly preaching on "week days," till the Lord raised up preachers to take charge of them. In 1851, he gathered a small church in Princeton, the county seat of Caldwell. To this church he ministered during the remainder of his earthly life. He also preached to Harmony church, in the same county, from 1840, till his death, which occurred, at his residence, in Caldwell county, on Sunday, Oct. 15, 1853.

Mr. Mansfield possessed only a moderate English education, and his gifts were of a practical, rather than a brilliant character. His morals were pure, and he was devoutly consecrated to his holy calling. He labored almost without pecuniary compensation; but was earnest in his advocacy of missions, education, temperance reform, and other schemes of benevolence. He possessed quick penetration and excellent judgement. He was Moderator of Little River Association 13 years, and preached the introductory sermon before that body, on six occasions. He was eminently successful in winning souls to Christ, as he was in every good work in which he engaged.

William Bigham was a pious, zealous, and useful minister of Jesus. He united with the Cumberland Presbyterian church, in Caldwell county, in early life; and was set apart to the ministry, by that fraternity, about 1822. He labored several years, first in West Tennessee, and afterwards in the southern part of Missouri; but finally moved back to Kentucky, and settled in Livingston county. Here he united with the Baptists, and was ordained to the pastoral care of Dyers Hill church. In August, 1852, he was appointed missionary in the western part of Little River Association, and immediately entered this field of labor. But he was soon attacked by a malignant fever, of which he died, Sept. 23, 1852, in the 56th year of his age. He had labored in the ministry, with great success, about 30 years.

Joel E. Grace was born in South Carolina, Feb. 16, 1801. He obtained a moderate English education, and, in early life, moved to Kentucky. At the age of about 30 years, he united with Union church, and was baptized by J. W. Mansfield. He stated that he could not distinguish between the time he fully believed in Christ, and that at which he felt called to the ministry. He very soon commenced holding prayer meetings, and exhorting christians to faithfulness, and sinners to repentance. The church gave him license to exercise his gift, and he was ordained to the work of the ministry, by Abel Teague and J. W. Mansfield, Sept. 19, 1835. He labored in the ministry, with faithfulness and success, about 29 years. He was pastor of several churches, during his ministry, and spent considerable time in the missionary field of Little River Association. He was an easy pleasant speaker, and his preaching was supported by a spotless christian character. At the time of his death, he was serving Pinkneyville and Caldwell Spring churches, being a member of the latter. He died of erysipelas, at his residence in Crittenden county, Jan. 27, 1864.

Of Mr. Grace, a contemporary says: "His natural good judgement and close discrimination, with a pleasant and easy manner of address, made him a very pleasant speaker. There were but few men in this Association, if any, who had more correct views of the doctrines of the Bible, who were more useful in the churches, and more beloved by all who knew him." He was clerk of Little River Association, four successive years,

Moderator three years, and preached the introductory sermon, on two occasions.

John W. Kelley was of a Virginia family, from which sprang many useful preachers. Of these, himself, Benjamin Kelley, D. J. Kelley, J. L. Kelley and C. J. Kelly have labored among the Baptists of Kentucky. John W. Kelley was a son of James Kelley, and a nephew of Elder Benjamin Kelley, who labored and died in Ohio county, Ky. He was a native of Halifax county, Va., where he was raised up to the ministry, and is said to have been very successful in his holy calling. He emigrated to Kentucky, about 1833. At first he settled in the northern part of Christian county; but soon afterwards moved to Trigg county. Soon after his settlement in Kentucky, he was called to the care of Little River and West Union churches, both in Christian county, and, it is believed, Harmony church in Caldwell county. To these congregations he ministered with much acceptance. His preaching gifts were above mediocrity, and were faithfully and wisely used. He was a warm friend to missions and ministerial education, which he evinced by contributing $100, to Georgetown College. His useful ministry, in Kentucky, was very short. He died, Aug., 17, 1840.

Claibourn Wilson was born about 1809. He united with Crooked Creek church, in Crittenden county, and, after laboring some years as a licensed preacher, was ordained to the ministry by J. W. Mansfield, Joel E. Grace, and Willis Champion, March 25, 1843. He was called to the care of Crooked Creek and two other churches, which he served acceptably, during the remainder of his brief ministry. He also labored much among the destitute around him. His last sermon was preached at Piney Creek church. Immediately after the close of his discourse, he was attacked with pneumonia so violently that he was unable to ride home, a distance of seven miles. He went to the house of a brother Crane, where he died, February 12, 1849.

Thomas W. Matlock was born, about the year 1807. He united with Harmony church, in Caldwell county, in January, 1840, and was baptized by John W. Kelley. In October, 1847, he was licensed to preach. He exercised as a licensed preacher, with good success, during several years. Having been the principal instrument in gathering Blue Spring church, in Caldwell

county, he was ordained to its pastoral care, by J. F. White and J. W. Mansfield, in December, 1852. To this church he ministered successfully, several years. Subsequently, he was called to the care of Princeton, Harmony and Liberty churches. But, in the midst of his useful and highly appreciated labors, his brief ministry was suddenly terminated. He died from a stroke on his forehead, by which his skull was fractured, February 16, 1866. As the mortal wound was inflicted while he was alone, in his horse lot, after dark, it could not be ascertained whether it was done by the hand of an enemy, or the kick of a mule.

William A. McChesney was born in 1812. He was baptized into the fellowship of Donaldson church, by J. W. Mansfield, in 1841. About 1843, he moved his membership to Clear Spring church, in Crittenden county, where he was licensed to preach, in 1847, and ordained by William Hall, J. W. Mansfield, Gabriel Sisk and J. E. Grace, in 1852. He was pastor of several churches, at different periods, within the bounds of Little River and Little Bethel Associations. His gifts were not of a very high order, but he was a good man, and full of zeal and faith, and the Lord wrought a good work by him. He was called to his reward, from his home, at Shady Grove, in Crittenden county, April, 30, 1879.

G. A. Patterson was born in Berkley county, Va,, Jan, 11, 1814. He moved to Kentucky, in early life, and, about 1840, was baptized into the fellowship of Little River church, in Christian county, The following year, he moved his membership to Antioch church, where he was set apart to the ministry, in 1843. He was, at different periods, pastor of the churches at Antioch, Cadiz, Shady Grove, Mount Pleasant, Blue Spring, Hurricane, Canton, Donaldson Creek, Cumberland River and Pleasant Valley, all in Trigg and adjoining counties, All these churches he "served," says a contemporary, "with that fidelity and zeal which was ever chacteristic of the man." In the latter years of his life, he devoted himself with zeal and energy to the work of a missionary, within the bounds of Little River Association. His gifts and acquirements were moderate; but they were used diligently, during a long and honorable ministry. He died at the residence of his son, J. J. Patterson, near Cadiz, in 1880.

Seldon Y. Trimble was born in Logan county, Ky., Sept.

17, 1827. At the age of about 21 years, he obtained hope in Christ, and was baptized by Thomas Felts, into the fellowship of New Hope church, in his native county. In 1850, he was licensed to preach, and immediately afterwards entered Union University, where he graduated, in 1854. In 1855, he was sent by Hopkinsville church, as a missionary within the bounds of Little River Association. In 1856, he was appointed a missionary to Africa, by the Board of the Southern Baptist Convention, and set sail from New York for his distant field of labor, on the 19th of September of that year. He established himself at Ogbomishaw, where he labored among the benighted Africans, about one year, when the failing health of his wife (formerly Miss Mary E. Morehead) induced him to return to his native land. In 1859, he took charge of Canton and Donaldson Creek churches, in Trigg county. He was afterwards pastor of Donaldson, New Bethel, Eddyville, Eddy Creek, Bethany and Parkersville churches. He also labored as missionary of Little River Association, about two years. A colaborer in the ministry says of him: "Brother Trimble was a man of earnest piety and unswerving devotion to the truth; bold in preaching, reproving and rebuking, he sometimes made enemies; but no one in our midst had stronger or more devoted friends. He was a good minister of Jesus Christ. His preaching was plain, forcible, and instructive, abounding in scripture quotations and scripture language. He was always at work." He died of pneumonia, at his residence, in Parkersville, Lyon county, Oct. 4, 1873.

Collin Hodge is among the oldest and most prominent ministers of Little River Association. He was born in what is now Crittenden county, Ky. Feb., 22, 1816. He was raised on a farm and received a fair common school education. Having a strong intellect, and being fond of books, he acquired an extensive and varied reading. In his youth, he was very fond of worldly amusements. In his 25th year, he was converted to Christ, under the following circumstances: On his way to a horse race, he met the people returning from Union meeting house, where a revival meeting had just closed, and this thought occurred to him: "As we are going now, so will it be in the end." He became pungently convicted of his sins, and withdrawing a bet he had made on a horse race, turned his attention to the affairs of his soul. The next day, he went to a Methodist meeting,

and joined the Methodist church, as a seeker. About two months afterwards, he obtained hope in Christ. He now gave himself to a diligent study of the Bible. Finally, against his former convictions and prejudices, he became convinced of the Scripturalness of Baptist Doctrines, and united with Union church, in Crittenden county, being baptized by Joel E, Grace. He was licensed to preach, in May, 1841, and ordained, by Claibourn Wilson, Willis Champion, J. W. Collings and Joel E. Grace, in July, 1842. He lived in a field of wide destitution, in which he commenced laboring with great zeal and efficiency. In 1844, he gathered Caldwell Spring church, and became its pastor. He afterwards gathered Dyers Hill, Good Hope, Smithland and Golconda (Ill.) churches. Besides those he raised up, he has served the churches at New Bethel, Crooked Creek, Princeton, Friendship, and Paducah. He was early recognized as the most attractive and eloquent preacher in his Association; and, but for his extreme diffidence, might have, ere this, enjoyed a national reputation, as a pulpit orator. He has been three years Moderator of his Association, and has preached the introductory sermon, on eight occasions.

William Gregston has been a useful preacher in this fraternity about 30 years. He was born in North Carolina, in 1823, where he received a common school education. In his 21st year he moved to Kentucky, and settled in Crittenden county. Here he united with Crooked Creek church, in 1844, and was baptized by Claibourn Wilson. He was licensed to preach, about 1848, and, in 1852, was ordained to the care of Camp Creek church, by Wm. Hale, W. A. McChesney and R. B. Tudor. He was soon afterwards called to New Prospect church. He has since been pastor at different periods, of Livingston Creek, Piney Creek, Dollason, Clear Spring, White Sulphur Spring, New Bethel, Eddy Creek, Pleasant Grove, Harmony and Lebanon churches, all in Little River Association. He is still actively engaged in the ministry. His son, Collin Hodge Gregston, has been several years in the pastoral office, and is said to be a young preacher of excellent promise. He is located at Seven Gums in Union county.

A. W. Meacham has been connected with this Association about 30 years. He was born in Christian Co., Ky., Feb. 13, 1818, where he was raised on a farm, and acquired a fair English

education. On the 10th of December, 1838, he was baptized into the fellowship of Pleasant Hill church, in his native county, by Robert Williams. By that church he was licensed to preach, May 11, 1839, and ordained by the hands of O. H. Morrow, W. S. Baldry and Robert Williams, Dec. 10, 1839. After spending some months in the work of an evangelist, he accepted a call to the church at Paducah, where he remained one year, and baptized 72 converts. He then went to Middle Tennessee, where he labored some time in the employ of the General Association of Middle Tennessee and North Alabama. In 1844, he accepted a call to the church at Shelbyville, Tenn. He was afterwards pastor of the churches at Cornersville, Giles county, Mt. Lebanon, Marshal county, Antioch, Davidson county, and Lebanon Wilson county, all in Middle Tennessee. The last named church, he served three years, and baptized over 200 persons. At the close of this period, he was attacked by hemorrhage of the lungs, which rendered him unable to labor, for about two years. Supposing that his earthly pilgrimage was drawing to a close, he moved back to his native county, to die among his kindred. But having partially recovered his health, he was called to the pastoral care of West Union church, in Christian county, in January, 1854. Since that time, he has served a number of churches in Little River Association, and has been Moderator of that body, 20 years. Although he has been a man of feeble constitution and very delicate health, during his entire ministry, few men have been more active or successful. In a letter to the author, dated June 1, 1880, he says: "I have aided in the constitution of 25 churches, and have baptized 4,000 persons, more than 20 of whom, to my knowledge, have engaged in the ministry." He is still actively engaged in the duties of his holy calling.

Robert W. Morehead is a highly esteemed minister in this Association. He was born in Logan Co., Ky., April 13, 1834. He was raised up on a farm, and attended the neighborhood schools as opportunity was afforded. In 1849, he united with Union church, in his native county. In 1854, he entered Bethel College, where he spent two years. He was licensed to preach, in January, 1856, and entered Union University, at Murfreesboro, Tenn., the following September. Here he graduated, with the honors of a class of 16, in June, 1859, and re-

ceived the degree of A. M. He was ordained to the ministry, Sept. 17, 1859, and took charge of Bethel church, in Christian county, the following January. When the civil war broke out, a large number of young men of Bethel church entered the Southern Army; and the young pastor was induced to go with them, and look after their spiritual wants. After his return from the Army, he took the pastoral care of Cadiz church, and some others, in Trigg county. Subsequently, he moved to Princeton, in Caldwell county, and took charge of the church in that village, and of New Bethel church, in Lyon county. Recently, he resigned the charge of Princeton church, and accepted a call to Harmony church, in the same county, between which and New Bethel, he divides his time equally.

John F. White has been a minister in this Association more than 30 years. Most of that period, he has been pastor of Rocky Ridge church, in Trigg county. During his early ministry, he was very active and efficient in his sacred calling, and many were added to the Lord under his labors. But unfortunately for the cause he advocated, he was very successful in worldly business. This gradually absorbed his time and thought and he became proportionately less active in the ministry. He has however, kept his garments unspotted from the world, and is held in high esteem by his brethren. His daughter, Ambie White (now Mrs. Tate), is widely known to the public, as the author of "Leander Hall and other writings."

T. E. Richey has been a minister in this fraternity a number of years. He is a native of Allen county, Ky., and was raised up on a farm. He finished his education at Bethel College, in 1856; after which he spent some years in teaching. He was in the pastoral office a short time, but has not been very active in the ministry. He is a man of great energy, and, although he has been an invalid most of his life, he has never been idle. He wields a ready pen, and is widely known as a writer on the subject of temperance, of which he is an earnest and persistent advocate. He is now conducting a literary journal called the *American Home.*

There are a number of other valuable ministers in this Association, the particulars of whose lives and labors have not been obtained.

BURNING SPRING ASSOCIATION.

This fraternity, which takes its name from a spring that emits inflamable gas, in Magoffin county, is located in Morgan and the surrounding counties. It was constituted in 1814, of eleven churches, most of which were dismissed from North District Association. These churches aggregated 403 members. For a few years this Association was in harmony with the general union of Kentucky Baptists; but it subsequently adopted the title of Regular Baptists, which it still retains. It is anti-missionary in theory, and practice, and opposes all benevolent societies. For a long time, its growth was very slow. As late as 1860, it numbered only thirteen churches, aggregating 560 members. But after the close of the Civil War, it began to increase in numbers, very rapidly, and has since been quite prosperous. In 1880, it numbered thirty-one churches, aggregating 1,376 members. It has thirty-two ordained, and nine licensed preachers, and its territory extends into at least ten counties. Its preachers are nearly all very illiterate, and are far from agreeing in doctrine or polity. Some of its older ministers are Hypercalvinists; but the younger are divided much in their views, some being inclined to Arminianism, some holding to Fuller's views of the atonement, and some teaching Parker's doctrine of the Two-Seeds. Some of them believe in making special efforts for the salvation of sinners, and go so far as to hold protracted meetings. This is a modern innovation in this fraternity, to which, however, it owes its recent prosperity.

Daniel Williams, a plain, pious old preacher, was regarded the father of this fraternity. He was an early settler in Montgomery county, where he was, for a few years, a preacher in Lulbegrud church. Subsequently, he moved to Morgan county, then an almost unbroken wilderness, and settled on Licking river, where West Liberty is now located. For many years he preached to the settlers as they came into the country. At length he succeeded in gathering a number of small churches which united with North District Association.

In 1814, these distant churches, located in the upper part of Licking Valley, obtained letters of dismission, and formed themselves into Burning Spring Association. Mr. Williams lived to a good old age, and is still remembered with reverence and affection, by the aged Christians of Morgan county.

William Lykins is a grandson of Elder Daniel Williams. He is a lawyer of some prominence, in Morgan county, and has long been the most prominent preacher in Burning Spring Association, of which he has been moderator for many years past. He is now about 75 years of age, if living, and when last heard from, two or three years ago, was actively engaged, both in the ministry and at the bar.

William Coffee was among the most prominent of the early ministers of this Association. He was moderator of the body about twenty-years. He lived at Low Gap, in Morgan county, where he closed his long ministry, about 1856.

SOUTH UNION ASSOCIATION.

This fraternity, located principally in the counties of Whitley and Knox, is the oldest association in Cumberland Valley, above the Cumberland Falls. It was constituted, at Clear Fork meeting house, in Whitley county, on the third Friday in September, 1815. Some of the churches, at least, of which it was composed, were dismissed from Stocktons Valley. The early records of the body are lost, and very little of its early history is now known.

The first congregation of Baptists, that was collected within the bounds of this fraternity, met near the present site of Barboursville, in Knox county. About the beginning of the present century, Moses Foley, Sr., and his son Elijah, both ordained preachers, moved from Virginia, and settled on the Cumberland river, a short distance below where Barboursville is now located. A few other Baptists settled near them, and they began to hold meetings for mutual edification. After some time, they concluded to form an organization. Accordingly a church was constituted by two ministers from Tennessee, of the names of William Jones and Matthew Sims, on the 12th of March, 1804. It was

organized of the following persons: Elijah Foley, Isaac Martin, Lemuel Hibbard, James Parker, Sarah Bailey and Martha, Mary and Elizabeth Barbour. The church took the name of Cumberland, and went into the constitution of Stocktons Valley Association, the following year. The church greatly prospered, and soon began to establish arms, in all directions. These, in time, became independent churches, and, at the time and place above specified, formed South Union Association. The earliest statistics we have of this fraternity, are those of 1830, when it numbered eighteen churches, with 489 members. The growth of the body was very slow: so that, in consequence of its dismissing a number of churches to form new associations, it was reduced, in 1854, to ten churches, with 254 members. During the next six years, it was very prosperous. In 1860, it numbered fourteen churches, with 749 members. It sustained a loss of less than 100 members during the war. In 1868, a very precious revival prevailed throughout its territory; and more than 500 members were added to its churches. The revival continued till 1870, when the Association numbered twenty-six churches, with 1,744 members. This year it divided its territory, and the churches west of the division line were formed into West Union Association. This reduced the mother fraternity to fifteen churches, with 1,015 members. It has since had a moderate increase, and, in 1880, numbered seventeen churches, with 1,275 members.

This body has generally been inefficient, and, although nominally in the general union of Kentucky Baptists, its churches have been either anti-missionary in sentiment, or indifferent on the subject. It has only been within the last few years, that it has ventured, in a hesitating and cautious manner, to express itself in favor of temperance, religious periodicals, Sunday-schools and the support of the ministry. It has now a class of better informed ministers, and a more liberal spirit is beginning to be manifest in its councils.

Among the pioneer preachers of this body, were Moses Foley, sr., and his son, Elijah, and Blackgrove Hopper and his son or nephew, William Hopper. Of the Foleys, some account has been given elsewhere.

Blackgrove Hopper formerly belonged to Lick Creek church, is Holston Association, and was probably pastor of that

congregation, as late as 1812. Soon after this date, he moved to Knox county, Ky. He is said to have been very active in laying the foundation of the early churches in South Union Association. He gathered, among others, Providence church, on the head of Laurel river, of which William Hopper afterwards became pastor. He traveled as far north as the valley of Goose creek, and aided in gathering the churches of which Red Bird Association was formed. The time of his death has not been ascertained, but it occurred some time after the year 1830.

William Siler was born in Chatham county, N.C., September 9, 1791. He moved to Kentucky, in early life, and settled in Whitley county. Here he united with Clear Fork church. After exercising a public gift, several years, he was ordained to the ministry, in July, 1830. He was soon called to the oversight of Clear Fork, and some other churches, and proved to be an excellent pastor. He was regarded a good disciplinarian, and was many years Moderator of South Union Association. He died at his residence, in Whitley county, March 24, 1872.

Mark Sumner was born October 1, 1796. He united with Red Bird church, in Whitley county, in 1833. He began to exercise in public soon after he joined the church. His gifts appearing to be useful, he was ordained to the ministry, and was soon afterwards called to the care of four churches. He was frequently elected Moderator of South Union Association, in which capacity he served, the year preceding his death. He died September 15, 1869. His death was joyously triumphant. Just before he expired, he quoted from the 23d Psalm, the words: "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me." His last words were: "O! the sunny banks of deliverence, where my soul will be at rest."

William Baird was a native of Jonesboro, Tennessee; but, for many years preceding his death, resided in Campbell county of that State. He united with Clear Fork church, in Whitley county Ky., in June, 1824, commenced exercising in prayer and exhortation, in 1828, and was ordained to the ministry, in June, 1841. He was pastor of several churches, and is said to have been greatly blessed in his labors. He was occasionally called on to serve as Moderator of his Association. He died, July 23, 1869.

FRANKLIN ASSOCIATION.

This fraternity takes its name from the county in which most of its original churches were located. It was constituted, in 1815, of the following churches [as nearly as can be ascertained]: Mouth of Elkhorn, South Benson, Salt River, Twins, [now New Liberty], Hopewell and Mt. Pleasant. The aggregate membership of these churches has not been ascertained. The first anniversary of the body was held at Mt. Pleasant, in Franklin county, in 1816. John Scott preached the introductory sermon. John Penny was chosen Moderator, and John Scott, clerk. The Association now numbered 12 churches, aggregating 819 members. A revival commenced at this meeting, and 351 members were baptized into the churches of the body, the succeeding year. The revival continued till 1820, when the body had increased to 19 churches with 1,709 members.

Although this Association was in full sympathy with foreign missions, at the time of its constitution, an antimissionary spirit began to be manifest, soon after the famous John Taylor became connected with the body in 1816, and, as early as 1819, it was declared to be inexpedient to keep up the correspondence with the Board of Foreign Missions. The Association was divided and embarrassed, in all its attempts to promote either home or foreign missions, during a period of more than 20 years. As late as 1840, South Benson, one of the oldest and largest churches in the body, refused the request of the Association, to contribute money to support a missionary within its bounds, and denied its right to make the request. However, the majority of the Association was in favor of missions, and, under the leadership of the eminent and godly Silas M. Noel, much was done for the spread of the gospel, even before the anti-missionary element was eliminated from the body.

In 1821, the Association sustained considerable loss, both of churches and preachers, by the formation of Concord Association, on its northern border. This loss, however, was soon made up by the fruits of a precious revival, which commenced about that time: so that, in 1824, the aggregate membership of the Association was 1,710—one more than in 1820.

During the year 1824, the influence of Alexander Campbell's teachings began to be manifest in the Association. The church at Hopewell, in Woodford county, and that at Mt. Pleasant, in Franklin county, sent a request, that the Association would reconsider an act of the previous year, by which the Philadelphia Confession of Faith had been adopted. The request was promptly refused; but Campbellism continued to disturb a number of the churches. In 1829, at the request of Frankfort church, of which Silas M. Noel was pastor, the Association protested against the new heresy, by presenting some of its features, and advising the churches to discountenance it. This, it is believed, was the first official protest against Campbellism, by any association in Kentucky. The disturbances that followed, and the final issue of the contest, has been detailed in the general history. During this period of confusion, the Association continued to prosper. In 1826, Sulphur Fork and Baptist associations were constituted on its borders, and took away several of its churches. Still, it continued to increase, and, in 1829, numbered 18 churches with 1,860 members.

In 1830, the Campbellite schism was consummated in this, and all the surrounding fraternities. Franklin Association held an extra session, in July of this year, and issued a circular to the churches, in which the doctrines of Mr. Campbell were set forth at length, and with remarkable clearness, by the pen of Silas M. Noel. The document contained the following unambiguous language: "If you would protect yourselves as churches, make no compromise with error; mark them who cause divisions; divest yourself of the last vestige of Campbellism. As an Association, we shall esteem it our duty to drop correspondence with every association, or church, where the heresy is tolerated." At the annual session of the body, in September of that year, the following item was recorded on the minutes: "In answer to the request of the church at Frankfort, in regard to communing with those who have departed from original principles, the Association unanimously answers.—We wish is to be distinctly understood, that all persons aiming to prostrate our constitutions and the union, by declaiming against creeds, or by sapping and mining the pillars of our constitutions, by innovations on our faith, customs, and usages, ought to find no place

in our pulpits, or at our communion tables. Our members should plainly understand, that by approaching any table set by those people to commune, they would thereby forfeit the fellowship of all Regular or United Baptist churches." A committee was appointed to visit the church at Hopewell, which was accused of favoring Campbellism, and to report to the next annual meeting of this body. It was also "certified to the churches, that Jacob Creath, Sr. and Jacob Creath, Jr. have been cut off from the general union of Baptists by the competent tribunal, and that Josephus Hewett stands suspended." This prompt and decisive procedure saved the Association from much trouble, and her loss by the schism was comparatively light.

During the next ten years, the Association did little in her organized capacity, to encourage missions. In 1833, the committee appointed to superintend the printing of the minutes, appended a series of very incisive questions, implying the duty of christians to send the Bible and a preached gospel to the whole earth, and that God would hold them responsible for failing to discharge this duty. But even this mild and unofficial hint gave offense to the Anti-missionary party in the churches, and the Missionary party was compelled to conduct its benevolence through some other channel. The questions which gave offense to the Anti-missionaries were, doubtless, written by Silas M. Noel, and read as follows:

"INQUIRIES,

"*Submitted, by the publishing committee, to the prayerful consideration of the churches; to which they respectfully solicit replies, through the medium of the Cross and Banner.*

"1. Is the church under no obligation to aid in sending Bibles and preaching to every creature, at home and abroad?

"2. Can Bibles be published and preachers give themselves to the work, without pecuniary aid?

"3. Is it the mind of Christ that church members shall pay nothing for these purposes?

"4. Is it not a fact that the plans now in progress have done much by sending the gospel to the poor and needy, at home and abroad?

"5. Are these plans to be discarded without presenting

better; and, in so doing, may we not be found among the cumberers of the ground?

"6. Has the Bible yet appeared in 100 of the 3,000 languages, spoken on earth? Now if a church neglect to contribute to the extent of her resources, to give the holy scriptures to the millions yet in Pagan darkness, may not their blood be found at her door, when their voices shall rise in judgement against her?

"7. Are not ministers servants of the churches; and is it not the duty of those churches to see that those servants give themselves wholly to their work?

"8. If it be not the mind of Christ that his kingdom shall be built up in the world, without money, then is it not wicked to object to any plan calculated to evangelize our own country, or other countries, simply because it requires money?

"9. If all missionary and Bible societies were now to stay their efforts, and leave the work to others, how would they go about it? and how many hundreds of centuries would pass away before the gospel could be preached, and the Bible be read in the 3,000 languages? and how many thousands, even in our own country, might perish for the lack of knowledge?

"10. Can it be said, 'Well done good and faithful servant,' to the man who contributes little or nothing to support and to spread the gospel, and who even reproaches those who do? Does such a church member render to God the things that are God's?

"11. Can a church neglect all these duties, and even pour contempt upon them, with any well founded hope of lasting prosperity?"

The Kentucky Baptist Convention, which originated in the fruitful and consecrated brain of Silas M. Noel, had been organized at Bardstown, in March, 1832, and a missionary society, known as Frankfort Association, had been organized within the bounds of Franklin Association, and made auxiliary to the Convention. This auxiliary society formed a medium through which the friends of missions might direct their benevolent contributions. But Dr. Noel much desired to see the district Associations and, still more, the individual churches become channels of missionary operations. His laudable desire was not

gratified. The Lord called him home, May 5, 1839. But his works follow him.

In 1840, the Association appointed an executive committee whose duty it was to employ a missionary to labor among the destitute within its bounds; and the churches were appealed to, to furnish the means of sustaining him. The plan was adopted by a majority vote, and gave decided dissatisfaction to some of the churches. The executive committee employed William W. Ford, who labored only a few weeks, when the Lord called him to his reward. The next year, the executive committee was discharged, and it was:—"*Agreed*, That this Association commend to the several churches composing it, to be more liberal in voluntary contributions of money, to sustain the ministry; and also request the ministry, as far as they can, to supply the destitute churches and portions of the country within the bounds of the Association." Resolutions were passed, recommending Georgetown College to the prayers and liberality of the churches. In 1842, the letter from Harmony church suggested that some means be adopted for the better supplying of the churches with preaching. But the Association took no action on the subject, further than to reaffirm the resolution of the preceding year. The antimissionary element yielded slowly. In 1844, the Agent for Indian Missions was permitted to take up a public collection, at the meeting of the Association. Two years later, the same permission was granted. But it was not till 1848, that a correspondence with the General Association was entered into. In 1850, protracted meetings were recommended as a means of supplying, in some measure, the destitution within the bounds of the Association. On application of their messengers, the Association appointed meetings to be held, during the succeeding year, with nine, out of seventeen, of her churches. Ministers were also appointed to conduct these meetings; but no provision was made for their compensation. This experiment was repeated the next year, and then abandoned. In 1851, after a silence of ten years, on the subject, the Association again commended Georgetown College to the prayers, contributions and patronage of the brethren.

In 1853, the Association appointed an Executive Board to supply the destitution within her own bounds, as far as the means, appropriated by the churches, would enable it. It also

resolved to attempt to raise $500 for the purpose of establishing a book depository, and a system of colportage. From this period, the Association had been unequivocally a missionary body, although the results of its laudable enterprises are not given on its records, until a more recent date.

In 1854, the question as to the propriety of church members joining temperance societies, was introduced in the Association. It was resolved that to advocate temperance, or join a temperance society, ought to be no bar to fellowship. Notwithstanding this resolution, the church at Lebanon, in Franklin county, expelled several of its members for joining the Sons of Temperance. At its next session the Association passed the following:

"*Resolved*, That we affectionately and sincerely advise and request said [Lebanon] church to reconsider their action, and reinstate those brethren into their fellowship,"

Disregarding this second resolution on the subject, Lebanon church continued to exercise its prerogative in expelling such of its members as joined the interdicted society. This called forth a third resolution on the subject, in which the Association declared "the grounds for such expulsion insufficient, and that any other church receiving such expelled members will not be acting contrary to the rules of this Association."

In 1857, the subject of reading sermons from the pulpit was brought before the Association, and deferred for consideration, until the next session of the body. At the succeeding meeting of the Association, the following was passed:

"*Resolved*, We do not approve of reading sermons from the pulpit, as a common custom, in our denomination."

The evil complained of still continued, and the Association again expressed itself on the subject, in its circular letter for 1865, in language of the following purport:

"Again, another evil of the times is the reading of sermons, in place of speaking them from the fullness of the heart. Who but the ministry is responsible for this soul-sleeping custom? Imagine for a moment, Paul or Peter reading his sermons to his congregations! How ridiculous! how absurd! As an evidence of God's disapprobation of this custom, we would ask those who practice it to give an instance, a single instance of one individual's being awakened by such a brother's

reading a sermon, on such an occasion. And yet, with this evidence against this practice, we see it growing more and more common among the ministering brethren. This is one sin for which the ministry is responsible. The church has never demanded it; the world has never required it at their hands. It is opposed to the spirit and pathos of the religion of our fathers."

In 1859, the report on resolutions contained this paragraph: "We have, heretofore, recognized the following subjects as having claims upon our prayers and contributions, viz: The supply of the destitute with the printed word of God, the preaching of the gospel to the poor and to the heathen in foreign lands: assisting new and feeble churches, and young and needy ministers in the bounds of our Association, and in our own country." To these objects, and to other benevolent enterprises, which have since been inaugurated, the Association has continued to contribute her quota. The records of the body were destroyed by fire a few years past, for which reason many of its transactions cannot be given. A very great increase in numbers has been prevented by the frequent dismission of churches to form other associations. Besides those already mentioned, Middle District Association was constituted on the south-west border of Franklin, in 1836, and Shelby County Association, on her western border, in 1872. Both of these fraternities took off some of her most populous churches. Several of her churches also joined Licking and Mt. Pleasant Associations of Antimissionary Baptists.

In 1830, the Association numbered 19 churches with 1,720 members. During the succeeding decade, the Campbellite schism, with the dismission of several churches to Middle District Association, reduced her number considerably. But, in 1838, a revival commenced among the churches, and the Association increased from 14 churches with 1,431 members, in 1837, to 15 churches with 1,864 members, in 1840. The year 1842 was a season of great joy. The gain to the churches of the Association, by experience and baptism, was 679. The churches continued to enjoy a good degree of prosperity, for a period of about 20 years, from the beginning of the revival, in 1838. In 1850, the Association numbered 17 churches with 2,821 members. In 1860, it had increased to 19 churches with 3,125 members. The severance of the colored members from

the churches, during the next decade, reduced the aggregate membership to about 2,500. In 1882, the body numbered 17 churches with 2,500 members.

The oldest churches in this fraternity are Forks of Elkhorn, constituted in 1788. Mt. Pleasant, constituted in 1790, and South Benson and North Fork, both constituted in 1801. The early preachers of the body were William Hickman, Jr., Tobias Wilhoit, John Taylor, Abraham Cook, Wm. W. Ford, Isaac Crutcher, John Penny, Wm. W. Penny, and John Scott. To these were soon added Silas M. Noel, Joseph Taylor. William Hickman, Sr., John Brown. Porter Clay, John S. Major and William C. Blanton. These presented an array of ministerial talent, consecration and efficiency that has seldom or never been surpassed in any association in Kentucky.

William Hickman was the son of the famous pioneer, Elder William Hickman, Sr., and was born in Virginia, (probably) Buckingham county, June 1, 1768. He came with his parents to Kentucky in 1784. He married, at the age of about 19, and settled near the Forks of Elkhorn in Franklin county. He was probably baptized by his father, and united with Forks of Elkhorn church. On the 28th of February, 1801, he, with his wife, Obedience, John Major, Gilbert Christian, Nancy Berryman and Lucy Christian, entered into the organization of South Benson church, which was constituted by Wm. Hickman, Sr., Warren Cash and John Penny. He soon began to exercise in public prayer and exhortation, and, in 1802, was ordained to the pastoral care of South Benson church. To this congregation he ministered more than 40 years, and probably preached monthly to several other churches, at different periods. He was a preacher of medium ability, but his unswerving piety, integrity and faithfulness gave him an extended influence, and he was eminently successful in his holy calling. He died, at his home in Franklin county, December 24, 1845. Among his descendants are Judge P. H. Lockett, of Trenton, Kentucky, a grandson, who has been engaged in the ministry several years, and William W. Harris, a great grandson, who is now pastor of one of the Baptist churches of St. Louis, Mo.

Joseph Taylor,* son of the distinguished pioneer, Elder

*The well known colored preacher, G. W. Dupee, was born the slave of Elder Joseph Taylor.

John Taylor, was born in woodford county, Kentucky, August, 1786. When he was nine years of age, his parents moved to a small new settlement in what is now Boone county, and five years later, to a still more recent settlement, on Corn creek, in what is now Trimble county. Here he grew up to manhood. He subsequently moved to Franklin county, where, in 1827, he professed faith in Christ, and was baptized into the fellowship of Buck Run church, probably by his father. He began to exercise "a public gift" almost immediately, and was ordained to the ministry, about 1829. After laboring in Franklin and the surrounding counties a few years, he moved to Illinois, in 1834. While on a visit to Kentucky, some years later, he was attacked with typhoid fever, of which he died, at Lexington, September 23, 1845.

John Brown was a minister in Franklin Association, about ten years. He was probably a native of Virginia, but was raised up in Franklin county, Ky. He first joined Forks of Elkhorn church, but, having married a daughter of Elder William Hickman, Jr., he moved his membership to South Benson, in 1817. The following year, he was licensed to preach, and was ordained, in 1820. In October of that year, he accepted an invitation to preach, one Sunday in the month, at South Benson church, of which his father-in-law was pastor. This arrangement resulted badly. Mr. Brown soon attached a party to himself, and became disaffected towards the pastor. This disaffection was afterwards encouraged by the followers of Alexander Campbell, and finally resulted in a division of the church. The Brown party, consisting of 64 members, were constituted a church of the faith and order of Mr. Campbell, and Mr. Brown was installed its "bishop," by Jacob Creath, Sr., and Jacob Creath, Jr. This occurred in January, 1830. From this period, Mr. Brown was identified with the Campbellites.

Porter Clay was a son of Elder John Clay of Hanover county, Virginia, and a brother of the illustrious statesman, Henry Clay. The exact period of his birth has not been ascertained, but it could not have been later than 1782, at which date his young father died, pastor of Chicahominy church. He, with most, or all of his mother's family, moved to Kentucky. Here he married Mrs. Elizabeth Hardin, widow of Martin D. Hardin, at one time U. S. Senator from Kentucky, and daughter

of the distinguished pioneer, Gen. Ben. Logan. As early as 1819, he established himself in the practice of law, at Versailles, Ky., at which period he was an influential member of the Baptist church at that place. Soon after this, he moved to Frankfort, and, by the church at that place, was set apart to the ministry, about the year 1820. Of this ordination, and the installation of Silas M. Noel, as pastor of Frankfort church, John Taylor writes as follows:

"A farce, of the most outlandish kind that I ever knew played in a Baptist church, was acted. The subject was the installing of a pastor, and the ordination of a young minister. To perform this great solemnity, ministers were sent for, twenty or thirty miles distant, and in various directions, to the amount of five or six ripe and orthodox men. The examination was very close. All the questions and answers were recorded, and they were all on deep subjects in divinity. But few questions were asked on practical godliness, for this would come of course, if men were right in doctrine. I recollect only one of the solemn questions that were asked of the candidate for ordination, which was:—'Do you recollect brother, that you ever knew a sheep turned into a goat, or a goat into a sheep?' After a long and solemn pause, the candidate replied:—'I do not recollect that I ever knew such a circumstance.' What would common spectators think of such dark, mysterious questions and answers? After a very pompous parade, they installed the pastor, and ordained the minister."

About a year after his ordination, Mr. Clay was called to succeed Mr. Noel as pastor of Frankfort church. For a few years he served the church acceptably. Meanwhile he was chosen Auditor of the State. This displeased Jeptha Dudley, who was a prominent member of Frankfort church, and, at that time, a member of the Kentucky Senate. He attempted to have Mr. Clay removed from the auditorship. In this he failed, and a bitter, irreconcilable quarrel was gendered between the two brethren. The difficulty was brought before the church, and they were both excluded. Mr. Dudley was soon afterwards restored; but Mr. Clay remained out of the church, as long as he resided in Kentucky. After some years, he moved to Illinois, and located, it is believed, in Jacksonville. At his new home he found no church; but there were a few Baptists who de-

sired him to enter with them into the constitution of one. He informed them that he was an excluded member, and that it would be disorderly for him to join another church of the same faith and order, without first being restored to the one from which he had been expelled. He applied to the church at Frankfort to restore him, and proposed to the brethren to join with him in a day's fasting and prayer to God, that his application might be granted. The church restored him, and gave him a letter of dismission, and he again entered the ministry. About 1848, he moved back to Kentucky, and located in Shelbyville. He remained here a short time, and then moved to Arkansas, where he is said to have been abundantly useful in the ministry, as he had been in Illinois. His last work was at Camden, Ark., where his remains rest under a great oak near that village. He was an excellent preacher, and was much beloved by those among whom he labored.

John S. Major was raised up to the ministry in South Benson church. He was appointed a deacon, in 1822, and, after serving in that office six years, was ordained to the ministry, by William Hickman, sr., G. T. Harney, William Hickman, jr., and John Brown. On the death of William Hickman, jr., in 1845, Mr. Major was called to succeed him, as pastor of South Benson church. The same year a revival occurred in the church, and 29 were baptized. After serving this congregation, as pastor, about four years, he moved to Missouri, in 1849. As a preacher, Mr. Major was below mediocrity; but his many excellent qualities much endeared him to his people.

Wm. C. Blanton is a name of blessed memory to many aged Christians in Franklin Association. While he was not an especially great man, in the common meaning of the term, he possessed fair gifts, which were supported by so simple and constant a piety, and used with such indefatigable zeal and industry, that they were effectual in the accomplishment of a great work, during his brief ministry. He labored in the pastoral office about eleven years, during the latter half of which period he suffered from feeble and continually declining health. And yet, he baptized over 400 converts.

Mr. Blanton was born of Baptist parents, in Franklin co., Ky., Feb. 3, 1803. He received only a common school education, and, as he approached the years of manhood, became ex-

ceedingly wicked. He continued his career of folly and madness till 1827, when, under the preaching of Wm. Hickman, sr, and George Blackburn, he professed religion, and was baptized by Mr. Blackburn, into the fellowship of Forks of Elkhorn church. In 1831, he moved to the neighborhood of South Benson, and united with that church. In 1832, he was licensed to preach, and, on the solicitation of Lebanon church, was ordained to the ministry, by Wm. W. Ford, Wm. Hickman, sr., Wm. Hickman, jr., and John S. Major, in July, 1833. He immediately took the pastoral care of North Benson and Lebanon churches, both in Franklin county. With these congregations, he labored till failing health forced him to desist, about a year before his death. He was also, at different periods, pastor of Buffalo Lick, Pigeon Fork, Providence, and Mt. Pleasant churches, all in Franklin Association. With all these congregations, he labored with good success, and much to their satisfaction. But his work was soon done; and, on the 21st of August, 1845, the Master called him to his reward.

James Madison Frost, one of the most amiable, pious and consecrated preachers that have labored among the Baptists of Kentucky, ministered for a time within the bounds of Franklin Association. He was a native of Jessamine county, Ky., and was born of Baptist parents, Sept. 2, 1813. When he was about eight years old, his parents moved to Washington county, Missouri, where he grew up to manhood, with few educational advantages. In 1831, he made a profession of religion, and was baptized into the fellowship of Cartois church, by Joseph King. He was licensed to preach, in July of the following year, and ordained, by Joseph King and W. W. Tucker, in December, 1833. In 1834, he entered Shurtleff College, at Alton, Ill., where he remained three years, taking a course in both letters and theology. On leaving college, he took charge of the church at Potosi, Washington county, Mo. In 1838, he returned to his native State. His first regular work in Kentucky, was the supplying of Davids Fork and East Hickman churches, in Fayette county, while their pastor, Ryland T. Dillard, made a trip to Europe for the benefit of his health. After this, he served the church at Mt. Vernon, in Woodford county, a short time. In January, 1840, he accepted a call to the church at Frankfort. After laboring there about three years,

his health failed, and, resigning his charge, he moved to Georgetown. In October, 1843, he was appointed collecting agent for the General Association of Kentucky Baptists. The duties of this office required him to travel over the State on horseback. He made a successful agent, and, in two years, regained his health. In January, 1846, he took charge of the church at Covington, Ky. In less than two years his health failed again, and he returned to Georgetown. He now accepted an agency for Georgetown College. After a time, he took charge of Mays Lick church, in Mason county, then of the church at Georgetown, about 1850. Here, in 1852, he was brought nigh unto death; and, for two years, was unable to labor in the ministry. When he was sufficiently recovered, he again entered the pastoral office. He was called to Cane Run church, in Fayette county, in 1854. To this congregation he ministered ten years, greatly strengthening and developing it. In 1865, he took charge of the church at New Liberty, in Owen county, to which he ministered three years. After this, he was successively pastor of the churches at Harrodsburg, Lawrenceburg, and Unity in Mercer county, Madison Street in Covington, and South Elkhorn and Cane Run, in Fayette county. He preached his last sermon at South Elkhorn, on the last Sabbath but one, that he spent on earth; and baptized several persons the same day. A few days afterwards, he was attacked violently with pneumonia, and, after about a week's illness, departed to be with Christ, May 24, 1876.

Mr. Frost was a plain, direct speaker, and always appeared to be master of his subject. He exhibited in his preaching neither learning nor eloquence, but always a more effective power for good than either. His sermons were well prepared, and his subject was treated systematically, and in a manner so clear and simple, that his most illiterate hearers could easily understand him. None who heard him could doubt his sincerity and deep earnestness. He studied much, prayed much, and labored up to the full measure of his strength. He excelled as a pastor. Diligent, watchful and faithful, in all the minutia of his pastoral duties, he always enjoyed a good degree of success. But his great source of power was the intimate relation in which he lived with his Master. Among his papers was found a prayer, hastily written with a pencil, and supposed

to have been indited a short time before his last illness. The following extract exhibits the inner life of the godly man:

"Lord Jesus, I am somewhat in doubt, and troubled *as to my future labors in this life.* I believe *thou didst call me to preach the gospel,* and under *that conviction* ALONE *thou knowest I acted.* At different times since, I believe thou didst renew or recognize the call. I believe thou hast hitherto directed me to and in my fields of labor. And thou didst direct to my present field of labor. Now, Lord Jesus, thou knowest my present difficulties, better than I can tell thee. Thou canst enable me to overcome this difficulty.....Lord, I want an earnest fervent spirit, and a fruitful, fertile mind. I desire this more than anything else, that I may be useful. Lord Jesus, wilt thou give it? Yet not my will but thine, even in this, be done..... Lord Jesus, thou knowest I do not want to remain here after my activity ceases. But, Lord Jesus, I would not choose; I submit to thy choice. Continue me or call me hence; but do keep me from sinning against thee. My family, Lord Jesus, I here ask thee to take; and I thank thee for what thou hast done. Lord, I want to leave them entirely in thy hands while I live and after death."

The following extracts are taken from his conversations to his friends, during his last illness.

"I have no choice in the matter; I would not choose, if God gave me the privilege; I leave it all with him. If he says stay here and labor, I will submit and work on; but if he takes me, it will be a glorious liberty from a most terrible bondage. I was just thinking the other day, my death will be no more to this community, than a worm, but everything, *everything* to me." "If I have any preference, it is to go; but I would not ask that, but surely to die is great gain, to depart and be with Christ is far better." "This pays for all the sneers and flings I ever heard made at religion. What could a man do in my condition without the Savior?"

"Have you any fear?" asked a friend. "Oh no, not a particle." "Do you feel the Savior's presence?" asked the friend. He replied: "Yes; but I have no ecstasy, no rapture. I have just a quiet, peaceful solid trust that gives me untold consolation." "My fight is finished." "Lord Jesus, into thy hands I commit my spirit. Come, Lord Jesus, come

quickly. I am just waiting. I am getting impatient to go, no, not impatient, I leave it all with Jesus."

"I desire a very plain burial. I have seen so much foolish pride in burying the dead. I want only a plain coffin and everything in proportion. I do not want a flaming notice, by any means, but an humble statement of my life work. My service has been so poor and imperfect."

"Saved *in fact*, saved in the kingdom of God," were the last words of the dying saint, and thus, with triumph, he entered the realms of fadeless glory.

He left an only son, J. M. Frost, Jr., who entered the ministry some years before his father's death. After laboring several years in his native State, he was called from Lexington, Ky., to Virginia, where his labors have been much blessed.

Frank H. Hodges was among the most successful preachers in Franklin Association. His education was limited; but he had a strong mind, and acquired a good reading. His voice was strong and rather harsh, and he was a forcible and ready speaker. He was very active in the ministry, and was, at different times, pastor of most of the churches in Franklin Association. He was better adapted to leading sinners to Christ, than to developing churches. He kept no record of his labors, but estimated that he had baptized over 4,000 people. This estimate was probably much too large, yet, his labors were greatly blessed in that direction.

Mr. Hodges was born in Fayette county, Ky., July 26, 1809. In 1830, he moved to Franklin county, and, in 1834. was married to Laura Virginia, daughter of Silas M. Noel, D. D. He professed hope in Christ, and was baptized into the fellowship of Bethel church, in Franklin county, by James E. Duval, August 19, 1842, and was licensed to preach, the following month. His ordination to the care of Mt. Pleasant church, in Franklin county, took place at Bethel, April 18, 1844. The presbytery consisted of Y. R. Pitt, William C. Blanton, J. E. Duval, Abner Goodell, and Josiah Leak. He was soon called to other churches, and, from that time he was generally pastor of four congregations. He died, at his home in Franklin county, about 1879.

Isaac Crutcher was one of the early preachers raised up in Old South Kentucky Association. He was licensed to

preach at Mt. Gomar (now Mt. Pleasant) church, in Franklin county, August 27, 1796. His ordination probably took place the following year. At this time, of course, he was a Separate Baptist; but entered into the general union of Baptists, in 1801. His preaching talent was not above mediocrity; but he was a good, respectable man, and was full of zeal and energy in the cause of his Master. He was pastor of Mt. Gomar church, and perhaps others as late as 1830. Little is now known of his faithful labors in the Lord, except that he preached at least 35 years, among the pioneer preachers of Franklin county, and left behind him a good name. Some idea of his personal appearance may be gathered from the following anecdote: "On one occasion Mr. Crutcher (usually pronounced Croucher, at that period,) was sitting in the pulpit behind the eccentric Jo. Craig, who, in a rather tedious sermon, was attempting to explain his conception of the personal appearance of the Devil. Not succeeding to his satisfaction, he suddenly turned around and said, 'I imagine that the Devil is a great, big, black looking fellow like Brother Croucher here.' "

Adison M. Lewis, an uncle of the late distinguished Cad Lewis. LL. D., and a preacher of learning and ability, moved from Virginia, and took charge of a female academy in Georgetown, Ky.. in 1833. The next year he gave his membership to Buck Run church, in Franklin county. He also took the care of Great Crossing church, in Scott county, and perhaps others. He wrote the circular letter for Franklin Association, in 1836, and preached the introductory sermon before that body, in 1838. Soon after this, he moved to Missouri.

Benjamin Franklin Kenney united with Twins church, in Owen county, by letter, in May, 1831, and was licensed to preach, in July following. In December, 1832, he was ordained by William Morgan, Joseph Crouch, and Cornelius Duval, and soon afterwards took charge of Twins church. In this office, he served till May, 1835, when he took a letter of dismission, went to Scott county, and united with the church at Great Crossing. Feeling the need of a better education, he entered Georgetown College, and spent some time in that institution, preaching, meanwhile, to some of the neighboring churches, on Saturdays and Sundays. In 1841, he moved his membership to Buck Run, in Franklin county, where he

remained about fourteen years, actively engaged in the work of the ministry. About 1856, he moved to Missouri, where he occupied a prominent position among the ministers of that State. He was regarded a good man, and an excellent preacher.

James E. Duval, M. D. is among the oldest preachers in Kentucky. He was raised up to the ministry, at Silas church, in Bourbon county, as early as 1831. Some years later, he moved to Owen county, and united with Bethel church, of which he is still a member. He is the only preacher living, who was in the constitution of the Kentucky Baptist Convention, in 1832, and one of the very few remaining on earth, who were in the organization of the General Association, in 1837. In his early ministry, he was quite successful as a missionary ; but, for many years past, he has been engaged in the practice of medicine, and has done comparatively little in the way of preaching.

Alexander R. Masey was ordained to the ministry, at Frankfort, in 1843. After preaching to some of the neighboring churches, for a few years, he engaged in various agencies, and finally moved South, where he died.

Benjamin D. Onan. was a young man of much promise. After finishing his education at Georgetown College, he entered upon the work of the ministry, with great zeal and industry. His labors were principally those of a missionary, and were much blessed in bringing sinners to Christ. He labored chiefly within the bounds of Franklin Association. He was called from his brief, but ardent labors, to his endless reward, in 1865.

Benjamin T. Quinn is now among the elderly preachers of Franklin Association. He was licensed to preach, at Buck Run church, about 1846, and was ordained the following year. He was active in the ministry for a number of years, and was very highly esteemed as a faithful and successful pastor. But for several years past, he has been greatly afflicted with asthma, which has rendered him unable to perform much labor.

There are, and have been, a number of other valuable ministers in this Association, of whose lives and labors no particulars have been received.

GOSHEN ASSOCIATION.

The early records of this fraternity are lost, and we must learn from other sources what can now be known of its origin. In 1815, the question as to the propriety of dividing Salem Association into two fraternities, was discussed in that body. The decision was that:—"The Association think a division, at this time, not advisable." But the churches in the western part of the Association deemed it to their advantage to have a separate organization. Accordingly, in 1817, the following churches obtained letters of dismission from Salem Association: Goshen, Pisgah, Bethel and New Hope, in Breckinridge county; Caney Creek, Concord and Pleasant Run, in Grayson county; Rough Creek, in Ohio county, and Gilead, in Perry county, Indiana. Mt. Pleasant and Panther Creek, both in Ohio county, also obtained permission to join in the new organization. These churches met, by their messengers, in the fall of 1817, and constituted Goshen Association. It is presumed that the meeting convened at Goshen church, from which the new fraternity derived its name. The 11 churches of which it was constituted, aggregated 300 members.

Where the Association held its first anniversary, has not been ascertained; but, in 1819, it met at Concord, in Grayson county. Thomas Downs preached the introductory sermon. James H. L. Moorman was elected Moderator (a position he continued to occupy to the close of his life), and James Moorman was chosen Clerk. At this time the body had increased to 18 churches, with 447 members.

The third anniversary of the body was held with Rock Spring church, in Daviess county, in 1820. Ancil Hall preached the introductory sermon, and Martin Utterback was chosen Clerk. There were 21 churches represented, which reported 178 baptisms, and an aggregate membership of 773.

During the next decade, the growth of the body was slow. The revival that spread so extensively over the State, in 1827, and the two years succeeding, seems not to have pervaded the churches of this fraternity to any considerable extent. Neither did the heresy of Alexander Campbell effect them seriously.

Indeed it is not known that the fraternity lost a single member by the Campbellite schism of 1830. In 1828, it numbered 19 churches, with 929 members, and, in 1831, 22 churches, with 1,084 members.

In 1832, the body withheld correspondence from Green River Association, on account of a schism in that fraternity. But two years later, the schism being healed, the correspondence was restored. Meanwhile the spirit of Antinomianism began to be manifest in some of the churches; and out of it grew considerable opposition to missions, and other benevolent institutions. In 1833, two of the most influential preachers in the Association—James H. L. Moorman and David J. Kelley—were engaged as missionaries, under the patronage of the Kentucky Baptist Convention. In order to have an expression from the association, on the subject of benevolent societies, Cloverport church, in 1833, sent up the following query: "Should it, or should it not, be a matter of dealing, in a church, or a bar to communion, for a member of a church, either to join, or not to join, the Baptist Board of Missions, the Bible society, the Sunday-school society, the Kentucky Baptist Convention, or the Temperance society?" The body answered the query as follows: "We believe that members ought to be left to their own choice, respecting the joining of any of those institutions; and we believe that it ought not to be a matter of dealing, in any church, or a bar to communion, either to join, or not to join, any of these institutions." Hopeful church desired to have the opinion of the Association, as to the propriety of church members' joining "the Temperance society." The church was referred to the above answer. J. H. L. Moorman and D. J. Kelley were both in the Association that year, for the last time. They both went to their reward, the following summer. This weakened the missionary party, to the measure of their very extensive influence. The next year, Little Flock church (now Bells Run,) sent the following to the Association: "Dear Brethren, we had it in contemplation to remonstrate against the answers to the queries from the churches at Cloverport and Hopeful, as found in your last minutes; but, on reflection, more Christian like, and, as we believe, better calculated to heal the wounds, given in consequence of those answers, we have barely thought it advisable to humbly entreat the Association to recon-

sider those answers, by sending them back to the sovereign churches, for their approval or rejection." The Association did not deem it advisable to reconsider the matter.

A very precious revival prevailed among the churches of the Association, during the year 1834, under the able and zealous ministry of the two missionaries alluded to above; and 349 baptisms were reported to the Association, that fall. But the success of missionary labor, in their midst, did not stop the clamor of the anti-missionaries. They were in a small minority, but they had some respectable preachers on their side, and they continued to embarrass the Association, and to prevent the co-operation of several of the churches, in any missionary enterprise. In 1835, Hopeful church sent up the following query: "Is the Association in favor of the Mission System, or not?" The timid reply was as follows: "*Agreed*, That the Association do not think that they are prepared to give an answer, at this time, further than to say, that the churches should be left to their own choice upon the subject of missions; but would advise the churches not to make the joining, or not joining, of the missionary society, a bar to communion, or a matter of dealing." This action proves that the Anti-missionary party exercised considerable influence in the body, at that period. This year, the Association answered a query, from Rock Creek church, in the following words: "*First*, We believe that it is wrong to commune with unbaptized Christians of any denomination. *Secondly*, The general tenor of the New Testament throughout forbids it. *Thiraly*, The universal usage of all orderly Baptist churches forbids it."

Notwithstanding the violent opposition, the Missionary party, who had already witnessed the happy effects of domestic missions, continued to devise such means as they could, to supply the destitution wtihin the bounds of the Association. In 1838, the church at Owensboro sent up the following: "Dear Brethren, would it not be well for the Association to request the churches to delegate their members to meet at such time and place as the Association may think best, to take into consideration the propriety of having more preaching among the churches, generally." Answer: "The Association do not think it their duty to appoint a day for the churches to do any thing with the proposition named; but we feel it our duty to

leave the matter with the churches, for their own consideration, to act as they think right upon the subject. The Association further renew the request for the ministers to visit, and preach to the churches in this Association, two and two." Some of the churches acted upon the suggestion of Owensboro church. A convention was called, and, although we have not the particulars of its proceedings, we are assured that it resulted in much good. A general revival pervaded the churches, and it is estimated that not less than 500 were converted, and the missionary spirit was widely diffused.

The following year, the Association opened correspondence with the General Association of Kentucky Baptists, and became auxiliary to that organization. This fully committed it to the "mission-system," and was more than the weak consciences of the Antinomians could bear. Several churches and factions of churches withdrew from Goshen, Salem and Long Run Associations, and constituted what they styled "Otter Creek Association of Regular Baptists." By this schism, Goshen Association lost two preachers—J. A. Kelley and Charles H. Stuteville. They were both men of good reputation, and the latter was a preacher of considerable influence and ability. The Association was now less embarrassed by opposition to its benevolent enterprises. There was, however, a small Anti-missionary party among the churches, who were not Antinomian in sentiment. When, therefore, the Association, in 1840, "cordially approved" the American and Foreign Bible Society, and, the next year, appointed an executive committee, and put two missionaries into the field, and, further, in 1842, indorsed the Western Baptist Publication Society, and commended the American Baptist Home Mission Society, this faction withdrew, and formed what they styled "Panther Creek Association of United Baptists." At first, it numbered three churches, aggregating 96 members. This schism freed Goshen Association from all open opposition to missions and benevolent societies. From that period, its history has been similar to those of the older fraternities, and, therefore, need be but very briefly sketched. It has kept constantly in view the supply of the destitution within its bounds, both with the Bible and the preaching of the gospel, as well as the contributing to other benevolent enterprises.

This Association has been generally prosperous. In 1840, it numbered 35 churches, aggregating 2,369 members, 681 of whom had been baptized during the year. In 1844, it dismissed 9 churches, with 1,145 members—nearly half its aggregate membership—to go into the constitution of Daviess County Association. In 1850, it had increased to 27 churches, with 1,769 members, and, in 1860, it had reached a membership of 30 churches, aggregating 2,346 communicants. Its losses by the severance of the colored people from its churches, and its gains, during the next decade, were nearly equal; so that in 1870, it numbered 31 churches, with 2,272 members. From this time, till 1877, it enjoyed a rapid increase, and, at the latter date, numbered 36 churches, with 3,058 members—the largest membership it has ever attained. But this year, it dismissed 14 churches, with 1,320 members, to go into the constitution of Blackford Association. In 1880, it numbered 21 churches, with 1,728 members. During 56 of the first 64 years of its existence, there were baptized for the fellowship of its churches, 8,286 converts.

For the following brief sketches of the older churches of this Association, we are indebted principally to the researches of John L. Waller, LL. D., who labored within its bounds, under the auspices of the General Association, in 1841.

Goshen church, in Breckinridge county, is the oldest, as well as one of the most influential in the Association. It was constituted of 11 members, by Walter Stallard, Alex. McDougal and Warren Cash, November 23, 1808. J. H. L. Moorman was its first pastor. He was followed, in succession, by Christopher Wilson, Samuel Anderson and Simeon Buchanan. D. Dowden served the church many years, and was succeeded by S. L. Helm,* the present pastor. The next oldest church was *Concord*, in Grayson county. It was received into Salem Association, in 1813. It was almost destroyed by the Antinomian schism in 1838.

New Hope, in Breckinridge county, was constituted of 10 members, in 1813. It was successively served by J. H. L. Moorman, Christopher Wilson, Samuel Anderson and Simeon Buchanan. *Mt. Pleasant*, in Ohio county, was constituted,

*Dr. Helm departed this life, Oct. 26, 1885.

about 1815, and was probably gathered by Benjamin Kelley, who appears to have been its first pastor. D. J. Kelley, son of the above, was the second pastor. His son, C. J. Kelley, also served the church a short time. *Rock Spring*, in Daviess county, was constituted of 11 members, June 30, 1813. It first took the name of Panther Creek, but changed it, in 1817, to Rock Spring, and, more ecently, to Yelvington. *Panther Creek*, in Ohio county was constituted of 18 members. by Benjamin Kelley and Ancil Hall, Sep. 23, 1815. It divided on the subject of missions, in 1842. At its house of worship, Panther Creek Association held its first annual meeting, in 1843. *Green Brier*, in Daviess county, was constituted of 25 members, by Benjamin Talbot and Thomas Downs. Mr. Downs held his membership with this church, and served it as pastor many years. *Walnut Grove*, in Breckinridge county, was constituted in 1818. Who were its early pastors, is not known. William Head served it about 25 years, and was succeeded by D. Dowden, its present pastor. *Pisgah*, in Breckinridge county, was constituted, in 1813, and was served by the Kelleys and Thomas Newton. *Blackford*, in Hancock county, was constituted of 21 members, by Thomas Downs, D. J. Kelley, Wm. Moorman and Ancil Hall, in 1825. Thomas Newton was long a member, and a preacher in this church. *Rock Creek*, in Grayson county, was one of the early churches of Goshen Association. It was under the care of Charles H. Stuteville, who led it into the ranks of the Antinomians. *Bacon Creek*, was located in Hart county. Little is known of its history. *Mt. Zion* was in Hancock county. It flourished for some years, under the pastoral care of Thomas Willian, but was finally dissolved. It was located on the Ohio River, opposite to Troy, Ia. *Indian Camp* was in Butler county, nine miles north of Morgantown. J. Emery was its preacher. The history of *Rough Creek* church is unknown. It was located in Ohio county, and was received into Salem Association in 1813. It was in the constitution of Goshen Association; but early disappeared from her records. *Bells Run* was constituted, December 24, 1820, under the style of Barnetts Creek, but afterwards took the name of Little Flock, and was gathered by Thomas Downs, who was some years its preacher. It continued a small weak body, till J. S. Coleman took the care of it, about 1881. It has since

enjoyed two wonderful revivals, and is now (1885) a strong flourishing church. *Beaver Dam* was a small church located near Litchfield, in Grayson county, which was probably destroyed by its anti-missionary proclivities. The church at *Cloverport*, which is the largest town in Breckinridge county, was constituted of 8 members, by J. H. L. Moorman, Wm. Moorman and Charles Polk, in 1829. Among its pastors have been J. H. L. Moorman, J. H. Brown, William Head, A. J. Dye, J. H. Spencer, D. Dowden, William M. Burr, A. J. Miller and H. T. Lampton.

James H. L. Moorman was the most prominent preacher in Goshen Association, in his generation. He was a native of Virginia, and was raised up to the ministry, in Little Otter church, in Bedford county. He commenced exercising in public during a great revival which prevailed in that church, in 1801-3, and was soon afterwards ordained to its pastoral care. About 1810, he moved to Kentucky, and settled in Hardin county, where he united with Bethel church. But having been called to the care of Goshen church, he moved to its vicinity, in Breckinridge county. The country was thinly settled, at that time, and Goshen was the only church in the county, as Mr. Moorman was probably the only preacher. As he was a man of better education than most of the settlers, he was called to fill the office of justice of the peace, and, afterwards, that of sheriff of his county. However, he was active and zealous in the ministry, and aided in laying the foundation of a number of churches. In 1829, he gathered a small church in the village of Cloverport, and became its pastor. He was a warm advocate of missions, and was one of the first collecting agents of the Executive Board of the Kentucky Baptist Convention. He assumed the duties of this office, the first of March, 1834. His labors were prosecuted with much zeal and efficiency, for more than three months, when he was suddenly called, by the messenger death, to his final reward, June 17, 1834.

Mr. Moorman was a preacher of superior ability, and it is much regretted that more particulars of his useful life have not been preserved. He was of an extensive family, many of whom have been prominent citizens and valuable church members, in Breckinridge and the surrounding counties.

William Moorman was a brother of the above, and was

set apart to the ministery, by the same church, and about the same time. He emigrated to Kentucky in 1818, and settled in what is now Hancock county. He aided in disseminating the gospel among the early settlers, and in gathering several churches, within the bounds of Goshen Association. Among these was Blackford, in Hancock county, which was constituted in 1825. Of this congregation, he was immediately chosen pastor, and continued to serve it in that capacity, till the Lord took him to himself, in 1834—the same year that his brother went to his final reward. At his death, he was about 62 years of age, and had been in the ministry 32 years. Although not so gifted as his brother, he was an interesting preacher, and the Lord wrought a good work by him. An exceedingly sad circumstance in the life of this good man, was, that he accidently shot his wife through the head, producing instant death.

Benjamin Kelley was of Irish extraction, and the name was originally written O'Kelley. His grand father was the only child of Irish parents, and was born on the Ocean, as his parents were emigrating to America. The parents settled in Virginia, and the child grew to manhood, married, and raised a large family. His father returning to Ireland to see after his estate, was supposed to have been lost at sea, as his family never heard from him afterwards.

Benjamin Kelley was born in Bedford county, Virginia, not far from 1763. At about the age of fifteen years, he came to Kentucky, and sheltered himself from Indian fury, with the first settlers of the country, at Boonesboro. In January 1778, while with a party of 27, headed by Daniel Boone, engaged in making salt at Blue Lick, he, with the whole party, was taken prisoner, by the Indians. He fell into the hands of the tribe of which the notorious white renegade, Simon Girty, was the Chief. An old squaw adopted him as her son, and he remained with the Indians about six years. At the expiration of this time, aided by his foster mother and an old Indian, he made his escape, and returned to his parents, in Virginia. Here he married the daughter of David Jerrell, and afterwards emigrated with his father-in-law, to Kentucky. The next information we have of him, he was pastor of Mt. Pleasant church, in Ohio county. He probably gathered this church, which was constituted in 1814, and ministered to it about ten years. His labors

were greatly blessed in bringing sinners to Christ. His last sermon was preached in the midst of a great revival, during the continuance of which, about 100 had been added to the church. After baptizing some converts, he went home, and was taken down with a violent fever. He finally recovered from the fever, but he was bereft of reason, and so remained till about two hours before his death, which occurred, about 1824. After his reason returned, he talked freely of his hope in Christ, and departed in joyous triumph.

David Jerrell Kelley, oldest son of Elder Benjamin Kelley, was born in Amherst county, Va., Mar. 22, 1791. He was raised by his maternal grandfather, after whom he was named. His grandfather being wealthy, young Kelley was raised up in idleness and self-indulgence, and became a wayward, self-willed boy. At the age of fifteen, he left his grandfather's home, in Mercer county, Ky., to visit his father in Ohio county. Arriving at Louisville, then a small village, he engaged as a laborer, in well digging. After a while, he engaged to go as a hand, on a perogue, loaded with whisky. This vessel descended the Ohio river to its mouth, and then ascended the Mississippi, to Cape Girardeau. From this point, he traveled on foot, through the territories of Illinois and Indiana, to Louisville, and thence to his grandfather's, without having visited his father. He remained with his grandfather, till his marriage to Fannie, daughter of William Carter of Ohio county, Feb. 10, 1810. After living in Ohio county a short time, he moved to Mercer county. Here he and his wife professed hope in Christ, and were baptized by Richard Shackleford, in 1812. Soon after this, he moved back to Ohio county, where he united with Mt. Pleasant church. Some years later, he became dissatisfied with the practice of "close communion," and was excluded from the church. After a time, becoming convinced of his error, he was restored to the fellowship of the church.

He was ordained to the ministry, by Thomas Downs, Ancil Hall and Simeon Buchanan, Jan. 25, 1825, and almost immediately called to the care of Mt. Pleasant church. To this congregation he administered, the remainder of his earthly life. He was also pastor of Beaver Dam, Waltons Creek, and Cane Run churches, all in Ohio county. In 1834, he and J. H. L. Moorman were appointed collecting agents for the Executive Board

of the Kentucky Baptist Convention. They assumed the duties of that office, about the first of March, and sometimes together, and sometimes apart, prosecuted their labors, till the 17th of June, when Mr. Moorman suddenly died. Mr. Kelley continued his labors, till about the 20th of July, when he was attacked with fever. This was followed by a fatal flux, of which he and six of his family died, between the 13th of August and the 5th of September, 1834.

Mr. Kelley's early education was very limited; but he had a good intellect, and was fond of books, and, after his marriage, applied himself to study and to teaching, until he became a fair English scholar. He was an eloquent speaker, a good pastor, and a man of active enterprise. He and his neighbor, Josiah Haynes—a man worthy to be remembered, organized a Sunday-school, and a temperance society of 100 members, as early as 1830, and kept them alive as long as Mr. Kelley lived.

Carter Jerrell Kelley, oldest son of Elder David J. Kelley, was born in Ohio Co., Ky., Dec. 18, 1810. He was raised on his father's farm, and received a fair English education. On the 11th of January, 1832, he was married to Paulina, daughter of Josiah Haynes. He studied medicine, after his marriage, and commenced the practice of physic, in 1839. After practicing medicine about ten years, he was ordained to the ministry, at Mt. Pleasant church, by Simeon Buchanan, Joseph P. Ellis and J. R. Gillaspy, in July, 1849. After laboring a few years in his native county, he moved to Illinois, and settled in White county, where the Lord abundantly blessed his labors, till the Master called him home, about the beginning of the year 1883.

Thomas Willian moved from Green county, Ky., and settled a few miles below the present town of Hawesville, in Hancock county, about the year 1817. He, with some dozen other Baptists, entered into the constitution of a church, which they called Mt. Zion, about the year 1820. This church was thirteen miles from any other similar organization. The church was served a few years by Thomas Downs, John Hall, and Samuel Anderson, in succession. It then called Thomas Willian to be its pastor, and he was ordained to that office. Mr. Willian was a very moderate preacher, but he was a good man, and full of zeal, and served the church faithfully. He lived only a few

years after his ordination. He died, about 1842; and other churches being raised up within its territory, Mt. Zion was dissolved, in 1845.

John Thompson Dean was the tenth child of Michael Dean, a native of Scotland, and a pious Baptist, as was also his wife. He was born in St. Mary's county, Md. Oct. 16, 1793, and arrived at Maysville, in Mason county, Ky., with his parents, on the first anniversary of his birth. He was raised up almost without education, having attended school only 16 days during his minority, and one month, after he attained his majority. He was deeply impressed with the importance of religion, at the early age of nine years. These impressions were produced by the private prayers of his mother, which he sometimes overheard. In his 17th year, he was married to a Miss Vanhorn, who lived only seven months after her marriage. In 1814, he went into the army, and was in the battle of New Orleans, Jan. 1815. In the fall of the latter year, he professed religion, and was baptized by David Scott, for the fellowship of Kingston church, in Bourbon county. This church was afterwards moved to Carlisle. David Scott preached to it several years, and then moved West. Mr. Dean moved to Washington county, where he married the second time. He afterwards moved to Bowling Green, where he spent three years; after which he moved back to Washington county. During these years of wandering, he had neglected his religious duties, and had been excluded from the church. He now became awakened to his condition, and obtained admission into Bethlehem church, in Washington county. About this time he became deeply impressed with a desire to warn sinners to repent. Elijah Jeffries, his neighbor, and a member of the same church, was laboring under a similar impression. The two often conversed with each other, on the subject. They finally agreed to meet once a week at each other's houses, and pray together. The neighbors, finding out this arrangement, began to meet with them; and their houses were soon filled with people. They sang and prayed, and sometimes exhorted the people to repent. A precious revival followed, and many souls were added to the Lord. Mr. Jeffries and Mr. Dean were licensed to exercise their gifts, in 1827. About this time Mr. Dean moved to Bracken county; for the purpose of taking care of his parents, who had unwisely con-

veyed their small estate to their youngest son, and had, by him, been turned out of doors in their extreme old age.

Mr. Dean gave his membership to Ridge Willow church. Here his license was renewed, and Abner Holton and a Mr. Walker were licensed to preach, at the same time. Walker soon moved away. Dean and Holton began to preach at Ohio Willow church. A revival soon followed, a number were baptized. The church called the two brethren to their joint pastorate, and they were ordained to that office, at Ridge Willow, by Thomas Williams and B. L. Abernathy, in 1828. Mr. Holton soon fell into Parker's Two-Seeds doctrine, and afterwards joined the Campbellites. Mr. Dean continued his labors with Ohio Willow church, two years, and, among others, baptized Oliver C. Toliver, who was afterwards a missionary in Burmah.

In 1830, Mr. Dean moved to Pendleton county, and settled on South Licking. Before moving, he had visited a small church in that neighborhood, called Point Pleasant. This church, which consisted of only seven members, was dissolved, and a new one, called New Point Pleasant, was constituted of 9 members. Five were baptized for its fellowship, the same day it was constituted. Mr. Dean became its pastor, and severed it four years, during which time he baptized over 100 for its fellowship. Among these was William Myers, who afterwards became a useful preacher in one of the Western States. During his residence in Pendleton county, Mr. Dean preached two years to the church at Cross Plains (now Athens,) in Fayette county, and baptized several.

In 1833, he moved to Madison county, and took charge of White Oak Pond church, in that county, Buckeye, in Garrard and Mt. Freedom, in Jessamine. He enjoyed but a moderate degree of success, in these churches, and, in October, 1835, moved to Mercer county. On the 17th of the following March, he lost his second wife. He was married to Miss Matilda Ann Jenkins, on the 9th of September, of the same year. He lived in Mercer county nine years, during which time he served, for longer or shorter periods, Bethel, Brush Creek, Unity and Perryville churches, in Mercer county; Goshen, in Anderson; Clear Creek and Clover Bottom, in Woodford county, and Chaplin, in Nelson county. At Clear Creek he preached four years, and baptized over 100. He preached the same length of

time at Chaplin Fork, and baptized 141. He enjoyed a moderate degree of success, in his other charges. In addition to his pastoral labors, he preached much to the destitute around him, and gathered a church called New Salem, near his home.

In March, 1845, he moved to Breckinridge county, and settled two miles from Hardinsburg. He took charge of Dorretts Creek and Clover Creek churches. At the former, he baptized 50, and about the same number at the latter. He served Walnut Grove church four years, and baptized 60 or 70. During a two year's pastorate at Pisgah, he baptized about 27. He gathered a small church, called Hillsboro, six miles north of the Falls of Rough Creek. Here he baptized 23. This church was afterwards dissolved. All these churches were in Breckinridge county. Mr. Dean also gathered Sand Hill church, in Mead county, to which he preached two years, and baptized 23. He preached two years to Bear Creek, in Perry county, Ia., where he baptized something less than 20.

In October, 1851, he moved to Hardin county, and settled on Middle Creek, where he lived about eight years. Here he gathered Sycamore Grove (now East Roods Creek) church, and brought it up to 36 members. He gathered Barren church, and brought it up to something over 30 members. He was pastor of Pleasant Grove church, in LaRue county, two years; was joint pastor (with W. L. Morris) of Big Spring church, in the same county, three years, and labored as missionary of Salem Association, portions of three years.

In April, 1860, he moved to Grayson county, and settled in his last earthly home, six miles north-east of Litchfield. Although now far advanced in life, he still manifested all the zeal and fervor of youth, in the cause of his beloved Master. In Grayson county, he was pastor of Rock Creek church two years. With the assistance of Joshua Armstrong and H. T. Lampton, he constituted Little Flock church, which he served ten years, baptizing 53. He preached six years to Meeting Creek church, where he baptized 23. During a pastorate of two years, at Hanging Rock, he baptized over 20. During his second pastorate at this church, beginning in 1869, he baptized 70, within 16 months. He preached four years to Hopewell, three years to Lost Run, in Breckinridge county, and one year to each of Franklin Cross Roads and Blue Ball churches, both in

Hardin county. About 1873, he was disabled by a fall from his horse, after which he did not attempt to preach. On the 15th of January, 1881, the veteran soldier of the Cross answered the summons to come up higher.

There were born to Mr. Dean 21 children, 13 of whom are known to have become Baptists, and one of them—Abner Holton Dean—is a Baptist minister, at Harrisonville, Mo.

Ancil Hall was one of the early preachers of Goshen Association. His membership was at Panther Creek church. From the associational and church records, he appears to have been active and useful, during a somewhat extended ministry. He aided in constituting a number of churches. Beyond this, little is known of him, except that he has left behind him a good reputation. He closed his earthly labors, not far from 1841.

David W. B. Tabor. This singularly gifted and ill fated man was among the early preachers of Goshen Association. He appears to have been raised up to the ministry, in New Hope church, of which he remained a member, till 1834. He then united with Dorretts Creek church. He was an uneducated man, but possessed a brilliant genius and a vivid imagination and was, for a number of years, one of the most eloquent, popular and effective preachers, in the Association. He labored abundantly, and with great success, on both sides of the Ohio river. But in the midst of his brilliant and hitherto unsullied career, he conceived, and warmly advocated the idea that all property was, by natural and inalienable right, the common possession of all. Although apparently sane on other subjects, he was insane, doubtless, on this. About 1835, he put his theory into practice. While preaching in Perry county, Ia., he conceived that he needed a better horse than the one he had been using, and, finding one suitable to his purpose, took possession of it, and applied it to his use. He was speedily arrested, convicted of theft, and sent to the penitentiary, at Jeffersonville, Ia.

While serving his term, in the prison, he obtained leave to preach to his fellow-convicts, on Sundays. An extensive religious awakening followed, and a large number of the prisoners professed hope in Christ. On being released from prison, at the end of his two years' term of service, he started to return to his family, in Breckinridge county, Ky., on foot. Coming within ten miles of home, he found a horse, not in use, and at once

took possession of it, and rode it to the end of his journey. He was speedily sent to the Kentucky penitentiary, for a term of two years. After his release, he went to East Tennessee. After a few years, he wrote to Dorretts Creek church, asking a letter of recommendation. This request was, of course, refused, and little or nothing was heard of him afterwards.

Robert M. Snider was early a member of Blackford church, in Hancock county, but afterwards moved his membership to Union, in the same county, where he was licensed to preach, about 1838. In 1839, he was ordained to the full work of the ministry, and, three years later, moved to Perry county, Ia. Being near the border, he preached on both sides of the Ohio river, about 20 years. After being much afflicted with sore eyes, for a number of years, he became entirely blind, about 1859. He was a plain, uneducated man; but he had a very good mind, maintained a good christian character, and was well versed in the scriptures. He was termed a rather dry preacher, but was instructive, and doubtless accomplished good, in the Master's cause.

Thomas Newton was among the early ministers raised up in Breckinridge county. He appears to have been called into the ministry by Pisgah church, and was many years a member, and, at least, a part of the time, pastor of that congregation. About 1841, he moved to Hancock county, and gave his membership to Blackford church. He was a preacher of moderate gifts and acquirements; but he maintained a good religious character, and his influence was salutary. He was called to his reward, about 1851.

Hardin Haynes Ellis was born in Shelby county, Kentucky, April, 1813. In 1829, he went with his parents to Daviess county, where he grew up to manhood, and obtained a fair English education. In 1834, he united with Panther Creek church, in Ohio county; and was baptized by Ancil Hall. After exercising a public gift some years, he was ordained to the ministry, at Bethabara church, in Daviess county, about 1840. He was pastor, at different periods, of Green Brier, Hawesville, Union, Blackford and some other churches. He was a preacher of more than ordinary ability, was very active in the ministry, and a good degree of success attended his labors. His earthly course was finished, about 1864. He was a brother of

the now venerable Elder Joseph P. Ellis of Blackford Association. His youngest son, F. G. Ellis, is a young preacher of good promise, and is now pastor of Union and Lewisport churches, in Hancock county and that of Grand View, Ia.

James D. Philips was a native of Ohio county, and exercised a brief ministry in Goshen Association. He was ordained to the ministry, in early manhood, about the year 1856, and was soon afterwards called to the pastoral care of a small church in the mining village of Bennettsville, in Hancock county. To this congregation he ministered several years with some degree of success. Whether he was pastor of other churches is not known. The Lord called him home, about 1869. He had the reputation of being a good, humble man, of very moderate preaching talents.

William Head, son of John A. Head, a native of Virginia, was born in Scott county, Kentucky, November 17, 1807. He was raised on a farm, and received a common school education. In his 22d year he married Sarah Jane, daughter of Joseph S. Norris. She only lived one year after their marriage. In his 24th year, he married Anestasia Teresa, sister of his first wife. Both of his wives were Roman Catholics, as were their parents, but the second Mrs. Head and most of her father's family afterwards became Baptists.

Mr. Head was converted, in 1834, and was baptized by J. D. Black, at Stamping Ground, in his native county. The following year, he moved to Owensboro, in Daviess county, where he united with a small church which was constituted soon after he arrived there. After this, he became very cold in religious duties, and when awakened to his condition, was deeply troubled. He found George McKay and Elijah Griffin in a similar state of mind. The three held frequent conversations on the subject, and finally agreed to meet at each others houses, and pray together. This being found out, the people began to meet with them, and regular prayer meetings were held, at which considerable crowds assembled. John G. Howard was finally induced to take part in the prayer meetings, and soon a deep religious interest pervaded the entire community.

About this time, (1839) John L. Burrows, agent for China missions, visited Owensboro. Mr. Head laid the condition of himself and his brethren before Mr. Burrows, who promised to

return and hold a meeting with them, after filling a series of appointments. The Methodists, learning the arrangement, anticipated the Baptists, and got possession of the Court House, the only suitable place for preaching, in the village. When Mr. Burrows returned to redeem his promise, he obtained leave to preach a few sermons in the Court House. The people, having heard the brilliant young orator, so clamored for his preaching, that the Methodists were compelled to give place to him. He continued preaching for some weeks, and God wrought a a glorious work of grace, among the people. The burthened young church members, who had originated the little private prayer meeting, were joyously relieved, and more than 100 converts were baptized. The revival spread to the neighboring churches, and it was estimated that not less than 500 or 600 were baptized, while the spirit of missions was widely diffused.

Mr. Head was very active during the revival, and being licensed by the church to exercise his gift, he proclaimed to all around him, with burning zeal, the joyous news of salvation. He crossed over the Ohio river, and raised up a church at Booneville, and laid the foundation for several others along the southern boundary of Indiana. In 1841, he was ordained at Owensboro, by Thomas Downs and Reuben Cottrell, for the pastorship of Booneville and Bakers Creek churches, both in Indiana. The next year, he was called back to Kentucky, and took charge of Rock Spring and Friendly Grove churches, in Daviess county. In 1843, he was called to Rock Spring, for all his time. He preached twice a month at the church house, once a month at the present site of Chesnut Grove meeting house, and once at the present location of South Hampton church. At these mission stations, he gathered the last named two churches.

In 1849, he took charge of the church at Cloverport, where he labored with success, eight years. He then moved to a farm, near Webster, in Breckinridge county, where he still resides (1885). He preached to Walnut Grove church, 25 years, to Lost Run, 20 years, and to Clover Creek, 17 years. He has also served the churches at Caseville, Flint Island and Little Bend, at different periods. In addition to his pastoral labors, he has done a great deal of missionary work, during his entire ministry. He is a plain, strong, practical preacher, rather than a

brilliant one; and it may be confidently said, that few preachers have been more useful to the cause of Christ, in the field in which he has wrought. Although far advanced in years, the old soldier is still able to do good service in the army of the Lord.

Joshua Armstrong was born of Irish and German parents, in Nelson county, Ky., March 13, 1821. He was sprinkled by a Presbyterian preacher, in infancy. At the age of about nine years, he was carried by his parents to Shelby county, where he grew to manhood, laboring as a hired farm hand, and receiving only education enough to enable him barely to read and write. On the 9th of February, 1840, he was married to Amanda F. Lowell, and, leasing a farm, he commenced housekeeping, with less than $100 worth of property. In 1843, he was brought to a knowledge of his sins, under the preaching of Smith Thomas, and was soon afterwards baptized into the fellowship of Chaplin Fork church, in Nelson county, by D. Dowden. The following spring, he, with H. H. Prather and J. L. Trower, was licensed to preach.

In February, 1845, he moved to Breckinridge county, and united with Dorretts Creek church. Here he labored on a farm, and preached with great zeal, till October, 1847. At this date, he was induced to move to Grayson county, where he settled on a tract of land, which he afterwards bought. He at once began to arrange for the constitution of a church, in his neighborhood. In November of the same year, he was ordained to the ministry, at Dorretts Creek, by Simeon Buchanan, John T. Dean, and N. H. Wood. He immediately entered into the constitution of Hanging Rock church, in Grayson county, of which he was chosen pastor. From this period to the present time, he has been an incessant laborer, both as a missionary and a pastor. In the latter capacity, he has, at different periods, served at least 20 churches, in Goshen and Salem Associations. He was at first very weak, awkward and ignorant, in the ministry, but he has had constant growth and extraordinary success. For years past, he has been a strong preacher, and it is probable that no minister has ever been more beloved, or more useful, within the bounds of Goshen Association. He is still laboring in the cause he so dearly loves, with the zeal and ardor of youth.

Darnell Dowden was born and raised near Mt. Vernon church, in Woodford county, Ky. He received but a scanty knowledge of letters in his youth; but by dint of close application to study, in after years, he became a good English scholar, and acquired some knowledge of the Greek language. He professed faith in Christ when about 15 years of age, and united with Little Mount church. He was licensed to preach, about 1841, and ordained to the ministry, some two years later. About 1852, he moved to Litchfield, and took charge of the church in that village, accepting also the pastoral care of some country churches. He labored in this field some ten years, and then moved to Breckinridge county, where he took charge of Goshen and other churches. About 1866, he moved to a farm near Brandenburg, in Meade county, where he still resides (1885.)

Mr. Dowden is a preacher of excellent acquirements and a high order of talents, and a writer of considerable ability. He was chosen Moderator of Goshen Association, in 1855, and has served in that capacity, except four years during the civil War, to the present time.

John Briant was born in Adair Co., Ky., Dec. 10, 1814. He acquired a very limited knowledge of reading and writing. In young manhood, he moved to Perry county, Ind., where he lived a wild, and rather a reckless life, till about 1844. At this time, he was converted to Christ, and, with 129 others, was baptized by T. J. Drane. In 1849, he was licensed to preach, and was ordained by D. R. Murry, John F. Christian and others, at Bear Creek church, in his adopted county, in 1850. His preaching talent was not great, but he was industrious, zealous, and very fervent in exhortation. He labored much among the destitute, on both sides of the Ohio river. He was pastor, at different periods, of several churches; first in Perry Co,, Ind., and afterwards, in Breckinridge Co., Ky. He gathered two or three churches in Indiana, and at least one in Kentucky. About 1860, he moved to Breckinridge county, Ky., where he still resides (1885.) For several years past, he has been able to preach but little, on account of his having been partially paralyzed.

Henry Thornton Lampton was born in Nelson Co., Ky., Jan. 20, 1814. When one year old, he was carried by his parents to Breckinridge county, where he was raised on a farm. He was

extremely fond of books, and, with few advantages, obtained a fair stock of knowledge. In early life, he joined a Methodist class, but was not fully identified with a church of that order, till about the 25th year of his age. About 1842, he was licensed to exercise his gift, and, in 1847, was ordained a deacon, by Bishop Capers. After laboring as a local deacon, about four years, he began to doubt the correctness of the Methodist doctrine and polity. After a very tedious investigation of the subject, he was baptized into the Constantine Baptist church, by Elzy T. Hickerson. One month later, that church licensed him to preach, and, at the end of another month, he was ordained, by D. Dowden, J. Armstrong and A. J. Dye. This was about 1856. He immediately became pastor of Constantine church, and was soon afterwards called to the care of Hanging Rock church, in Grayson county. At different periods, he served the churches at Stephensport, Hopeful, Millerstown, Litchfield, Panther Creek, Bethlehem, Union, Pleasant Grove and Mt. Pleasant.

In 1865, he held a four days' debate with a Mr. Tandy, a Campbellite preacher. In 1870, he was called to the care of Yelvington church, in Daviess county. The same year, he was chosen pastor of Chestnut Grove, and also served the churches at Macedonia, Oak Grove, and Blackford.

During the War, he labored as a missionary of Goshen Association. About 1875, he commenced laboring at Bakers Creek, Grandview, Newtonville and Rockport, in Indiana. At the latter place, he gathered a church, and ministered to it about three years. He has since been pastor of the church at Cloverport, Ky.

Mr. Lampton has been exceedingly laborious, and eminently successful, during his entire ministry among the Baptists, and is justly held in high esteem.

Ernest Petri was a native of Prussia, was raised in high life, and was finely educated. On account of having committed some political offense, he deemed it prudent to leave his country. He came to America, and, making his way to Hawesville, Ky., located as a teacher, while quite a young man. He had been raised up in the Lutheran church, but now coming in contact with the Baptists, he was induced to study their doctrine and practice more closely than he had done hitherto. This resulted

in his conversion, and union with the Baptist church at Hawesville. By this church he was licensed to preach, about 1858; and was ordained at Cloverport, the following year. For about ten years, he labored within the bounds of Goshen Association, chiefly, as an evangelist, with extraordinary success. But being a poor economist, he was constantly harrassed about providing for the temporal wants of his household. He finally accepted an insurance agency, which brought him a good income, for several years. While prosecuting this agency, he frequently held protracted meetings, and usually with good success. He was pastor of the church at Franklin, in Simpson county, for a time, and afterwards had charge of the church at Glasgow. But he did not succeed well in the pastoral office. About 1879, he moved from Glasgow to Nashville, Tenn.; where he shortly afterwards died, being scarcely beyond the prime of life.

NOLYNN ASSOCIATION. [S. B.]

This fraternity originated in a division of South Kentucky Association of Separate Baptists, for the sake of convenience. It was constituted at Little Mount, in what is now LaRue county, on the first Saturday in November, 1819. At its first annual meeting, which convened at Lowe's M. H. in Robertson county, Tennessee, its churches, the number of which is not recorded, aggregated 800 members. For some cause, now unknown, it decreased rapidly during the next two years. In 1822, it reported 15 churches, with only 585 members. A further decrease of aggregate membership gave it, in 1826, 21 churches with only 419 members. From this period, it began to increase in numbers, and continued to enjoy a moderate degree of prosperity, till 1840, when it reported 15 churches with 1,213 members. This is the largest aggregate membership it has yet attained. From that date, it gradually declined, till 1878, when it numbered 7 churches with 411 members.

For the faith and practice of this fraternity, and its gradual recession from Baptist principles, the reader is referred to the history of the mother fraternity, whose steps it has closely followed. Whatever its theory may be, it has been antimissionary

in practice. It has accomplished almost nothing, except what its preachers have done by their gratuitous labors. In 1848, eight of its preachers signed and published a remonstrance, in which they say: "In future, we will not attend to any church, unless they will, according to their several abilities, support the gospel." The remonstrance appears to have had little effect. The Association had a super-abundance of preachers, who were glad of an opportunity to "attend to" the churches, without pecuniary compensation.

Several preachers of considerable ability have been raised up to the ministry, in the churches of this fraternity. But they have generally discarded its practice, and identified themselves with the United Baptists, as soon as they were able to comprehend the inconsistency of their own denomination. The same may be said of many of their more intelligent private members. Various attempts have been made by the neighboring associations to establish correspondence with this body, and thereby bring it up to the standard of Baptist orthodoxy. But these efforts have only resulted in drawing off their best preachers and churches.

This Association, in the days of its greater prosperity, occupied a broad belt of territory extending from the Ohio river across the central part of the State, and far into Tennessee. But at present, its churches are located principally in Green, and some of the neighboring counties. It corresponds only with the mother fraternity and a small organization, recently formed, and known as East Kentucky Association of Separate Baptists.

Thomas J. Chilton was regarded a father in this fraternity, and his son, Hon. Thomas Chilton, was a preacher among its churches a number of years. Of these, something has been said elsewhere. Of other ministers in this Association no particular account has been received.

HIGHLAND ASSOCIATION.

Previous to 1836, this small fraternity represented the entire Baptist interests, in an area of country now embraced in five or six counties. It was formed of 13 churches, 12 of which

had been dismissed from Little River Association. At least 7 of these churches had originally belonged to Red River Association, and some of the others, to Union. These 13 churches aggregated 429 members. Their names were as follows: Bethel, Cypress, Canoe Creek, Cane Run, Flat Creek, Grave Creek, Highland, Providence, Salem, Tirza, Unity, New Hope and Little Bethel. The ministers belonging to these churches, as far as known, were William C. Buck, Benjamin Bourland, William Davis, John Christian and Benjamin Berry. The licensed preachers were Henry Garrard, Timothy Sisk, John Grantham and Reuben Owen.

The Association was constituted at, and derived its name from Highland church, in Union county, September, 1820. Most of the churches and preachers of the fraternity, were tinctured with Hypercalvinism and were opposed to missions and benevolent societies. The growth of the body was very slow. This may be accounted for from the divided condition of the churches and ministry, or, rather, the preponderance of the anti-missionary sentiment, and the additional fact that a large proportion of the population in its field of operations were Roman Catholics. It was estimated that at least two-thirds of the people of Union county were of that persuasion. During the first ten years of the existence of the Association, it made a gain, in its aggregate membership, of only 57: So that, in 1830, it numbered 15 churches with 486 members. At this date, a Bible society was organized within its bounds, and William C. Buck became its president. This aroused the spirit of opposition to benevolent societies, and, in 1835, the Association took such high grounds against these institutions, that Bethel, Little Bethel, Highland and Grave Creek churches withdrew from its fellowship, and, the following year, formed Little Bethel Association. Previous to this division, the body numbered 14 churches with 609 members. But after this period, it rapidly declined, and soon dwindled into comparative insignificance. After the division, it assumed the name of Regular Baptists, and, in 1877, that of Regular Predestinarian Baptists. It is avowedly opposed to missions and all benevolent societies. In 1880, it numbered 10 churches, aggregating 200 members. These churches intermingle with those of Little Bethel Association, and are located in the counties of Henderson, Webster,

Hopkins and McLean. Of the pioneer preachers of this body, who remained in its fellowship, little is now known. The most prominent of its early ministers identified themselves with Little Bethel Association.

Esias W. Earle was among the most prominent preachers that adhered to this fraternity. He was born in South Carolina, Feb. 4, 1800. At the early age of 13 he professed conversion to Christ, and united with a Baptist church. He was set apart to the ministry when he was only 17 years old. In early life he migrated to Kentucky, and settled in Hopkins county. He was pastor of Flat Creek church, a long series of years. He died at his home in Hopkins county, March 6, 1877.

Burnall P. Dorris was born in 1806. He united with Providence church, in Webster county, in 1844, and was there ordained to the ministry, in 1846. He was pastor of Providence church a number of years, and was esteemed by his brethren, a good, faithful preacher. The Lord called him to his reward, August 23, 1879.

DRAKES CREEK ASSOCIATION.

At its annual meeting, at Union church in Warren county, in 1820, Gasper River Association agreed to divide its territory by a line running from Russellville, along tbe direct road to Bowling Green, and thence to Honakers Ferry, on Green river. The churches south of that line were to form a new association. These churches were thirteen in number, and their names were as follows: Baysfork, Salem, Union, Sulphur Spring, Trammels Fork, Middle Fork, Lick Fork, Mt. Zion, Bethany, Ivy, New Hope, Ebenezer, (afterwards called Bethpier) and New Bethel. The preachers belonging to them were Samuel Greathouse, Lee Allen, William Dorris, Zach. Morris, Hugh Hagan, Anderson Darnall and Chris. Harris. The churches met on the 6th of October, 1820, and formed Drakes Creek Association.

This Fraternity began its mission, with bright prospects. Some of its churches were the oldest in the Green river country; some of its preachers were men of ability and experience, and it had a fine field to cultivate. But it was unfortunate from the

beginning. Salem, Ivy and New Bethel churches were dismissed to join other associations. Baysfork, one of the oldest and largest churches in the body, was soon rent by faction, and ultimately destroyed by a drunken and disorderly pastor. In 1826, two of its ministers, Lee Allen and Anderson Darnall, were excluded for adultery, and, two years later, Samuel Greathouse was cut off for drunkenness and falsehood. Meanwhile the venerable Chris. Harris had gone to his final reward. These and other untoward circumstances reduced the Association from thirteen churches, aggregating 686 members, at the time of its constitution, to thirteen churches with 476 members, twelve years later. But now the Lord was pleased to visit the cold and distressed churches with the first revival they enjoyed, after the constitution of the Association. The meeting of the body at New Salem, in Simpson county, in 1833, was an occasion of great rejoicing. The great cholera epidemic, which had filled the whole land with terror and mourning, during the preceding two years, had passed away; God's mercies had followed his judgments, and fifteen churches reported 329 baptisms, with an aggregate membership of 969. From this period, the Association enjoyed a good degree of prosperity, till 1839, when it reported nineteen churches with 1,325 members. This is the largest membership it has ever attained.

During this period of prosperity, the ministry of the fraternity was very weak; and, under its guidance, the Association laid a bad foundation for future building. In 1832, it advised "the churches and members thereof to abstain from joining temperance, Bible, tract and missionary societies and the Sunday School Union: Yet," it added, "if a neighborhood chooses to have a Sunday school kept up, unconnected with the American Sunday School Union, we think such ought to be tolerated." In 1835, the body advised the churches to have no correspondence with the Kentucky Baptist Convention. This advice was given in accordance with the decision of a majority of the churches, to which the subject appears to have been referred the previous year. The advice was not uniformly followed, and in 1838, a resolution to the following purport, was adopted: "That, in future, we will act up to the decision of the majority of the churches, in 1835; and that we will, in future, hold no correspondence with the Baptist State Convention, either

directly or indirectly." This resolution was not very timely, as the Convention referred to had been dissolved two years before. But this was not the only association that committed the same blunder, during that period of excitement on the subject of missions.

With equal awkwardness and absurdity, the Association had dropped correspondence with the neighboring fraternities. It discontinued fraternal relations with Red River Association, in 1824, because that body had called a convention for the purpose of adjusting some difficulties which existed among its churches. This correspondence was afterwards restored; but fraternal relations were withdrawn from Gasper River Association and withheld from that of Bethel. In 1834, correspondence with Green River Association was suspended, because that body corresponded with Bethel and Gasper River associations. This was followed by a withdrawal of the fraternal relations from Barren River Association, in 1839. This isolation from the neighboring fraternities, soon gendered internal strife and ultimate division.

In 1839, O. H. Morrow, from Bethel Association, visited Bethel church, which was a member of Drake's Creek Association, and, on invitation of the pastor, J. L. Hickman, aided in the administration of the Lord's Supper. When the Association met, in the fall of the same year, charges were preferred against Bethel and Trammels Fork churches, for retaining J. L. Hickman, as pastor and moderator, after he had violated "the express will and wish of this Association, and the churches thereof," by inviting a minister of Bethel Association, with which Drake's Creek Association was not in correspondence, to aid in the administration of the Lord's Supper. The Association advised that these churches report to the next annual meeting of the body, if they have desisted from all fraternal intercourse with those organizations, or members thereof, with which this Association is not in correspondence; "otherwise," it adds, "they will stand excluded from our communion." Bethel and Trammel's Fork churches rejected this advice, and, together with Rocky Spring church, formed an organization, which claimed to be the legitimate Drake's Creek Association. This claim was acknowledged by a council composed of messengers from some of the churches of Barren River and Liberty

associations, and by those fraternities themselves, at their succeeding meetings. The little organization assumed the name of Bays Fork Association, under which name its history will be given, in its proper place.

When Drake's Creek Association met, at New Bethel, in Sumner county, Tenn. in 1840, it excluded Rocky Spring and Bethel churches from its fellowship, and recognized the minority at Trammel's Fork, which was equivalent to excluding the majority. This relieved the Association from all the elements of discord, which had hitherto given it so much annoyance.

From this period, the Association began to decline. It had become Anti-nomian in theory, and Anti-missionary, both in theory and practice. Fearing that the designation "Baptist," by which it had hitherto been known, might not express its present creed with sufficient explicitness to satisfy its "Regular Baptist" correspondents, it amended its title, in 1841, so that it read.—"Drake's Creek Baptist Association, united upon the doctrine of Predestination and Election." After wearing this rather clumsy title, more than thirty years, it resumed its original name. Its printed Abstract of Principles is similar to those held by other Baptist associations; but its ministers and churches are understood to deny the ressurrection of the body. It has continued to decline, till its numbers are insignificant. In 1879, it comprised 13 churches, aggregating 273 members. During 50 of the first 60 years of its existence, there has been baptized for the fellowship of its churches, 1,530 converts. Of these, only 470 have been baptized during the 29 years of which we have statistics, since the split, in 1840.

Robert Norvell was among the early preachers of this Association. He was born in Albemarl county, Va., Feb. 14, 1770. Here he grew to manhood, receiving the mere elements of a common school education. Fighting, swearing and dancing were the amusements of his youth, and, at one time, he was badly cut with a knife. In his 31st year, he was married to Sally, daughter of James Murry, and settled in Buckingham county. In 1805, he was awakened to a sense of his guilt and condemnation, under the preaching of Leonard Ballou. After several months of agonizing remorse, prayer, and repentance, he obtained hope in the Savior of sinners, united with Round Oak church, and was baptized by Mr. Ballou. He soon began to

exercise in public prayer and exhortation, and was much impressed with the duty of preaching the gospel. Feeling incompetent to this great work, he left his farm, unsold, and moved to Middle Tennessee, with the hope of wearing off the impression. Here he suppressed his convictions of duty, some four or five years. But, one day, a drunken man said to him : "You began to preach in Virginia; why did you quit? If you had kept on you might have shined as a star." He felt this as a withering rebuke. He was also much impressed by a strange dream, and was finally impelled to take up the cross again, and commence exhorting his neighbors to repent. He was ordained to the ministry, at Testament church, in Smith county, by William Roark, Levi Roark and Hiram Casey. Soon after his ordination he went to Illinois; but, not being pleased with the country, returned to Tennessee, and settled in Sumner county, very near the Kentucky line, in 1820. He was called to the care of Caney Fork, New Hope, New Bethel and Gallatin churches. These he continued to serve, till admonished by the feebleness of extreme old age, to resign his charges. He died at about the age of 100 years. He was a moderate preacher; but a man of excellent Christian character, and was much esteemed by his brethren. Meradith Hodges, Wm. W. Ausbrooks and Josiah Ashford were raised up to the ministry under his pastoral labors, and became preachers in Drakes Creek Association. In 1826, he succeeded Christopher Harris as Moderator of Drakes Creek Association, and served in that capacity, at different times, 14 years.

Eli Bryant was a member of New Salem church, in Simpson county, and was ordained to the ministry, as early as 1840. As a preacher, he was below mediocrity. But he was a citizen of high respectability, and a Christian of unimpeachable piety. His brethren held him in high esteem, and honored him with the moderatorship of Drakes Creek Association, about 12 years. He was called to his reward, not far from 1866.

William W. Ausbrooks has been the most prominent preacher in this body, for a score of years past. He was licensed to preach, at Caney Fork church, in Sumner county, Tenn., about 1840, and was ordained as early as 1842. The following year, he preached the introductory sermon before Drakes Creek Association. In 1852, he was chosen Moderator of that body,

and, with the exception of a few years, has filled that position till the present time.

Of a number of other preachers, who have labored in this fraternity, no particulars, worth recording, have been received.

CONCORD ASSOCIATION.

This most prosperous fraternity was constituted at Whites Run, in what is now Carroll county, on the 28th of September, 1821. Silas M. Noel preached an introductory sermon, on the occasion, from Rev. 22-17. Thomas Craig was chosen Moderator, and John H. Morris, clerk. The following eight churches, all of which, except Emmaus and Long Ridge, which had been newly constituted, had belonged to Long Run Association, were in the constitution: Drennons Ridge, McCools Bottom (now Ghent), Twins (now New Liberty), Long Ridge, Whites Run, Hunters Bottom, Hopewell and Emmaus. Twins, McCools Bottom, and Whites Run had gone from Long Run to Franklin Association, and thence into the constitution of Concord. Drennons Ridge was the oldest church in the fraternity, and McCools Bottom, the next oldest. Of these, something has been said elsewhere.

Twins was by far the largest and most influential church in the new Association. Speaking of its origin, William Hickman says: "In those days I went down and visited my friends on Eagle Creek, and baptized a number there. Soon after that, a large and respectable church arose there, and Bro. John Scott moved among them, and has long been their pastor." It was constituted of 30 members, by John Price and John Davis, June 23, 1801. John Scott served the church about 25 years, and left it, with 213 members. Cornelius Duval, B. F. Kenney and Hugh Montgomery served the church, in turn, till 1838, when Lewis D. Alexander accepted its pastoral charge. This eminent servant of Christ ministered to it till his death, in 1863—a period of 25 years. During this time, 746 were baptized for its fellowship. Since that period, it has changed pastors frequently, and has not been so prosperous as formerly. It is located in the northern part of Owen county, in the village of New Liberty.

Whites Run is located seven miles north of Ghent, in Carroll county. It is probable that John Scott, or John Price served it, in its early years. Lewis D. Alexander was its pastor, at a later period.

Long Ridge was located one mile north of the present site of Owenton, in Owen county. It was constituted by Isaac Malin, John Scott and Isaac Foster, July 29, 1820. Cornelius Duval was the first pastor named on its records. After him, B. F. Kenney and Andrew Suitor served it. The latter was succeeded in 1838 by Elijah Threlkeld, who served it with great acceptance, the remainder of his life. In 1840, it split on the subject of missions and formed two churches of the same name. The Anti-missionary church still worships at the old location. The Missionary church moved some two miles north to the village of Harrisburg, a few years past. *Hopewell* is located in Henry county, and has long been a member of Sulphur Fork Association. *Hunters Bottom* was located on the Ohio river, near the line which now divides Carroll and Trimble counties. It was long since dissolved.

Emmaus was located in the northern part of Owen county, and, for many years was a prosperous and influential church. It was dissolved in 1853.

The ministers in the constitution of this Association, were John Scott, of Twins church, Isaac Malin and James Baxter, of Drennons Ridge, Joshua Morris of McCools Bottom, John Wallace of Hunters Bottom, and William Morgan of Emmaus.

The eight churches of which the association was constituted aggregated 619 members. At its first anniversary, Cane Run and Corn Creek churches were received by letters from Long Run Association. In 1823, Clay Lick, a new church was received, and in 1825, Sharon, Greenups Fork and Providence were admitted to fellowship. The latter was in Trimble county, Greenups Fork in Owen, and Sharon, which has since been dissolved, was in Carroll. In 1826 the body numbered twelve churches, with 840 members. But Sulphur Fork Association was formed that year, and Corn Creek church was dismissed for its membership.

Up to the year 1829, no business was introduced into the Association, beyond the routine of regulating correspondence,

receiving and dismissing churches, and making such arrangements as were necessary for the regulating of a deliberative body. But this year, its attention was called to the importance of distributing the holy Scriptures among the people, and a resolution was adopted, recommending the organization of Bible societies. During this and the following year, the churches were confused and annoyed by the introduction of Campbellism among them, insomuch that they asked the advice of the Asso-sociation on the subject. That body, at its meeting, in 1830, answered this petition as follows:

"From a request of the majority of the churches composing this Association, expressed in their letters, and some of them directly requesting the Association to devise a proper course to be pursued by them towards those modern teachers of theology, commonly called Campbellites, we offer the following: 1st. We believe the churches should not invite them to preach in their meeting houses. 2d. That we should not invite them into our houses to preach, nor in any way bid them God speed, nor their heretical doctrine. We advise you, brethren, to be patricularly on your guard. When they are talking about the Spirit we believe they only mean the written word; and when they speak of regeneration, they only mean immersion in water." This body sustained a very small loss by the Campbellite schism, and even to the present time, the Campbellites have obtained but a feeble foot-hold on its territory.

In 1831, Ten Mile Association was constituted on the north-eastern border of Concord, reducing the latter to 11 churches, aggregating only 798 members. This was a small advance in ten years. But during the next ten years, there was a constant growth in the churches, and in 1841, the body numbered 14 churches with 1,433 members. During this period, there was a manifest presence of two parties in the body. The circular letters, written by the more intelligent members of the body, urged the duty of supporting the ministry, and in engaging in the work of the Lord. This was made especially prominent in the lengthy and very able circular, written by Cyrus Wingate, in 1833, and in that by the same writer, in 1841. On the other hand, there was no mention of any effort to relieve the over-burdened ministry, or to attempt to extend the Kingdom of Christ, in the business proceedings of the body. This dead lock

continued till 1840. At this date, the Association made its first effort to supply the people on its territory with preaching, by appointing ten protracted meetings, to be held during the ensuing year, and nominating preachers to conduct them, without, however, making any provision for compensating the ministers, or even advising the churches to do so. The results were not very satisfactory ; the number of baptisms during the ensuing year, was less than an average, and considerable agitation pervaded the churches, in consequenee of this "missionary scheme."

In 1838, William C. Buck, General Agent for the General Association of Kentucky Baptists, visited the churches of Concord Association, for the purpose of inducing them to support their pastors. Hitherto these churches had publicly thanked their pastors, at the close of their pastoral term, for long continued and faithful services, rendered "without money and without price." Mr. Buck succeeded in persuading the churches at White's Run, McCools Bottom, New Liberty, Emmaus, Long Ridge, Owenton and Greenups Fork to pay their pastors each about $100 a year for monthly services. This gave to each pastor, engaged for all his time $400 a year—a very fair salary for that period. This was an innovation on the former practice of the churches, and met with stern opposition. The preachers who received salaries, were reproached by the opposers, as "hirelings" and "money hunters." Paying pastors was classed with "missionary schemes," and several of the churches were divided into violently opposing parties, on the subject. In 1841, Long Ridge, Cane Run, and perhaps some other churches, split, and formed, each, a Missionary and an Anti-Missionary church. This division was a great blessing to the fraternitv ; for, although it did not entirely free the churches from the Anti-Missionary leaven, some traces of which remain in some of them to the present day, it gave the Missionary party so decided a preponderance that it could act with freedom, and carry its measures, without violent opposition. The loss in numbers, by the Anti-mission schism, was trifling, and was far more than compensated by a most gracious revival which pervaded the churches during the ensuing year, adding to their membership, 1,022 by baptism.

In 1742, the Association adopted its first resolution in

favor of Georgetown College, and advised young men to seek an education in its halls. The terms of general union, entered into by the Baptists of Kentucky, in 1801, was ordered to be appended to the minutes of this session. From this time collections were occasionally taken up for Indian missions, during the sessions of the body; and, in 1845, an attempt was made to put a missionary within the bounds of the association. A "central committe" was appointed, to which the churches were advised to report their desire concerning the employment of a missionary and what sum each would contribute to his support. This laudable enterprise failed; or, at least, the committee made no report to the Association, and no further attempt was made in this direction, for several years.

In 1848, correspondence was opened with the General Association, and a treasurer appointed to receive the contributions of the churches, and forward them to the Executive Board of that body. This management, by which it was hoped the destitution in the territory of Concord Association would be supplied, did not meet the anticipations of that body. It, therefore, resolved, in 1851, to make another attempt to do its own work, without, however, withholding its aid and sympathy from the General Association. The spirit of the body seems to have been much enlarged at this session, as evinced by the adoption of the following resolutions:

"*Resolved*, That the cause of missions and the Bible, at home and abroad, the cause of education and of religious periodical literature and reading, demand more of the sympathy, support and prayers of the churches composing this Association.

"*Resolved*, That we recommend to our brethern, the Western Recorder and the Bible Advocate, as worthy their patronage.

"*Resolved*, That, after the first sermon on to-morrow, a contribution be taken up to aid the General Association and Bible cause."

A convention, to be composed of messengers from the churches, was called to meet at New Liberty to devise means of putting a missionary in the home field; and a committee was appointed to lay the matter before the churches. The convention appointed a committee of three, to whom was intrusted the

duty of employing a missionary. The committee secured the services of Archer Smith. The labors of the missionary were much blessed. At the next meeting of the Association, it was greeted with the first missionary report, ever offered for its adoption. The missionary had delivered 290 sermons and exhortations, and received into the churches about 150 persons, of whom 124 were received by baptism. He was continued in the field another year, and, in 1853, reported 372 sermons and exhortations, and 215 baptisms. From that period to the present, the Association has been practically a missionary body, acting, indeed, upon various plans, but constantly endeavoring to advance the cause of the blessed Redeemer.

It has been observed that the growth of this fraternity, during the first eleven years of its existence, was very slow, and that, during the next decade, it enjoyed a moderate progress. The remarkable revival which prevailed among its churches, in 1842, increased its numbers to fifteen churches, aggregating 2,439 members. From that time, till 1860, its growth was moderate. At the beginning of the civil War, it numbered twenty-one churches with 3,939 members, and, after the close of the War, in 1865, it numbered seventeen churches with 3,027 members. Since the War, it has increased very rapidly. In 1880, it comprised thirty-three churches with 4,299 members, and, in 1882, thirty-two churches aggregating 3,969 members, the decrease during the two intervening years, having resulted from the dismission of several churches, to go into the constitution of Owen Association. From its constitution in 1821, to 1882, there were baptized into the fellowship of its churches, 10,384 converts.

Among the pioneer preachers in the territory of this Association, in addition to those who have been mentioned, were John Reese and Benjamin Lambert.

John Reese was among the early settlers on Eagle Creek., and is supposed to have gathered Mountain Island church, on the eastern border of what is now Owen county, as early as 1802. He ministered in this church a few years, and then moved to Indiana, where he spent the remainder of his life.

Benjamin Lambert succeeded John Reese as pastor of Mountain Island church, as early as 1813—perhaps several years earlier. About the last named date, he established a preaching

place near Muscle Shoals on Eagle creek. Here he gathered a church, which he constituted, with the aid of John Scott and John Searcy, Oct. 11, 1817. To this congregation, which took the name of Muscle Shoals, and to the church at Mountain Island, he continued to minister till 1820. At that date, he followed his predecessor to Indiana, where he labored in the ministry till the Lord called him home. Mountain Island church was finally absorbed by that of Muscle Shoals, and the later has continued a large and flourishing body, to the present time.

JOSHUA L. MORRIS was probably the first preacher that settled within the present limits of Carroll county. He aided in gathering the first church in that region, and became its first pastor. This church was located at the mouth of Kentucky river, and Mr. Morris was aided in constituting it, on the 5th of May, 1800, by William Hickman. It was at first called Port William, afterwards, McCools Bottom, and finally took the name Ghent, from the village in which it is now located. Mr. Morris served the church about three years, and then gave place to the more gifted John Scott. The time of his death has not been ascertained. Some of his posterity still live among those of his successor, in that region of the State.

WILLIAM MORGAN moved to what is now Owen county, in 1809, and gave his membership to Twins church. The following year, that church recorded this item:—"The church having taken into consideration the situation of Elder Morgan in moving from a distance amongst us, and wishing to remove any difficulty that may be in his way, with respect to ministerial duty, declares she heartily approves of and accepts his services as a minister, and hopes he will act freely with our other ministering brethren." In 1823, he was dismissed from Twins, and united with Emmaus church. At the same time, he accepted an invitation to preach once a month at Twins. He remained a minister in Emmaus church, till 1837. He was, by this time, advanced in life, and probably ceased from active labor, although he lived a number of years afterwards. He appears to have been active and useful in the ministry.

JAMES BAXTER was born in Washington county, Tenn., September 17, 1787. While yet a child, he came with his parents to Kentucky, and settled near Mill Creek, the first church

organized in what is now Monroe county. Here, in the 17th year of his age, he professed hope in Christ, and was baptized by John Mulky. Having afterward moved to Henry county, he was licensed to preach by Drennons Ridge church, in 1822, by which church, also he was ordained to the ministry in 1824. In 1827, he left the State, but returning, about 1835, he settled in Owen county, and united with Greenup Fork church. The remainder of his life was spent in preaching the gospel in this region. He was a preacher of very moderate gifts, but a man of deep humility and constant piety. He fought a good fight during a period of more than fifty years, and then went to receive his crown on the 31st of August, 1857.

Elijah Threlkeld was greatly esteemed, both for his earnest, practical preaching, and his eminently godly walk. He was born in Scott county, Ky., August 1, 1797. He was brought up on a farm, and received a limited common school education. In the 19th year ot his age, he was led to Christ, under the ministry of William Hickman, by whom he was baptized for the fellowship of McConnells Run church. He was married to Ruth Mothershead, March 2, 1819. This amiable wife died after a few years, leaving him two children. In 1821 he moved to Owen county, where he united with Long Ridge church.

In 1824, he was ordained to the deaconship, and after filling this position about ten years, was licensed to preach, in January, 1834. In April, 1837, he was ordained to the ministry, by L. D. Alexander, Archer Smith, and John Scott, and, in May of the following year, was called to the care of Long Ridge church. To this congregation he ministered, during the remainder of his earthly life. He was also pastor of Emmaus, Macedonia and Pleasant Ridge churches, for longer or shorter periods. He died of pneumonia, Jan. 22, 1861.

As a preacher, Mr. Threlkeld was below mediocrity; but his personal influence more than compensated for the deficiency in his gifts. He was twice married—the second time to Margaret Hearn, by whom he raised eleven children. Ten of his children are known to have become Baptists.

John Searcy, a good old preacher in Concord Association, was born in South Carolina, March 17, 1762. He was a soldier in the Revolutionary War. After the close of the war, he

moved to Kentucky, and settled in Woodford county. Here he was a soldier in the Indian wars, till the savages were driven from the country. He united with Clear Creek church, by which congregation he was licensed to preach. He moved to Owen county, before Concord Association was constituted, and was laborious in building up the early churches in that fraternity. It is not known that he was pastor of any church, or that he was ever ordained. He died November 14, 1848, in the 87th year of his age.

Cornelius Duval was regarded one of the best preachers in Concord Association, in his generation. He was a minister in Greenups Fork church, as early as 1822, and pastor at Long Ridge, a year earlier. In 1829, he went into the constitution of the church at Owenton, and was pastor of that congregation about twelve years. He was also pastor of Muscle Shoals, and perhaps other churches. He ceased his labors in this region about 1800. Whether he was called home at this period, or sought another field of labor, has not been ascertained.

Andrew Suitor was a young preacher of good gifts. He was in the constitution of Long Ridge church, in 1820. In 1824 he was ordained a deacon. After serving in that capacity ten years, he was licensed to preach in January, 1834. His gifts were so satisfactory that in the following October, his church invited him to preach to it once a month. In November of the same year, he was ordained to the ministry, by B. F. Kenney, C. Duval, Jas Baxter, and R. H. Shipp. In April, 1835, he was called to the care of Long Ridge church. He also served Greenups Fork, and perhaps other churches. But he had only fairly begun a career which promised great usefulness, when the Lord was pleased to call him from the field of labor to the land of rest. He departed this life October 9, 1838.

Hugh Montgomery was licensed to preach, at Emmaus church, in Owen county, about 1839, and was ordained, as early as 1833. In 1835, he moved his membership to Twins church, and was immediately called to its pastoral charge. He continued in this relation, till 1838, when he was succeeded by the more zealous and popular L. D. Alexander. In 1840, he took a letter of dismission, and joined Long Ridge church of Particular Baptists. After that, he was among the ministers of Licking Association, till about 1849. His gifts were moderate, and his

ministry appears not to have been very fruitful. He sustained a good religious character, however, as far as is known.

R. H. Shipp was licensed to preach at Greenups Fork, in 1834, and was ordained by that church, about 1839. Little is known of his brief labors. He died about a year after he was ordained.

William D. Ball was born in Fauquier county, Virginia, in 1799. Losing his parents in early childhood, he was adopted by his aunt, a Mrs. Chilton, who gave him such an education as the common schools of her neighborhood could impart. He professed faith in Christ, and was baptized, at about the age of 17. In 1822, he emigrated to Kentucky, and settled in Henry county. Here he united with Cane Run church. After serving that organization, as a deacon, some years, he was licensed to preach, in 1832. In 1835, he was ordained to the ministry, by Hugh Montgomery and Isaac Malin. During the early years of his ministry, he was very active and zealous, and exhibited especial earnestness in exhorting and persuading sinners to repent. But during the contest on the subject of missions, he identified himself with the opposition, and, in November, 1841, he and 24 others drew off from the church, and formed what was styled Cane Run church of Regular Baptists. This church united with a small fraternity, known as Mt. Pleasant Association. After this, Mr. Ball's ministry was unfruitful. He went to give an account of his stewardship, not far from 1850.

Elisha Cobb, son of Samuel Cobb, was born in South Carolina, Feb. 19, 1794. When he was about a year old, his parents moved to what is now Owen county, Kentucky. Here he grew up to manhood, in the new settlement, with barely a sufficient knowledge of letters to enable him to read and write. Although his parents were pious Baptists, he was much more familiar with the arts of gambling and the language of profanity, than with books. But the pious teaching and example of his parents were not lost on him. About the 22d year of his age, he was led to Christ, under the ministry of Benjamin Lambert, by whom he was baptized, into the fellowship of an arm of Mountain Island church, located at Muscle Shoals on Eagle Creek. On the 11th of October, 1817, this arm became an independent organization, under the style of Muscle Shoals church. By this congregation, Mr. Cobb was licensed to preach, in 1838, having been profit-

ably exercising in exhortation for some time previous. He was ordained to the ministry, in May, 1839, and called to the pastoral care of Muscle Shoals church, in November of the same year. To this congregation he ministered, about 15 years, with unusual popularity and usefulness. He was, at different periods, monthly preacher for the churches at Greenups Fork, Mount Hebron, Pleasant View and Harmony, in Owen county; Grassy Run and Dry Ridge, in Grant; Crooked Creek, in Pendleton, and Hartwood, in Bourbon. He was eminent for his well tempered zeal and cheerful piety. His gifts, though not especially brilliant, were of the most useful kind. Perhaps no minister has been more beloved, or more useful, in the field in which he labored. In September, 1854, he was attacked with dropsy of the heart, which ended his earthly career, on the 4th of the following December. He died in the full triumph of faith.

Mr. Cobb was twice married, and raised (all by his first wife) three daughters and three sons, all of whom became members of Muscle Shoals church, of which his youngest son, William, is now pastor.

Asa Cobb, a brother of the above, was born in what is now Owen county, Ky., May 22, 1799. At about the age of eighteen years, he obtained hope in Christ, and was baptized by Benjamin Lambert, for the fellowship of Muscle Shoals church. He was a faithful and useful church member, and was accustomed to exercise in public prayer, till 1839, when he was put into the deaconship. In 1843, he was liberated to exercise his gift, and invited to preach once a month to the church of which he was a member, In October of the following year, he was ordained to the ministry, by L. D. Alexander, Elijah Threlkeld and Elisha Cobb. Although his gifts were not equal to those of his brother, he was an acceptable preacher. During his brief ministry, he served the churches at Crooked creek and Ravens creek, in Pendleton county; Long Lick, in Scott, and Hartwood, in Bourbon. He enjoyed a good degree of success, both in edifying the churches and in leading sinners to the cross. He died of cholera, Aug. 28, 1852. Of his six children, five are known to have become Baptists.

Francis B. McDonald was a very prominent and successful minister in Concord Association, during a period of about

ten years. He was a licensed preacher at Stamping Ground, in Scott county, in 1839, and was ordained at that church in 1841. The next year, he moved to Carroll county, and gave his membership to Sharon church. He soon became very popular among the churches, and had many more invitations to pastoral charges than he was able to accept. He was also very successful in protracted meetings. Unfortunately, while he is still affectionately remembered by many who were led to Christ under his ministry, few particulars of his life and labors have been preserved. He finished his course, not far from 1852.

Paschal Hickman Todd is probably the oldest living minister, except J. E. Duval, in Concord Association. He is a grandson of the famous William Hickman, Sr,, and was named for his mother's brother, who fell in the battle of the river Raisin, in 1812. Mr. Todd was licensed to preach, by the church, at Owenton, as early as 1837; and was ordained, in 1841. With the exception of a brief period, during which he labored as missionary in the city of Louisville, he has spent his time within the bounds of Concord Association. His gift of exhortation is very superior, and has rendered him a very valuable workman.

James E, Kenney is another aged minister in this fraternity. He is a brother of the more widely known B. F. Kenney, long a prominent preacher in Elkhorn Association, and more recently, of Missouri. He united with Twins church, by letter, in 1831. In 1843, he was chosen a deacon, in 1854, was licensed to preach, and was ordained to the ministry, in 1856. Although his preaching gifts are not regarded of a high order, he has been very useful in his sacred calling. His cheerful piety, his frank and warm-hearted temper, and his extraordinary social qualities render him a universal favorite, and have given him great influence over the masses, where he is known. With propriety it may be said of him: He is a good man and full of the Holy Ghost and of faith, and much people have been added to the Lord through his ministry.

Clark M. Riley is among the elderly ministers of this body. He was baptized for the fellowship of Twins church, in March, 1842, and was licensed to preach, in May, 1845. In November, 1852, he was ordained to the ministry, by B. F. Kenney, L. D. Alexander, E. Threlkeld and P. H. Todd.

He has been an indefatigable laborer, and has been eminently successful, both as a pastor and an evangelist.

Louis H. Salin, the widely known "converted Jew," was raised up to the ministry, and still resides within the bounds of this fraternity. He is the son of Henry B. Salin, a Jewish Rabbi, and was born in the kingdom of Bavaria, in Germany, July 2, 1829. He attended school in his native country, twelve years, and, having become interested on the subject of Christianity, came to America while a youth, and engaged in mercantile pursuits, in Cincinnati, Ohio. He afterwards came to Owen county, Ky. After much investigation of the subject of Christianity, he sought and obtained hope in Jesus, and was baptized for the fellowship of Long Ridge church, in June, 1852. He was licensed to preach early in November, 1854, and ordained in March, 1857. His early pastoral charges were Mt. Pleasant and Greenups Fork churches, to both of which he ministered twenty-two years. Various other churches have enjoyed his pastoral ministrations, and he has performed much labor as an evangelist.

Among the active ministers of this fraternity, at the present time (1885), are John W. Waldrop, William Cobb, G. W. Wheatley, L. S. Chilton, R. H. Alexander, J. A. Head and J. W. Wheatley, besides a number of zealous young men.

RED BIRD ASSOCIATION, NO. I.

This small fraternity was located in Clay and some of the adjoining counties. Messengers from four churches met at the house of William Morris, in Clay county, on the 16th of November, 1822, to consider the propriety of constituting an association, of the churches located in Goose Creek valley. The enterprise was deemed expedient, and, in the fall of the following year, messengers from five churches, met at Middle Fork meeting house, in Perry county, and constituted an association, to which they gave the name of Red Bird. The name was derived from a small stream, which rises at the base of Pine Mountain, and flows westerly into Goose Creek, the most southerly tributary of Kentucky river. The churches of which

the fraternity was organized, were South Fork and (it is believed) Red Bird, in Clay county; Quick Sand and Middle Fork in Perry, and Mt. Gilead, in Estill. South Fork, Mt. Gilead and Middle Fork had been dismissed from North District Association. The other two had probably been unassociated, until now. The five churches aggregated 165 members.

The pioneer preachers of this association, and of this region of country, were George W. Baker, John Gilbert, William Cockrill, Thomas White, and Joseph Ambrose. Excepting the last named, they were very plain, illiterate men; and the results of their labors indicate that they were either unskillful and inefficient, in building up the cause of the Redeemer, or that they had very inferior building materials.

For a few years, the Association enjoyed some degree of prosperity, and, in 1826, it numbered 12 churches, aggregating 309 members. But these were the largest numbers it ever attained. The churches neglected to represent themselves in the association, and the body gradually diminished. Meanwhile, it became Antinomian in doctrine, and Antimission in polity. In 1850, a majority of the churches, being discouraged, formally withdrew ftom the body, and subsequently united with South Fork Association. The remaining four churches nominally kept up the associational connection, till about 1859, when the fraternity was formally dissolved.

John Gilbert was remarkable for his great longevity. He was born in 1758, and served as a scout and soldier in the Revolutionary War. At what time he came to Kentucky is not known; but he was a resident in Clay county, and a member of North District Association, in 1822. He was in the constitution of Red Bird Association, of which he was frequently the Moderator. After having been in the ministry more than 60 years, he died at his residence in Clay county, March 11, 1868, aged 110 years.

George W. Baker was an early settler in the eastern part of Estill county. Here he appears to have raised up a church called Mt. Gilead, which he represented in North District Association, as early as 1813. With this church, he went into the constitution of Red Bird Association, in 1823. Of this body, he was the first Moderator and the preacher of the first introductory sermon. He was much the most conspicuous

member of the body, for two or three years, after which his name disappears from the records, and we hear no more of him.

BOONES CREEK ASSOCIATION.

This body was constituted of four churches, at Mt. Gilead meeting house, in Fayette county, on the 28th of May, 1823. The churches were Mt. Gilead, Boones Creek and Boggs Fork, in Fayette county, and Hickman, in Jessamine county. Boones Creek and Mt. Gilead had been dismissed from Elkhorn Association, the other two, from Tates Creek. At the next meeting of the body, which was at Mt. Gilead, in September of the same year, G. G. Boone was reelected Moderator, and B. W. Riley, Clerk. Mt. Union, Providence and Hinds Creek churches were received. The following year, Lower Bethel and Mt. Moriah churches were added to the Association: so that, at its first anniversay meeting, which convened at Boones Creek, in September, 1824, it numbered 9 churches, aggregating 760 members. During the next six years, it received into fellowship the churches at Nicholasville, Friendship, Mt. Zion and Liberty. Meanwhile, Campbellism, which began to be developed about the time this Association was constituted, made very rapid progress among the churches, and, under the auspices of this "easy system of converting sinners," 1,149 were baptized within the bounds of the fraternity, within five years after its first anniversary. Of this number, 869 were immersed during the associational year endding, September, 1828. Most or all of the latter number were baptized, according to Mr. Campbell's teaching, "for the remission of sins." This gave the Association a majority of Campbellites, as was sufficiently evinced by the adoption of the following resolution, in 1828:

"*Resolved*, That we, the churches of Jesus Christ, believing the Scriptures of the Old and New Testaments to be the word of God, and the only rule of faith and obedience, given by the great Head of the churches, for their government, do agree to meet on the 3d Saturday, Lord's Day and Monday in September of each year, for the worship of God, and on such occa-

sions, voluntarily communicate the state of religion among us, by letter and messengers."

The Association advised the churches, each to abolish its present constitution, and adopt in lieu thereof, the foregoing resolution. In 1829, the Association numbered 13 churches, aggregating 1,800 members. This is the largest aggregate membership the fraternity has ever attained. The following year, the separation between the Baptists and the Campbellites began, and, as the figures will show, only a remnant was saved to the Baptists. The Association was reduced, in 1836, to 7 churches, aggregating only 412 members.

After this schism, the Association assumed the attitude of a Missionary body, and, from year to year, expressed its approval of the benevolent enterprises of the denomination, urging the churches to contribute to their support. In 1838, its churches were visited by a revival, which brought its aggregate membership up to 501. But during the Anti-missionary schism, it was reduced, in 1840, to an aggregate membership of 420. The next year, another revival began, and, within three years, the aggregate membership increased to 832. From this period, to 1869, the fraternity varied but little. Since the close of the Civil War, it has manifested commendable enterprise in its various benevolent operations, especially in its associational missions. From 1870, to the present time, it has enjoyed a good degree of prosperity. In 1877, it numbered 17 churches with 1,284 members, in 1880; 14 churches with 1,060 members, and, in 1882, 13 churches with 1,034 members. During 56 of the first 60 years of its existence, there were baptized into the fellowship of its churches, 3,738 converts.

Two of the churches of this Association, Providence and Boones Creek, are among the oldest in the State. Some account of their early history has been given elsewhere. The fraternity has suffered from a scarcity of ministers, during most of its history. Only two preachers, G. G. Boone and B. W. Riley, were in its constitution, and it has seldom or never had enough, at any one time, to supply its churches.

George G. Boone was in the constitution of Boones Creek Association, and was the first Moderator of that body. He was first a member of Boones Creek church, by which he was set apart to the ministry, and was ordained by Jeremiah Vardeman

and Ambrose Bourne, on the 2d Saturday in March, 1815. Soon after his ordination, he moved his membership to Mt. Gilead church, in Fayette county. He was a preacher of good ability, and was quite active in the ministry, for a number of years. At different times, he was pastor of Providence, Boones Creek and other churches. But, according to tradition, he acquired the habit of indulging too freely in strong drink, by which he lost his popularity. In 1830, he became identified with the Campbellites. Whether he continued to preach afterwards, or not, the author has no means of knowing.

Benjamin W. Riley was also in the constitution of Boones Creek Association, was the first clerk of that body, and preached before it, the first introductory sermon. After preaching here some four or five years, he moved to Missouri, where he connected himself with one of the churches in Fishing River Association.

Richard Morton, one of the early preachers of this fraternity, was received into Providence church, in Clark county by experience and baptism, in April, 1811. The following year, he went into Boggs Fork church in Fayette county, and was very soon afterward put into the ministry. In 1816, he preached the introductory sermon before Tates Creek Association. In September of the following year, he accepted the pastoral care of Boones Creek church, and, was called to preach once a month to Providence church. He was a good man and a fair preacher; but his health was delicate, and he was taken away in early life. He was called to his final reward in 1827.

William Morton was a brother of the above, and was baptized into the fellowship of the same church, during the same year. He also was in of Boggs Fork church. He afterwards returned to Providence, where he was licensed to preach in 1819, and the same year was invited to preach at Tates Creek church, in Madison county.

In 1822, he united with Bethlehem church, in Elkhorn Association, where he preached about five years. He was the first preacher of his region of the State to embrace the teachings of Mr. Campbell, and when the division between the Baptists and Campbellites took place in 1830, he identified himself with the latter.

Buford E. Allen was one of the most useful and active preachers that have labored among the churches of this fraternity. He was born in 1801, and in early life united with Boggs Fork church [it is believed], and on the union of that organization with that of Boones Creek, in 1840, he became a member of the latter. He was ordained to the ministry in January, 1842, and assumed the pastoral care of Boones Creek church the following March.

To this congregation, he ministered to the close of his *earthly* life.

In the same year that he was ordained, he was called to the care of Providence church, in Clark county, which he served at different periods, about 13 years. Besides these, he served the churches at Bryants Station, in Fayette county, Lulbegrud, in Montgomery, and perhaps others. He was a sound, practical preacher, rather than a brilliant one, and was a judicious and successful pastor. About a score of years was allotted to him, in the Masters harvest, during which he labored faithfully and effectually. He was summoned to give an account of his stewardship, Dec. 9, 1861.

Thornton Isaiah Wills was a native of Clark county, Kentucky, and was born in 1809. He acquired a moderate common school education. In his youth, he united with the Methodists, among whom he preached about four years. But becoming dissatisfied with some of the doctrines and usages of that denomination, he sought and obtained membership among the Baptists about 1848. He first joined Dry Fork church, and was baptized by Nathan Edmonson.

Here he was set apart to the ministry according to Baptist usage. In 1850, he gathered Ephesus church, near his home in Clark county. To this congregation, he ministered about 15 years, building it up to a membership of over 140. From Ephesus, he was called to the care of Mt. Olivet church, in the same county. Here he labored a number of years with similar success. He was then called to Kidville and recalled to Ephesus, which churches he was serving when attacked by his last illness. In addition to the discharge of his pastoral duties, he labored much among the destitute along the mountain borders. For this work few men were better fitted. He possessed a remarkably cheerful temperament, strong powers of endurance

and a warm zeal for the salvation of souls. He was not regarded a brilliant speaker, yet he was an acceptable preacher and a good exhorter, and his labors were much blessed. His abundant labors kept him almost constantly from home, leaving to the care of his excellent wife, a family of several children. This burden the good woman bore cheerfully for a long time. But finally she began to feel that it was too heavy. Accordingly, on the return of her husband from one of his long preaching tours, she said to him:

"Mr. Wills, you have now been away from home these many years, until our family has grown large, and the burthren of caring for it has become too heavy for me. I think you ought to stay at home and help me raise the children." "I will do just as you wish," replied the husband.

His consent to remain at home, merely on the ground that his wife wished it, gave her uneasiness. It seemed to make her responsible for his neglecting the call of God to preach the gospel. That night she could not sleep. The next night she lay awake till after midnight. She could bear the responsibility no longer. Waking her husband, she said:

"Mr. Wills, take those old saddle-bags, and go out to your preaching, or the Lord will kill me." "I will do just as you wish," he replied. She then quietly fell asleep. When the time of his appointment approached, he took the "old saddle-bags" and went into his field of labor. His pious wife never again opposed his preaching, and he filled up the measure of his days in the active service of his Master. In August, 1872, the Lord bade him come up higher.

James R. Graves, long the distinguished editor of the *Tennessee Baptist*, author of several popular books, and one of the first pulpit orators and polemics of the country, was raised up to the ministry in one of the churches of Boone Creek Association. He is of French extraction, is descended from a Huguenot family, and was born in Chester, Vermont, April 10, 1820. At the age of 15 years, he was baptized into the fellowship of North Springfield Baptist church, in his native State. At the age of 19, he was elected Principal of Kingsville Academy, in Ohio, where he remained two years. In 1841, he took charge of Clear Creek academy, near Nicholasville, Ky. He united with Mt. Freedom church, the same year, and was soon

afterwards licensed to preach. In 1844, he was ordained to the ministry, by Ryland T. Dillard and others. During the four years he spent in Kentucky, he applied himself to teaching six hours, and studying 14 hours, each day, and consequently preached but little. Early in 1845, he was married to a Miss Spencer, and, in July of the same year, located as a teacher, in Nashville, Tenn. In the fall of the same year, he took charge of what is now Central church, in that city. In 1846, he became editor of the Tennessee Baptist, which he published in Nashville, till the Civil War caused its suspension. Since the War, he has continued its publication, in Memphis, Tenn., where he now resides. His industry, energy, and activity are almost matchless, and his capabilities for labor are scarcely equaled. Although living in another State, he has labored much in southern Kentucky, and no other man has exercised so great an influence over the churches of that region.

For sketches of other ministers in this association, no data is at hand.

BETHEL ASSOCIATION.

The history of the origin of this large, wealthy and prosperous fraternity has been sufficiently detailed in the general history, and in the history of Red River Association. It will suffice to repeat here a very brief account of its origin. A difference of sentiment existed in Red River Association, as early as 1816. This difference related chiefly to the nature and extent of the atonement; and the duty and privilege of ministers to call on sinners to repent and believe the gospel. For a time, these differences of opinion caused no strife. But afterwards, several brethren, prominent among whom was Elder Absalom Bainbridge, moved from within the bounds of Licking Association, and settled within those of Red River. As soon as they obtained a footing in the churches, they began to stir up strife; and the meetings of Red River Association soon exhibited scenes of contention and bitterness. The strife continued to grow more fierce and bitter, till the year 1824, when the Association called on the churches to meet in a convention, and attempt to adjust their doctrinal differences. The convention,

composed of messengers from 24 churches, met at Union meeting-house, in Logan county, Nov. 24, 1824. The only cause of complaint presented to the meeting, was, "*The preaching of the atonement to be general or universal, in its nature.*" After discussing the subject, the convention unanimously resolved as follows: "*We agree, after all that has been said on the subject of the atonement, although some little difference of sentiment exists, to live together in peace and harmony, bearing and forbearing with each other.*" This proposition was submitted to the churches, with the cherished hope that it would meet their approval, and thus end the strife. But the hope was vain. At the meeting of the Association, in 1825, it was found that 16 out of the 30 churches composing the body, had declared their determination not to abide by the agreement of the convention.

The practicability of a reconciliation was now despaired of, and the body resolved to divide, peaceably. The eastern division was to retain the name of Red River; the western, to adopt a new appellation. Every church, in both divisions, was to have the privilege of uniting with either association; and any church member, dissatisfied with his associational connection, was to have the privilege of joining any church of the other association. In accordance with this arrangement, messengers from 10 churches, met at Mt. Gilead, in Todd county, Oct. 28, 1825. An introductory sermon was delivered by Isaac Hodgen of Russells Creek Association, from Ps. 133:1. William Warder was chosen Moderator of the meeting, and Sugg Fort, Clerk. The names of the messengers present were enrolled, and the convention entered upon its deliberations, as to the expediency of organizing an association. The enterprise was deemed expedient, and, on the following morning, a permanent organization was effected, by electing Reuben Ross, Moderator, and Sugg Fort, Clerk. The messengers from Russellville and Union churches, in Logan county, dissenting from the conclusion of the convention, withdrew. The remaining messengers then resolved themselves into a body, under the style of BETHEL BAPTIST ASSOCIATION. The following churches entered into the constitution: Red River and Drakes Pond, in Robertson county (Tenn.); Spring Creek of West Fork and Little West Fork, in Montgomery county (Tenn.); Mt. Gilead, in Todd county; New Providence, in Christian; and Pleasant Grove, in Logan.

The ordained ministers belonging to these churches, were Reuben Ross, Sugg Fort and Wm. C. Warfield. Immediately after the organization was effected, the following churches were received, on their petition: Elkton, Lebanon, and Mt. Zion, all in Todd county. The ordained preachers belonging to these churches, were John S. Wilson, Isaiah H. Boone, and Robert Rutherford. The new fraternity adopted the constitution, abstract of principles, and rules of decorum, of Red River Association, without modification.

The mother fraternity, and the daughter, whose churches were intermingled on the same territory, began their rival career, in 1825, the former with 20 churches, aggregating 1,268 members, and the latter, with 11 churches, aggregating 949. The difference in the doctrine and polity of the two fraternities, was, that Red River believed in a limited sacrifice, in the death of Christ; that God would save the elect without human means, and, that it was not permitted to ministers to preach the gospel to unregenerate sinners, or warn them to repent and believe on Christ; while Bethel believed in a sacrifice, adequate to the redemption of all men; that God used means in bringing men to salvation, and, that it was the duty of ministers to preach the gospel to all men, warning all to repent and believe the gospel. The reader now has access to the history of both fraternities, during a period of 55 years.

The second session (first anniversary) of Bethel Association convened at Bethel meeting house, in Christian county, September 2, 1826. Reuben Ross preached the introductory sermon. The former officers were re-elected, and John Pendleton was chosen assistant clerk. Hopewell church in Robertson county, Tenn. was received into the fraternity, which then numbered 12 churches, with 1,018 members, the circular letter, prepared by Reuben Ross, William Tandy, and Sugg Fort, set forth the reasons for withdrawing from Red River Association, and closed with the following words:

"Is it not abundantly evident from Scripture, that Christ satisfied the holy law of God, and by virtue of that satisfaction all the mercies that a lost world receives from God must flow? And is it not equally evident, that on the ground of that satisfaction, the gospel is to be preached to every creature? And is it not also abundantly evident from the scriptures, that in the

exhibition of the gospel, sinners are called upon to repent of their sins, and believe in the Lord Jesus Christ, as exhibited by our Lord and his apostles? These are the things for which we are complained of. These doctrines we believe and feel ourselves bound to preach."

While connected with Red River Association, the churches now comprising the new fraternity, had been restrained from making any systematic effort to secure more preaching. But being freed from this restraint, they set about the accomplishment of their cherished desire. During its session, the Association transacted the following items of business.

"2. Agreeably to the request of several churches,

Resolved, That we establish circuit preaching within the bounds of our Association. Elder S. Fort to commence in October, Elder Wilson in November, Elder Tandy in December, Elder Rutherford in March, Elder Ross in April. The circuit to embrace all the churches in our Association. Also that a general meeting of the preachers belonging to the churches of this Association, is requested to be held at Spring Creek of the West Fork meeting house, on Thursday before the first Lord's day in May next. This is to be considered an annual meeting for the purpose of carrying into effect the circuit preaching above named.

In this arrangement there was no provision for compensating the ministers on whom this additional burden was laid. The general meeting was to be composed of the preachers only; and the object seems to have been merely to divide among themselves the labor of supplying the destitution within the bounds of the Association. The churches appear to have taken no part in the council, or in carrying out its conclusions. This was not so much on account of their unwillingness to share the burden with their ministers as because of their ignorance of the fact that it was their duty to do so. They had been raised up under the care of Red River Association where Antinomianism largely prevailed, and there was an especial repugnance to what was sarcastically termed "a hireling clergy." Every preacher who demanded the smallest fraction of a support as a condition of his serving a church was reckoned among the "hirelings," and condemned accordingly. As to supporting a minister to go to the destitute, such a thing had not

been dreamed of. The churches which composed the new Association, had so far understood the language of the great commission, as to conceive that the gospel ought to be preached to all men, but they had not yet learned that it was their duty to support those who preached it. Hence they now called upon their ministers to make an additional tale of brick, without furnishing them with straw. However, a new impulse was given to preaching the gospel among the destitute, and better methods of accomplishing it were ultimately developed.

The annual meeting of the ministers, and their gratuitous labors were the only means used for the spread of the gospel, for a number of years. In 1831, the Association resolved to have what they termed "a yearly meeting," the first convening of which was to be at Hopewell church, in Robertson county, Tenn., in May of the following year. All the ministers belonging to the Association were requested to attend. The purpose of this meeting is not stated, and no report of its proceedings was made. It is inferred, however, that it was intended to promote the preaching of the gospel within the bounds of the Association.

The teachings of Alexander Campbell began to agitate the churches of this Association, about 1828. During this date, James A. Lindsey gathered a congregation at a place called Noah Springs, which he organized on Mr. Campbell's plan, and which grew quite rapidly, for a time. Absalom Adams, a young preacher raised up in Mt. Gilead church, William T. Major, a licensed preacher in Salem church, another licensed preacher, whose name has not been ascertained, and Isaiah H. Boone, a minister of some ability in Mt, Zion church, also espoused the teachings of Mr. Campbell, and advocated them in the Spirit of that system. In its deliberations, the Association took no notice of these innovations, except, indirectly, in its circular letters. In that of 1829, written by William Tandy, the exercise of brotherly love is urged upon the brotherhood, in the spirit of the gentle and amiable writer; that of 1830, prepared by John S. Wilson, contains the following passages, which sufficiently indicate its purport: "In addressing you again, we would affectionately invite your attention to *this*, the source and fountain, the root and life of all christian excellence, christian duty and christian comfort.—We mean daily, personal

communion and fellowship with God, by the influence and indwelling of his Holy Spirit, through Jesus Christ our Lord." During the succeeding year, the churches infected by the heresy, took action upon the subject, and expelled such of the would-be "reformers," as could not be reclaimed. The circular letter of 1831, written by William Warder, contains the following sentence: "The common pestilence, which has afflicted the Baptist society generally, and particularly some of the Associations in Kentucky, has afflicted us. It is true, there are but three of our churches, where the votaries of reform (so-called) are sufficiently numerous to form a body capable of self-government; yet many of the churches have had the subject before them, on account of one or more of their members having adopted the doctrine and thereby become troublesome in the house of God. Indeed where no member has been carried astray by it, such has been the deleterious effects, which it has on society, by diverting the mind from better things, that it has operated as a mildew on the prosperity of Zion. There always comes up a point, in the progress of government, where action becomes inevitable. That time is past, as regards our churches, and resulted in separation from those who embrace, and continued to adhere to the offensive doctrines and practices of this reformation. Five preachers, three ordained and two licensed, with about 70 members, are separated from us. It is not anticipated that there are many, if any, remaining fragments of this irritating reformation among us." The loss to the Association, in numbers, was small, and I. H. Boone was the only preacher of any prominence that was cut off by the schism.

In 1832, a resolution was passed, heartily endorsing the Kentucky Baptist Convention, which had been constituted in March, of that year, and messengers were appointed to attend its approaching meeting, or meetings. John S. Wilson attended the convention, as a messenger, and reported favorably, in writing, to the next meeting of the Association. On receiving this report, the Association, "with great unanimity." adopted the following: "*Resolved.* That this Association look upon the 'Kentucky Baptist Convention,' in its effort to preach the glorious gospel, to the needy, *as doing a good and great work*; and we commend it to the churches for their consideration and cooperation." It may have been observed that Bethel Associ-

ation was the largest contributor to the funds of the Convention, having paid into its treasury, at its first annual meeting, $61, while Lexington Missionary Association, the next largest contributor, paid only $50. Bethel Association appears not to have been represented in the Convention but the one time. But William Tandy, one of her ministers, being present at the meeting of that body, in 1835, made a donation of $20, which was double the amount of the next largest contribution.

The subject of Sunday schools was first brought before the Association, in 1833, when the following preamble and resolution were adopted :

" *Whereas*, The church at Salem has called the attention of this body to the subject of Sunday schools ; and whereas we view it as a subject involving deep interest to the rising generation ; therefore,

"*Resolved*, That we recommend to the churches, the encouragement of Sunday schools in the bounds of their respective congregations."

This important branch of christain labor, thus early, introduced, has been regarded with continuous favor, by the Association, to the present time ; and, although the churches were slow in taking hold of it, the interest has gradually increased, until it has become one of the leading objects of benevolence, fostered by this fraternity. To give a detailed history of the progress of this, or any other branch of christian benevolence, supported by this body, would far transcend our allotted limits.

There was a spirit of deep piety and trustful dependence on God manifested by the fathers of this fraternity. The following resolutions, the first, adopted in 1832, and the second in 1834, need no explanation :

" *Resolved unanimously*, That the Friday before the fourth Lords day in October, be observed by all the churches, as a day of fasting, humiliation, and prayer to Almighty God, that he would be graciously pleased to revive religion in all our churches, and that he would avert the direful ravages of the Asiatic Cholera which seems to be making slow, but steady progress towards the West."

" In consequence of the unprecedented sickness and death which have visited our country during the present year, and in

view of the alarming apathy, as it respects religious matters, which prevails generally throughout the bounds of our Association ; therefore,

"*Resolved unanimously*, That *we* set apart the first Saturday in November, as a day of humiliation, fasting, and prayer to Almighty God, that he may be graciously pleased to remove the chastening rod from us: that he may once more revive religion, and cause his face to shine upon us ; and that he may supply all of our churches with faithful pastors 'for the harvest is great, but the laborers are few.'"

The next enterprise inaugurated by the Association, was an attempt to provide for the education of young men called to the ministry. The following preamble and resolutions were adopted, in 1834 :

"*Whereas*, One of our churches has requested this Association, to consider the propriety of raising a fund for the purpose of educating young men who may be called by the churches to preach the gospel, and the Association being deeply impressed with the importance of such a measure ; therefore,

"*Resolved unanimously*, That this matter be referred to the churches, with the request that they will send up the result of their deliberations, to the next Association.

"*Resolved*, That in the event of the approval of this meaure, by the churches, they are hereby requested to send up, at each annual meeting of the Association, such contributions as they can raise; and it shall be the duty of the Association to appoint a committee of their own body, to superintend the distribution of said funds, and report their proceedings annually to the Association."

The following year, some of the churches, at least, having approved the measure, the Association appointed trustees for an education society, which had been previously organized by William Warder. The names of the trustees were, R. Ross, W. Warder, R. Rutherford, R. T. Anderson, D. I. Burks, W. Tandy, J. Pendleton, J. Mallory, N. Pegram, W. I. Morton, T. Grubbs, G. Brown, J. M. Pendleton, A. Webber, J. Hale, W. C. Warfield, H. Boone, D. W. Poor, O. H. Morrow, J. P. Graves, and R. W. Nixon. David I. Burks was appointed treasurer of the funds, sent up by the churches, and the trustees,

seven of whom constituted a quorum, were required to apply them to their proper use, and report their proceedings annually, to the Association.

The first benificiaries of the education fund, were the now venerable James Lamb and L. H. Milikin. The trustees appropriated to the use of each, in November, 1835, $33. In 1839, it was ordered that the sum of $55, then in the treasury, "be appropriated to the benefit of brethren James and Gardner," then at Georgetown college. The Association then enacted the following: "Since the endowment of Georgetown college has susperceded the necessity of education societies here: *Resolved*, That the Bethel education society be now dissolved." In 1845, a collection of $60 was taken up "to send Bro. Gunn to Georgetown college." A collection of $40 was taken up for the same purpose, the following year. In 1849, the committee on education, of which Samuel Baker was chairman, reported in favor of establishing a high school within the bounds of the Association. This resulted in the locating of Bethel high school at Russellville, and, subsequently, the establishment of a female high school at Hopkinsville. Both of these institutions were afterwards chartered as colleges, an account of which has been given in the general history.

In 1836, revised articles of faith were adopted. The following three articles differ from those of Red River Association, which had been at first adopted:

"IV. That the election taught in the scriptures, is through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ; and that none are authorized to consider themselves elected to salvation, until they repent and believe the gospel.

"V. That the Redeemer, by the grace of God, tasted death for every man; that he is the Savior of all men, especially of those that believe, and that, based on the provision made in the atonement, all men everywhere are commanded to repent of their sins, and believe on the Lord Jesus.

"VI. That the influence of the Spirit of God is co-extensive with the proclamation of the gospel." At the same session the churches were most earnestly recommended to establish and perseveringly maintain weekly prayer meetings. The following preamble and resolutions were also adopted at this session:

"*Whereas* the American Bible Society has refused to aid in circulating versions of the Bible, in which the Greek word *baptizo*, and its cognates are translated by words signifying *immerse*, *immersion*, &c., thereby excluding from its patronage, all translations made by Baptist missionaries: *Therefore*, *Resolved*, That it is inexpedient for the Baptist denomination any longer to contribute their funds to the above named society. And *whereas*, our Baptist brethren in New York, have organized themselves into a society, called 'the American and Foreign Bible Society,' the object of which is to disseminate the scriptures in our own, but particularly in *foreign* lands. *Therefore*, *Resolved*, That we affectionately and earnestly advise the churches composing this Association, to give of their abundant means, to advance the benevolent object contemplated in the formation of the society referred to."

A resolution of similar purport was passed the next year, and it was recommended that Bible societies, auxiliary to the American and Foreign Bible Society, be formed. In 1843, the Missionary and Bible Society of Bethel Association was constituted. The Harmony and Elkton Female Missionary Societies were admitted as auxiliaries. The immediate receipts of the society amounted to $1,488.52½. The objects of the society were to supply the demand, within its bounds, for Bibles, religious books, and the preaching of the gospel, and to aid the American and Foreign Bible Society, the Indian Mission Association, and the Baptist Board of Foreign Missions. After the formation of the Southern Baptist Convention, the society directed its benevolence through the boards of that body. This society was liberal and prosperous, and accomplished much good, especially in its home work. It continued its operations till 1849, when Bethel Association was chartered by the Kentucky Legislature, "for Bible, missionary and educational purposes." The Association adopted the charter, in 1850, and has since operated, in its home work, through boards and other agencies of its own appointment.

In 1838, the Association adopted a resolution, approving the objects of the General Association of Kentucky Baptists, which had been constituted, the year before. But its observation of the insufficiency of the Kentucky Baptist Convention, to supply the destitute with preaching, made it distrustful of the

ability of the new organization, to meet the demands that would be made upon it. Accordingly, in 1839, it referred to the churches, for their consideration, the important question, as to the propriety of employing a preacher to labor all his time within the bounds of the Association. The churches appear to have responded favorably; for at the meeting of the body, in 1840, J. P. Campbell, A. Webber, J. Ellison, R. Ross, R. T. Anderson, R. Rutherford, W. I. Morton and J. Garnett, Sr., were appointed a committee, whose duty it was made to employ a Missionary, fix his salary, and select the field of his labor.

This "committee" was the first missionary board of Bethel Association. R.W. January was the first missonary employed. He labored only six months, but his report was encouraging. "He rode 1,833 miles, witnessed the conversion of 160 persons, baptized 41 himself, preached 196 sermons, exhorted 71 times, delivered 6 temperance discourses, formed 6 temperance societies, and aided in the consitution of two churches and one Sabbath school." R. W. Nixon was the missionary for the next year. "He preached 268 sermons, attended 20 protracted mcetings . . . . witnessed 379 conversions, constituted 3 churches, and traveled 3,023 miles." In 1842, the churches sent up $401, for the associational mission, and James Lamb was employed as missionary. He labored the entire year, and reported that he had traveled "about 3,000 miles, preached 374 sermons, delivered 129 exhortations, witnessed 226 additions, chiefly by baptism, and aided in constituting two churches." A great revival had prevailed among the churches during this year, and 613 baptisms were reported. Much enthusiasm prevailed during the sitting of the Association. Resolutions were passed, commending the several benevolent societies of the denomination, and the contributions to the various benevolent enterprises were much larger than ever before. The corresponding letter of that year says: "Our present session has been one of deep interest. The churches seem to evince a desire to obey our Lord's last command: 'Go ye into all the world and preach the gospel to every creature.'"

The Association and the churches composing it, were as well organized and as deeply imbued with the spirit of their mission, as any similar organization in the State; and no fraternity in the West could boast an abler body of men, either in

the pulpit, or in the pew. With few changes of polity, or methods of procedure, that have not already been noted, the Association continued its course of activity, with almost unexampled prosperity, from the last named date, till 1860. Towards the close of this period, there began to be some antagonism of feeling between the Baptists of the Green River country and those of the northern part of the State. The former regarded the latter as having become lax in the maintenance of Baptist principles, especially, in that they practiced pulpit affiliation with other denominations of professed Christians, engaged in union meetings, and received alien baptism. This breach of harmony continued to widen, until there appeared to be grounds of apprehending a division in the denomination, in the State. The inharmony was expressed in the following resolution, adopted by Bethel Association, in 1860: "*Resolved*, That we think favorably of the suggestion of Little River Association to form a General Association in the Green River country and Southern Kentucky, and that the matter be referred to the churches." Before the churches had time to consider and report their views on the subject, the Civil War broke out, and the matter was dropped. Another important measure was discussed at this meeting. Bethel church had suggested, in her letter, that the missionary work of the Association should be performed more directly by the churches, several of which were abundantly able to support a missionary, each, for all his time. The Association approved the suggestion. But the War much impoverished the churches, and the laudable purpose was thwarted.

During the War, the home mission work of the Association was virtually suspended. But it was resumed, in 1865, and notwithstanding the churches had been greatly reduced in their abilities, the work has been kept up, as have been all its other benevolent enterprises, with increasing interest and vigor. At present, it contributes to the two Boards of the Southern Baptist Convention, the Board of the General Association, its own home mission, Sunday schools, education of preachers and Orphans Home, besides various local charities.

This Association has devoted none of its time to discussing and answering queries from its churches, and with the bare exception of considering and adopting its own confession of faith,

or abstract of principles, it has given no time to discussing points in theology. It has not even discussed any feature of church polity, except that, on two occasions, it has decided that it was improper for one church to receive into fellowship a member who had been excluded from another.

The progress of this fraternity, in numbers, during the first 35 years of its existence, was greater than that of any similar body in the State. It began its career, in 1825, with 11 churches, aggregating 949 members. Five years later, it comprised 18 churches with 1,633 members. At this period the Campbellite schism occurred, cutting off five preachers, one church, and about 70 members. But this retarded its progress very little. In 1840, it numbered 33 churches, with 3,540 members; in 1850, 54 churches with 6,168 members, and, in 1859, 62 churches with 7,285 members. This is the largest aggregate membership it has yet attained, and, indeed, the largest that any association of white Baptists has ever attained in Kentucky, except Elkhorn, which, in 1861, comprised 29 churches with 7,760 members.

In 1860, just before the beginning of the War, the Association numbered 61 churches, aggregating 7,312 members, of which 1,864 were colored. The latter were gradually severed from the churches during the next decade; so that, in 1870, the body numbered 62 churches with only 5,314 members. In 1880, having dismissed nearly 20 churches to go into other associations, it numbered 46 churches with 4,828 members, and, in 1882, it numbered 49 churches with 4,886 members. There were baptized into its churches, during 56 of the first 57 years of its existence, 18,032 converts.

Reuben Ross was by far the most prominent minister, who was in the constitution of Bethel Association. He was of Scotch extraction, and was born of pious Baptist parents, in Martin Co., N. C., May 9, 1776. His opportunities for acquiring an education were very limited, indeed. He attended school only nine months, his only school books being Dillworth's spelling book and the Psalter. But his mind was strong and active, and he made diligent use of the means within his reach, for its improvement. At the age of 22, he was married to Mildred Yarrell, who soon afterwards sought and obtained hope in

Christ. Her husband, being passionately fond of dancing, opposed her uniting with the church. However she went forward in discharge of her duty, and soon after her baptism, the Lord found way to his heart. After a long struggle, he obtained hope in Christ, and, at the age of 26 years, was baptized by Luke Ward. Shortly afterwards, he was much impressed with a sense of its being his duty to preach the gospel. Regarding himself unqualified for this work, he engaged in merchandising, with the hope of securing the means of preparing himself for the ministry. In this enterprise he utterly failed. In 1807, he was ordained to the ministry, by Joseph Biggs, Luke Ward and James Ross; and, in May of the same year, started to move to the West. On the 4th of July, he reached Port Royal, in Montgomery county, Tennessee, where he preached his first sermon west of the Mountains, under the branches of a tree. Here he taught school three months, having united with Red River church. In 1808, he settled on Spring creek, in the same county, where he and his wife entered into the constitution of a church which was styled Spring Creek of West Fork. He was immediately chosen pastor of this congregation, and continued to serve it in that capacity, nearly thirty years.

In his early ministry, Dr. Samuel Baker informs us, Mr. Ross preached the doctrine held by the Regular Baptists of North Carolina. He believed in what they termed a limited atonement; that Christ died for the elect only, and that to them alone the gospel was to be preached; not as a means of converting sinners, but merely to comfort and encourage God's chosen and redeemed people. Accordingly, he dwelt chiefly on the consolatory topics of the Bible. His views corresponded with those of most of the preachers and churches in Red River Association, with which he became connected when he moved to the West. But his active mind soon led him to change his doctrinal views, and he began to preach the gospel to sinners, warning all to repent and believe on the Lord Jesus Christ. At this time he had become the most popular and influential preacher in the Association. Many church members and several preachers received what others regarded his heretical doctrine, and it began to be preached by others, as well as by himself. This led to much disputing and dissatisfaction among the churches, and especially among the older preachers.

As early as 1812, Mr. Ross preached the introductory sermon before the Association, and, at the same meeting, was elected Moderator of that body, a position which he filled on eight subsequent occasions. "In 1823," says Dr. Baker, "certain leading spirits attempted to secure from the Association, a condemnation of the teachings of Elder Ross." This object was defeated, and a peaceable division of the Association was afterwards agreed upon. The constitution of Bethel Association was the result. Mr. Ross was chosen Moderator of this body, at the time of its organization, in 1825, and continued to fill that office, till 1851, when the infirmities of age prompted him to resign. We again quote from Dr. Baker's address on the Life and Times of Reuben Ross:

"The wide influence which he secured by his great powers of expounding the Scriptures seemed like a magic charm. As a preacher, he was devout, earnest and solemn. His enunciation was peculiarly dignified, and his expositions, his expostulations, his entreaties and his appeals were framed after the best models of those good men who, in primitive times, declared in our own tongue, the wonderful work of God. With an untiring hand, for almost 40 years, he bore the ark of God in the darkened corners of Logan, Todd and Christian counties in Kentucky, and Robertson, Montgomery and Stewart counties in Tennessee; and wherever the ark rested there was a blessing from the Lord."

Mr. Ross continued to labor according to his strength, to a ripe old age. In 1859, Bethel Association ordered his portrait painted, and a copy of it placed in each of Bethel College and Bethel Female College. The work was accomplished, and, before the next meeting of the Association, the venerable soldier of the cross was called to his final reward. The esteem in which he was held may be inferred from the following extract from the minutes of Bethel Association of 1860:

"At this time it was announced that the life-size photograph portrait of Elder Reuben Ross, deceased, ordered by last Association, and to be placed in Bethel College, had been received. It was brought in and placed on a table in front of the audience, with an open Bible before it. No circumstance ever occurred that produced such a thrilling sensation in Bethel Association. The Association was bathed in tears as they gazed

on the life-like portrait and were so vividly reminded of the faithful labors and toils of him who was indeed the *father* of the Association.....Truly the sobs and tears of the messengers testified that the righteous are held in everlasting remembrance."

The one fault manifest in this good and great man, as a public teacher, was his failure to enforce the peculiar principles of his denomination. When the teachings of Alexander Campbell made their first inroads in Bethel Association, causing so much distress and confusion among the churches, he was silent in regard to the pernicious heresy, and left it to men of much less influence to guard the churches against its baleful effects. A consequence of this weakness was that many of his posterity became Campbellites, or joined other denominations than that of their eminent and godly ancestor.

Sugg Fort was in the constitution of Bethel Association, and was manifestly prominent among the ministers of that fraternity. Unfortunately no account of the particulars of his life and labors has been transmitted to us. He was among the pioneers of Red River Association, and his membership was at Red River, the oldest church in that fraternity. He was clerk of that body from 1821 to 1825, and filled the same office in Bethel Association from its constitution till 1828. After this his name does not appear on any accessible record. According to tradition he was a minister of high standing, and a man of unblemished Christian character.

William C. Warfield, a son of Walter Warfield, M.D., was born in Lexington, Ky., about 1796. He gave early indications of extraordinary mental powers, and his father spared no pains in furnishing him the means of procuring a thorough education. After finishing his academic course, he entered Transylvania University, where he remained six years, graduating both in letters and the law. Meanwhile, he had adopted the popular infidelity of the period, and was exceedingly hardened in sin. Soon after leaving the university, he stabbed a young man of the the name of Bradford, in the theater at Lexington. The wound was at first thought to be mortal, and young Warfield immediately fled. His flight was so precipitate that he had formed no purpose as to where he would go. Riding all night and till late in the afternoon of the next day, he arrived at Bardstown. Here he stopped and presently made an arrangement to

read law in the office of the distinguished Judge John Rowan. He remained in concealment until he ascertained that young Bradford had recovered from his wound. About this time, in 1817, Jeremiah Vardeman visited Bardstown, and preached several days. Young Warfield attended the meetings, and, hardened in sin as he was, the Holy Spirit found way to his heart. His infidelity yielded to a more powerful conviction, and after a fearful protracted struggle with the powers of darkness, he rejoiced in the faith of the gospel. His father, who was an Episcopalian, made no objection to his uniting with the Baptist church, and he was immersed by Mr. Vardeman. Being impressed that it was his duty to preach the gospel, he laid aside his law books, and applied himself to the study of the Bible. Returning to Lexington, he was welcomed by Dr. James Fishback, who owned one of the most extensive theological libraries in the State. To the free use of this treasure, young Warfield was cordially invited. After reading a short time he was licensed to preach, and, soon afterward, was ordained to the full work of the ministry. Shortly after his ordination, he entered Princeton Theological Seminary, in New Jersey, where he spent two years. While here, he frequently visited one or more Baptist churches near by, in company with Howard Malcom, the only other Baptist student in the Seminary, at that time, and subsequently the distinguished President of Georgetown College. On his return from Princeton, he spent a few months in Lexington, and then located with New Providence church, in Christian county. This church belonged to Red River Association, and Mr. Warfield was connected with that fraternity until the formation of Bethel ASSOCIATION, in 1825. After entering into the constitution of the latter fraternity, he became associated with Mt. Zion church in Todd county, of which he remained a member until his death. When the teachings of Alexander Campbell first began to agitate the churches of Bethel Association, most of the preachers of that fraternity were unable to understand them. For a time the ministers of the body did not attempt to oppose them, most probably because they did not know what to oppose. Mr. Warfield was the first to see through the ambiguity of Mr. Campbell's language, and discover his real sentiments. At once he set about exposing the dangerous system.

"In divesting those sentiments of the specious and plausible garb in which Mr. Campbell presented them," says Dr. Pendleton, "Bro. Warfield evinced a profound knowledge of biblical truth, and displayed argumentative powers of a superior order. Through his instrumentality, the saints were established in the doctrines of the gospel, and from his hand Campbellism received a blow from which it has not yet recovered."

The ways of God are mysterious to us. This eminently useful and much beloved minister had not reached the meridian of life when the Master called him away from a field white unto the harvest to rest beneath the branches of the tree of life. He died of a virulent fever, November 3, 1835.

John S. Wilson was one of the most beloved, zealous and successful preachers that have lived in Kentucky. He was born in Franklin county, Ky., July 13, 1795. While yet an infant he was taken to Adair county, where he was raised up near Columbia. Under the instruction of a pious mother, he was accustomed to "say his prayers," morning and evening, from his eighth to his fifteenth year. At the latter period, "religious duty," as he termed it, became unendurable, and he abandoned his prayers. During the next two years he indulged in sin, without the fear of God before his eyes. At about the age of 17 years, he was awakened to a sense of his guilty distance from God. After some time, he found peace in Jesus, and was baptized for the fellowship of Gilead church, by that eminent servant of Christ, Isaac Hodgen.

In the 23d year of his age, he was married to Martha, daughter of John Waggener of Adair county. This marriage proved a most congenial one, and doubtless added much to the subsequent usefulness, as well as happiness of the godly husband. Soon after his marriage, he moved to Todd county and settled at Elkton. Up to this period he had given no indications of either inclination or capacity to enter the ministry. But in his secret soul, the humble, timid Christian longed for the salvation of his neighbors, and when he could no longer refrain from uttering words of exhortation, in the prayer meeting, his brethren were astonished and delighted at the fervor and power of his address. Soon after this, about the year 1824, after having exercised a short time as a licensed preacher he was solemnly set apart to the ministry, and immediately

called to the care of Lebanon church, in Todd county. This zeal and earnestness at once attracted general attention, and large crowds of people of all classes waited on his ministry. A revival attended his early labors at Lebanon, and many were added to the church. Meanwhile, he gathered a church in Elkton, which was constituted of 16 persons, including himself and his wife, October 15, 1825. He was immediately elected pastor of the young church,, and served it with great acceptance about seven years. He was also called to the care of West Union church, in Christian county, where he was equally acceptable, and abundantly successful. But he did not confine his efforts to his pastoral charges. His labors were abundant in all that region of the State, and were blessed in bringing many souls to the Lord. In the midst of these zealous and successful labors, he gave a due proportion of his time to exposing the insidious errors of Campbellism, which was then tending to blight the spirituality of the churches wherever it was introduced.

In 1833, he accepted an agency for the American Bible Society. In performing the duties of this office, in which he was not very successful, in consequence of the fearful prevalence of cholera during that year, he became acquainted with the church in Louisville, and was called to its pastoral care. During his brief connection with this church, he devoted much of his time to preaching in the surrounding villages. In 1834 a most remarkable revival commenced under his preaching, in Shelbyville, and extended with mighty power, in all directions, until it was estimated that 1,200 people were converted as a result. At Shelbyville, during that and the next year, 142 were baptized; at Bethel, 122; at Buck Creek, 86; at Salem, 86; at Taylorville, 88; at Simpsonville, 118; and within the bounds of Long Run Association, 1,320. The next year, Mr. Wilson held a meeting at Newcastle, which resulted in 136 baptisms, at that place. He also labored in revivals at Ballardsville in Oldham county, Bloomfield in Nelson, and Elizabethtown in Hardin. On his way homeward from Elizabethtown, after having labored 50 days in revivals, he was taken sick, and was compelled to stop at Shepherdsville. From thence he was conveyed to his home in Louisville, where he found his mother a corpse, in the house. The brief period of his illness was to him a time of the most exhalted joy. He said to his wife:

"You have noticed that I have not asked any of the brethren to pray for me." On her inquiring the reason of this, he replied: "Why, I should not know what petition could be offered on my behalf. God has done all for me that I wish him to do. He has satisfied every desire of my heart. He himself is all my salvation and all my desire. I acquiesce in the divine will, having none of my own."

Soon after this, on the 28th of August, 1835, he left the sick chamber for the mansions above with expressions of most perfect present joy, and the most thrilling anticipations of the glory that awaited him.

Isaiah H. Boone was connected with Bethel Association at its first session, and was active in its councils, about five years. His grand father, Squire Boone, was a brother of the famous Daniel Boone, the first explorer of Kentucky, and was a Baptist preacher. His father whose name also was Squire, was likewise a Baptist preacher, and was the minister of Boggs Fork church in Fayette county. Thomas Boone, a brother of Isaiah, was long the much beloved pastor of Lulbegrud church in Montgomery county, Ky., and other congregations in that vicinity.

Isaiah H. Boone was probably born in Madison county, some years previous to the beginning of the present century; but was raised on a farm in Fayette county. He was probably set apart to the ministry at Boggs Fork; but this is not certain. As early as 1825, he was an ordained preacher in Lebanon church, in Todd county, and with it became a member of Bethel Association, the same year. The next year he became a member of Mt. Zion church in the same county, He appears to have possessed fair preaching talent, and might have attained to considerable usefulness. But he was early carried away with the teachings of Alexander Campbell, and was cut off from the Baptists, in 1830.

William Tandy was converted to Christ under the ministry of Jesse Brooks, at a place in Christian county, called Salubria Spring, in 1813. He, with a number of others, was baptized by Mr. Brocks for the fellowship of old West Fork church, now extinct. The next year, he, with 14 others, entered into the constitution of "an arm" of West Fork church, at Salubria Spring. This "arm" was recognized as an inde-

pendent organization, in 1816, and took the name of Bethel church. Mr. Tandy was licensed to exercise his gift, soon after the constitution of "the arm," and was ordained to the minsitry, by Reuben Ross and Leonard Page, in July, 1816. The following year, he succeeded Jesse Brooks in the pastoral charge of Bethel church. To this congregation he ministered as long as his strength would permit; and, after his health became so feeble that he was unable to preach, the church retained him in the pastoral office, supplying itself with the ministrations of other preachers, till the Lord called their beloved shepherd home. He passed to his final reward in 1838.

Mr. Tandy was not regarded an extraordinary preacher. But his excellent practical judgment, his fine public spirit, and his undoubted piety, gave him a high position in the confidence and affection of his brethren. He was the first minister whose death was publicly noticed by the General Association, of which he was a warm and liberal supporter, as he had been of the Kentucky Baptist Convention. He was also the first preacher whose death was publicly noticed by the Bethel Association, of which he was a useful and honored member.

Robert Rutherford was a native of Scotland, where he grew up to manhood, made his peace with God, and was inducted into the christian ministry. He emigrated to the United States, and, making his way to Kentucky, located with Mt. Zion church in Todd county, about the time Bethel Association was constituted. Never having married, he was able, even at that period, to devote most of his time to the active duties of the ministry. Being an educated man and a devout student of the Bible, he was a very instructive, as well as an edifying preacher. He was located in Hopkinsville, in 1833, but returned to Mt. Zion, in 1836, and remained there until the Lord called him home. He died, about the year 1841. Universal tradition agrees with a cotemporary who writes of Mr. Rutherford, in 1830, to the following purport: "In his address, he is plain and affable, and in private intercourse, is somewhat reserved and diffident. He insults no man's opinions, defames no man's character, and avoids discord as a deadly poison. Peace and quietude seem to be his native elements. He is a close student of the Bible. In his public discourses, he is lucid and interesting, His Scotch brogue, and the clear manner in which

he illustrates his subject, attract and fix the attention of his audience as by a charm. As to his deportment, I can say: 'Behold an Israelite indeed in whom there is no guile.'"

William Brisendine was a plain, pious preacher of moderate gifts. He was an ordained minister in the church at Elkton, in Todd county, as early as 1826. Afterwards he was associated with Armageddon church. He was called to his reward, not far from 1850. Other particulars of his life are not known to the author.

Richard W. Nixon was born in Hanover county, N. C., May 3, 1799. In that State, he grew up to manhood, finishing his education at West Point Military Academy. In 1821, he emigrated to Tennessee, where he married Sarah C., daughter of Needham Whitfield, and settled in Haywood county. Here he engaged in merchandising, several years. In 1827, he moved to Montgomery county, Tenn. Here he professed religion, and was baptized by Reuben Ross, into the fellowship of Spring Creek church, in August, 1828. In 1830, he was licensed to preach, and, in April of the next year, was ordained to the ministry, by Reuben Ross and Robert Rutherford. He was afterwards pastor of Spring Creek and other churches. In 1841, he was appointed missionary by the executive Board of Bethel Association, to labor within the bounds of that fraternity. In this position, he labored three years, at different times, with remarkable success. At the end of the first year, he reported that he had traveled 3,023 miles, preached 268 sermons and witnessed 379 conversions. He continued his labors as pastor and missionary, within the bounds of this fraternity, till 1857, when he moved to Lauderdale county, Tenn. In view of this removal, the Association, "*Resolved*, That in the removal of Bro. Nixon, this Association has lost one of its most useful and efficient ministers." And, "That we most heartily commend him to the christian confidence and affection of those with whom his lot has been cast." In his new field, he was laborious and successful. He was pastor, at different times, of the churches at Society Hill, Ripley, Salem, Pleasant Plains, and Fulton. He spent the last year of his life, laboring as missionary under the appointment of the West Tennessee Baptist Convention. He died of pneumonia, Mar. 4, 1871.

Thomas Watts was a native of Virginia, and was born, about 1786. He moved west, in 1810, settling first in Sumner county, Tenn., but afterwards locating in Todd county, Ky. Here he was led to Christ, and united with Mt. Zion church, in 1829. Although about 43 years of age, he began to exhort his neighbors to turn to the Lord, soon after his conversion. In 1830, he was ordained to the ministry. He seems to have possessed but small gifts; but he was pious and faithful, and the influence he exerted, if not extensive, was salutary. In 1842, he moved to Christian county, and united with Bethel church. He remained here only four years, when he moved to Robertson co., Tenn., and joined Spring Creek church. Here he resided till May 13, 1860, when God took him to himself. Both the church and the Association to which he belonged passed resolutions, expressive of his piety, faithfulness and usefulness.

William Warder was the third son of Joseph and Esther Warder, and was born in Fauquier Co., Va., Jan. 8, 1786. He was brought up on his father's farm, and received a limited knowledge of the primary branches of an Eaglish education. In his 19th year, he came with his brother John to Barren county Ky. In the following year, he sought and obtained hope in Christ. He was not confident in the evidence of his conversion, and delayed his baptism. After remaining in the new country, about two years, he went back to Virginia, whence he immediately returned with his father's family, and they all settled about six miles east of the present site of Glasgow, in Barren county, in 1807. In April of that year, William and his brother Walter were baptized on the same day, into the fellowship of Dripping Spring church, by Robert Stockton. Walter began to preach almost immediately; but William, naturally more timid, held back for a time. Meanwhile, he improved his education very much by teaching school and applying himself to close study.

In 1809, he was licensed to preach by the church at Mt. Pisgah, in Barren county, into the constitution of which he had recently entered. His improvement in preaching was very rapid, and, on the 24th of March, 1811, he was ordained to the ministry, by Jacob Lock, Ralph Petty and Zechariah Emerson. For about eight years after his ordination, he devoted himself to the work of an evangelist, with great zeal and activity.

In company with, first one and then another, of Hodgen, Vardeman, Warfield, R. T. Anderson, Philip Fall and others, he traveled and preached almost incessantly, from Franklin, Tennessee, to Maysville, Ky. There were no pratracted meetings in those days. "A three days meeting," was sometimes held; but Mr. Warder and his colaborers usually preached one or two sermons at a place, and then went on to the next appointment. He preached in school houses, meeting houses, court houses and, in warm weather, at "stages" erected in the woods, but still oftener, in the cabins of the settlers. He preached at all the principal towns in Kentucky and Middle Tennessee. In going from one of these to another, he would preach almost every day and night. Immense crowds often attended on his preaching, and great numbers were brought tremblingly to the cross of Christ. After his brother Walter located at Mayslick, the strong and tender affection existing between these brothers induced William to visit him two or three times a year, when they would spend some weeks preaching together. Sometimes they would cross the river, and make a tour into the State of Ohio. When the time came for William to return home, Walter would travel some distance with him, and then take an affectionate leave.

In 1817, William Warder and Isaac Hodgen were sent as messengers from the Kentucky Missionary Society, to the Baptist Triennial Convention, in Philadelphia. They made the journey on horse-back, in order that they might preach on the way. The distance was more than a thousand miles. But so much were these godly men in love with the cross, that the journey, during which they preached almost every night, seemed to them as nothing. From the Convention, they returned through Virginia. The effect of their preaching at Waller's, an old church in Spottsylvania county, was truly wonderful. The church was in so lifeless and hopeless a condition, that Absalom Waller, the pastor, was looking for a new field of labor. They preached five or six sermons. A most wonderful revival began. A few months afterwards, Mr. Waller published a pamphlet, titled Drops of Mercy from a Bright Cloud, in which he stated that near six hundred had professed to obtain pardon of sin, since the visit of Warder and Hodgen.

In 1818, Mr. Warder visited Russellville to preach a funeral sermon in commemoration of Mrs. Grubbs. After this, he made frequent visits to that portion of the State, sometimes extending his tours as far as Hopkinsville, Clarksville, Nashville and even farther. In February, 1819, he induced Isaac Hodgen to go with him on a tour to the "lower counties." An extensive revival followed their labors. Twenty-seven persons were baptized at Russellville. During the same year, he and Vardeman made a tour through these counties, and, again, their labors were successful at Russellville, as they were also at other points.

In the fall of 1819, Mr. Warder and several other gentlemen made an excursion to the north-western territory, and spent several weeks in the neighborhood of Council Bluff and other points on the frontier. They made the journey on horseback, and Mr. Warder preached at St. Louis and other points, where he could collect a congregation. He describes St. Louis as "a flourishing, business town of about 5,000 inhabitants," the beauty of which was much marred "by the narrowness of the streets in the centre of the town."

After his return from the north-west, Mr. Warder continued his labors as an itinerant, with his accustomed activity and success. On the 8th of January, 1821, he made the following entry in his diary: "To-day, I am 35 years old—half way to three score years and ten. In my 20th year, I obtained a hope of religion, in the month of July . . . The most of my time has been spent in the ministry, and I have reason to hope my labors have not been altogether in vain. Indeed, the Lord has blessed me altogether beyond my most sanguine expectations, and has laid me under infinite obligations to bless and adore him. I grieve and am ashamed, when I look back and see the great lack of fervent piety and zeal, which marks the most of my life. Indeed, when recollection causes the whole scene to pass before me, I find much to lament, and little to rejoice in, at least, so far as it relates to myself; and were it left to my choice to recall it and pass over the same scenes again, I feel as though there would be no hesitancy in letting it pass."

In March, 1820, he was called to the pastoral care of Russellville church, and soon afterwards accepted like calls to the

churches at Glasgow and Bowling Green. The field of his labors now became, of necessity, more circumscribed; but he was none the less zealous, earnest and laborious. He preached from house to house within the bounds of his pastoral charges, and still made many tours outside of his pastoral field. On the 25th of December, 1821, he was married to Margaret A., daughter of Charles Morehead of Logan county, and sister to the late Governor Charles S. Morehead. The day after his marriage, he wrote in his diary:—"I have entered the married estate under the banner of judgment and unhesitating affection, and feel all the sweet contentment arising from an assurance of meeting the approbation of our Creator, and securing my happiness."

He now settled near Russellville, where he continued to devote himself to his holy calling. Everything appeared to move on smoothly in his charges, until 1823, when an ominous cloud hung over the church at Russellville. William I. Morton, a respectable lawyer of the town, had recently joined the church. Having been raised a Pedobaptist, he believed in open communion, and had privately disseminated his sentiments among the brethren. Having led some of the members to embrace his views, a private caucus was held, and it was determined to present a resolution to the church, directing a petition to be sent to Red River Association, asking that body to endorse the practice of open communion. Mr. Warder discovered the plot in time to prevent its success. The resolution was presented to the church, but after a spirited debate, chiefly between Mr. Morton and the pastor, the vote was taken, as to whether the resolution should lie over till next meeting. The church refused to consider it further, by so large a majority, that it was never again brought up. In the spring of 1828, Mr. Warder moved to Nashville, Tenn., and engaged with Philip S. Fall, in teaching school. But he was unhappy in this position, and, after remaining there one year, returned to his farm near Russellville. He was soon called to the care of the churches at Bowling Green, Russellville and Union. With these churches, he continued to labor during the remainder of his earthly pilgrimage.

The influence of Mr. Warder, in Red River Association, was extensive and very salutary. He was poorly educated in his youth, but having a strong native intellect, and applying himself to study with great zeal, he became a good general

scholar. He was a man of large views and practical enterprise, and devoted himself earnestly to the good of his race. When he came into the territory of Red River Association, in 1818, he found the Baptists of that region strongly Antinomian, and opposed to all benevolent enterprises. He immediately lent his energies to correcting these evils. His first move, after preaching among the people himself, was to introduce to the churches, those noble and enterprising men of God, Warfield, Hodgen, Vardeman and Walter Warder. The effect was immediate and powerful. The contrast between the preaching of those men, and the stupid, ignorant harangues of the Antinomian preachers, was so striking that the more intelligent brethren began to discuss the matter, and the need of a better educated ministry was soon felt. The Antinomian preachers claimed that every word they uttered from the pulpit was dictated by the Holy spirit. They themselves, and many of their hearers believed this. Of course this superceded the need of study, on the part of the preachers. But many of the more enlightened brethren, began to doubt God's being the author of their silly sermons; and their doubts soon ripened into a positive rejection of the claim. The Association had been somewhat divided on these subjects, but the breach now widened rapidly. Ross, Fort, Wilson, Warfield, Warder and a few others advocated the education and support of the ministry, and the cause of missions, while a larger party opposed them with great vehemence. Meanwhile, Warder organized an "Educating Society," with a view to educating young preachers. All these things widened the breach; but a reformation was necessary, even if it cost a revolution. The time was rapidly approaching when a separation must take place. At a meeting of Red River Association, Mr. Warder preached a sermon on the subject of missions, to an immense audience. In his introduction, he said:

"This subject demands a sacrifice, and I may as well be the victim as any one else." In 1825, a portion of the missionary party separated themselves from Red River, and formed Bethel Association. Mr. Warder and his charges chose to remain in the old fraternity, with the hope of reforming it. But a few years proved the fruitlessness of the effort, and they united with Bethel Association.

About 1830, Mr. Warder was thrown from a gig, and his ankle was so crushed that he had to preach, sitting on a chair, the remainder of his life. He died of a congestive chill, August 9, 1836. He left one son, Joseph W. Warder, who is now widely known in Kentucky, as an able, eloquent and devoted minister of the gospel.

Robert T. Anderson, son of John Anderson, a prominent and influential Baptist, was born in Carolina county, Va., April 9, 1792. He finished his education in the classical school of Rev. Mr. Nelson. At the age of 23 years, he was married to his cousin, Patsy Lowry, and, three years later, emigrated to Green county, Ky. In 1851, he professed religion, and was baptized by William Warder. In 1828, he moved to Adair county, and united with Mt. Gilead church, where he was soon afterwards set apart to the ministry. In 1830, he located in Russellville as a school teacher, which occupation he followed most of his life. In this profession he was preeminent, and was of incalculable benefit to the Baptists of Bethel Association, as well as others. He had a department for deaf mutes in his school, and succeeded in teaching some of this unfortunate class to articulate with more or less distinctness. He conducted schools at several different points within the bounds of Bethel Association, and usually preached to churches near his residence. His first pastorate was that of Pleasant Grove church, in Logan county, to which he was called in 1830. In 1832, he was called to the care of Hopewell church, in Robertson county, Tenn., and to that of Keysburg, in Logan county, in 1834. He served these churches till 1838, when he accepted a call to the church at Hopkinsville, to which town he moved, in 1840, and took the additional charges of Olivet and West Union churches. After a few years, he resigned the care of Hopkinsville church, and accepted that of Salem. During his ministerial labors in Christian and Caldwell counties, which continued several years, he gathered Locust Grove and Pleasant Grove churches, to both of which he ministered for some time, and was pastor of the latter at the time of his death. In the winter of 1854, this church, which is in Caldwell county, enjoyed an extensive revival. Mr. Anderson labored excessively during the inclement season, by which he contracted a severe cold. He continued to suffer from this cause several weeks, when he was attacked

in the right arm with neuralgia. This disease gradually moved to his head, and, locating over his right eye, ultimated in apoplexy, of which he died, June 8, 1854.

Mr. Anderson was not a brilliant genius, but a man of strong mind, clear judgment and superior culture. He was an able, earnest preacher, was very industrious in his holy calling, and his labors were crowned with success. In addition to his pastoral services, he is said to have performed more labor among the destitute than any other preacher in Bethel Association, in his day.

S. S. MALLORY was born in North Carolina, February 13, 1801. He was brought by his parents to Robertson county, Tennessee, while he was yet a child. Here he grew up to manhood, and spent the remainder of a long and useful life. During the revival of 1827, he professed conversion and joined Little West Fork church. After serving this church as both deacon and clerk, several years, he was licensed to preach, in November, 1839, and, in February, 1841, was ordained to the ministry, by Reuben Ross, Robert Rutherford, Thomas Watts, and R. W. Nixon. His labors were confined chiefly to the territory of Bethel Association, and his principal pastoral charges were Cross Creek and Big Rock churches. Without any especially brilliant gift, he was regarded an instructive preacher. "No man in the county, perhaps, says a cotemporary, "was better known or more beloved; a purer man did not live, and none have died surer of the rich reward in store for the faithful." He died of pneumonia, in Clarksville, Tennessee, February 10, 1883.

WILLIAM S. BALDRY was born in Logan county, Ky., March 24, 1804. On arriving at manhood, he was married to Jane Hampton, August 26, 1826. This marriage was blessed with nine children, seven of whom survived their father, and were all church members. Mr. Baldry professed religion, at about the age of 30, and was baptized by Robert T. Anderson, into the fellowship of Hopewell church, in Robertson county, Tenn. Here he was ordained to the ministry in July, 1838, by Robert T. Anderson and O. H. Morrow. He soon entered the pastoral office, and in that capacity, served the churches at Hopewell, Keysburg, Allensville, Bethesda, Blue Spring and Battle Creek. He also labored as missionary of Bethel

Association, for a short time. In 1849, he moved to Ballard county, Kentucky. Here he was pastor of the churches at Mt. Zion, Newton's Creek, Lovelaceville, and Salem. After laboring faithfully, and with a good degree of success, in the ministry, about 45 years, he fell asleep in Jesus, February 5, 1883.

Elisha Vaughan. Of this faithful servant of Christ, Elder J. F. Hardwick writes: "From the best information I can gather, he was born in Pittsylvania county, Va., December 23, 1797, and was of Welsh descent, direct from the Earl of Tisburn. He was converted in the 18th year of his age, under the preaching of Elijah Maddox, of Tennessee, who also baptized him. A short time after his baptism, he commenced the work of an evangelist, in which he continued four years. After this he took the pastoral care of churches in Sumner county. Having served these churches successfully for four years, he resigned and moved to Wilson county. Here he spent several years, during which time he was married to Kittie Moore." About 1837, he moved to Christian county, Ky., where he spent the remainder of his life.

Mr. Vaughan was not a man of brilliant talents, but he possessed some good gifts, which were used with dilligence and success. In his public addresses, he was mild, persuasive and affectionate. In the social circle, he devoted his fine colloquial powers to the cause of religion, and he seldom failed to reach the heart of the sinner with whom he conversed. It is doubtful whether he accomplished most for his Master's cause, in the pulpit, or in his private intercourse with men. During his ministry, he baptized over 2,000 persons—a work which few ministers accomplish, although a man of extraordinary gifts,has occasionally baptized many more. He died in calm and peaceful triumph, at his home in Christian county, Jan, 21, 1879, in the 83d year of his age.

Robeet W. January was called to the ministry, and labored a short time with zeal and success, within the limits of Bethel Association. He was born in Fayette county, Ky., in 1798. At about the age of twenty-one years, he was married to Harriet Postlewait, in Lexington. He made a profession of religion, in early life, and united with the Cumberland Presbyterian church. By this community, he was set apart to the

ministry, and labored under its auspices a number of years. About the year 1838, his views on the subject of Baptism underwent a change, and he united with the Baptist church at Union, in Logan county. Here he was ordained to the ministry, the same year, by James Lamb and Dudley Robinson. He was appointed missionary within the bounds of Bethel Association, in 1840, and was the first who filled that position, under the appointment of a local board. He labored in that capacity a little less than six months, and reported to the board, that he had ridden 1,833 miles, preached 196 sermons, delivered seventy one exhortations and six temperance lectures, organized six temperance societies, aided in constituting two churches and witnessed 160 conversions—surely he must have wasted but little time.

In 1841, he moved to Davidson county, Tenn., and, two years later, to the adjoining county of Rutherford. "For the first ten years after Elder January removed to Tennessee," says Dr. Hillsman, in Borum's Sketches, "he was one of the most active, zealous, and useful ministers in Concord Association, both as an evangelist and a pastor." During this period he claimed to have discovered a remedy for cancer, and commenced treating patients for that direful disease. In this practice he gained considerable notoriety. But his medical practice interfered with his ministry, and, about the year 1856, he desisted from preaching altogether. In 1863, he moved to Gibson county, Tenn., where he died, May 19, 1866.

William I. Morton was born in Virginia, about the year 1792. After obtaining a fair English education, by his own exertions, he emigrated to Kentucky, and located in Russellville as a lawyer. In 1818, he was elected to the Legislature, from Logan county, and was returned to an extra session of that body, in 1822. Having been seriously impressed on the subject of religion for some time previous to his second election, he obtained hope in Christ while at the State Capital. He hesitated for a time as to what denomination he would unite with. But on his return from Frankfort, he found William Warder and Jeremiah Vardeman holding a meeting at Russellville, and, a few days afterwards, united with the Baptist church. From the time of his conversion, he was impressed with a sense of duty to preach the gospel. But having a growing family to support, he

felt the need of continuing the practice of law. He consented, however, to accept the deaconship, and was an active and liberal officer. Having been raised under Pedobaptist influence, he was, for a time, in favor of open communion, and, at one period, gave his pastor considerable trouble by introducing the subject in the church, and engaging several members in advocating his views. This error in faith, however, passed away with his youth, and he became a consistent Baptist. After a long struggle with his conscience, he yielded to his convictions of duty, and submitted to ordination, in 1848. He was immediately called to the pastoral care of Friendship church, located some twelve miles east of Russellville, to which congregation he ministered with acceptance, several years. He was also efficient as the missionary of Bethel Association, some years, and being a man of great energy, he labored with so much zeal and activity that his health was so impaired as to disqualify him for preaching. He then accepted the judgeship of Logan county, as a means of supporting his family. This position he filled to the time of his death, which occurred, from inflammation of the stomach and bowels, March 16, 1860.

W. D. Pannell was born in Todd county, Ky., in 1823. At the age of 20 years, he obtained hope in Christ, and was ordained to the ministry, in 1845. He was a good, faithful preacher of moderate ability, and labored some 27 years, in Todd, Muhlenberg and Hopkins counties. He lived above reproach, and his influence was consecrated to the cause of Christ. He was called to his final reward, Apr. 1, 1872.

Shandy A. Holland. Few men have been more warmly loved while living, or sincerely lamented when dead, than this meek and consecrated servant of Christ. He was born in Warren Co., Ky., Dec. 10. 1815. At the age of 23 years, he professed faith in Christ, and was baptized into the fellowship of Salem church, in Christian county, by Robert Rutherford. Of this church he remained a member, except during one brief interval, until his death. After serving his church as deacon, for a short time, he was licensed to preach, in November, 1845. This involved him in great anxiety. Feeling that he had no right to decline this duty, imposed by his church, and yet deeming himself unqualified to discharge it, he would often spend a whole night in weeping and pleading with God for di-

rection and assistance. But the church was constantly more strongly convinced that he was called of God to preach the gospel. On the 3rd of August, 1847, he was ordained to the full work of the ministry, by Reuben Ross, Samuel Baker, Robert Williams, R. T. Anderson, Elisha Vaughan and R. W. Nixon. The pastoral charges to which he was called, were the churches at Concord and South Union, in Christian county, Mt. Zion in Todd county, and Graysville. These relations were pleasant to the pastor, and profitable to the churches. In addition to his pastoral labors, Mr. Holland devoted much time to preaching, gratuitously, to the destitute. As he was eminently prosperous in his secular business, he devoted whatever he received for his ministerial labors, to objects of christian benevolence. He was a business man of superior capacity, and without seeming to neglect his ministerial duties, he acquired an ample fortune. But his worldly possessions and his business talents were consecrated to the cause of Christ. He was active in all the benevolent enterprises of his association, and contributed liberally to their support. He finished his earthly course, June 13, 1872.

James Lamb is among the oldest living ministers of Bethel Association. He was born of Baptist parents, in Madison Co., Ky., Dec. 1, 1809. From the age of four years, he was raised on a farm in Warren county, receiving only a very limited common school education. After he had arrived at manhood, and for a time after his marriage, he attended a grammar school at Russellville, conducted by John C. French. In 1829, he obtained hope in Christ, while on a visit in Illinois. On his return, he joined a small church near South Union, in Logan county, and was baptized by Richard Shackleford. This organization soon dissolved, and he united with Liberty church, then under the care of Philip Warden. Here he was licensed to preach, about 1832, and ordained, in May, 1835, by D. L. Mansfield, Robert Rutherford, L. H. Milikin, Reuben Ross, W. C. Warfield and Robert Williams. He soon afterwards accepted a call to Union church in Logan county, to which he also gave his membership. To this congregation he ministered 20 years. He was pastor at Keysburg, 16 years; at Allensville, 20 years; at Elkton, 2 years; at Dripping Spring (which he gathered), 5 years; at Mt. Pleasant, 10 years; at Antioch, 4

years, at Clear Fork, 4 years; at Whippoorwill, 7 years; and at Edgars Creek, several years. He served as misssonary of Bethel Association, two years, and gave a portion of his time to that work, afterwards. He also gathered Tabor church, in Todd county. The reader will see that Mr. Lamb's has been a busy life, in the cause of his Master. In early life, he was married to Miss. Warder, a neice of Elders William and Walter Warder, who is still living, and who has proved herself every way worthy of that illustrious name.

W. B. Walker, S. P. Forgy, J. U. Spurlin, J. B. Evans, G. W. Featherstone, F. C. Plaster, L. J. Crutcher and a number of other living ministers of this fraternity, besides a number who have gone to their reward, deserve notice in this place. But the author is compelled to omit fuller mention, for want of definite information.

Anthony New was a prominent member of Red River, and, afterwards, of Bethel Association. He was one of the most distinguished citizens of Southern Kentucky, and served three terms in the U. S. Congress, between 1811 and 1823. He was a very early settler in what is now Todd county, and was a member of West Fork of Red River church. In 1810, he was chosen Moderator of Red River Associaton, and served in that capacity on at least five subsequent occasions. After the constitution of Elkton church, he held membership in that organization, and represented it in Bethel Association. The author has not ascertained the time of his death.

John Price Campbell was born in Orange county, Va., in 1789. He received a good education for the times, and, in 1815, emigrated to Kentucky, and settled in Christian county. He devoted himself to farming, dealing in agricultural products —especially tobacco—and to the duties of various offices of public trust. In 1826, he was sent to the Kentucky Legislature, and, in 1855, represented his district in the U. S. Congress. He was also President of the Branch Bank of Kentucky at Hopkinsville, about 20 years. He was an excellent business man, and accumulated a fine estate. He was first sent as a messenger from Hopkinsville church to Bethel Association, in 1840. During that session, he offered the first resolution in favor of employing a missionary within the bounds of the Association. The resolution was adopted, a missionary was employed, and the

results were most happy. From this period till his death, he was a wise and liberal supporter of missions, education, and other benevolent schemes of his church and Association. He died, in 1867

JOHN PENDLETON emigrated from Spottsylvania county, Virginia, to Christian county, Kentucky, in 1812. He entered into the constitution of Bethel church, which he served long, both as clerk and deacon. He was a man of enlarged views, and was far in advance of the Baptists in Red River Association, of which he was a member about twelve years. He entered with his church into the constitution of Bethel Association, and was a very prominent member of that body, during what may be called its formative period, serving it as clerk, a number of years. Being an earnest and enlightened advocate of missions and the support of the ministry, he contributed no small part in giving direction to the counsels of Bethel Association, in these matters. As a citizen, he occupied a prominent position in his county, which honored him with a seat in the State Legislature, in 1833. He died, in 1833. Among his children, were the distinguished J. M. Pendleton, D.D., William H. Pendleton, long a deacon of the church at Hopkinsville, and a most valuable church member, and Cyrus N. Pendleton, a prominent lawyer and politician of Christian county, and a member of Bethel church.

Many other distinguished citizens were early members of this fraternity, and, indeed, it has embraced many of the most influential men in its territory, from its constitution, to the present time.

SOUTH CONCORD ASSOCIATION.

This fraternity is located in Wayne and some of the adjoining counties. It was constituted of 11 churches, at Big Sinking meeting house in Wayne county, on the 4th Saturday in October, 1825. The following churches all of which had been dismissed from Cumberland River Association were in the constitution: Big Sinking, Otter Creek, Cedar Sinking, Stephens Creek, Pleasant Point, New Salem, New Hope, White Oak,

Monticello, Bethel and Concord. These churches aggregated 462 members. The leading ministers of the body were Mathew Floyd, Richard Barrier, William Smith, Henry Tuggle and Thomas Hansford. The Association adopted "the principles of general union," and assumed the name of Concord Association. In 1828, the style of the body was amended by adding the words: "of United Baptists," and, having learned that there was an older association in the State, of the same name, the body farther amended its title, in 1830, by prefixing the word, "South."

The Association met on its first anniversary, at Bethel meeting house in Wayne county, on the 2d Saturday in October, 1826. The introductory sermon was delivered by Thomas Hansford, from Matt. 10:18. Matthew Floyd was chosen Moderator, and John Dick, Clerk. The former was elected to the same position 17 successive years, and the latter, 15 successive years. Beaver Creek and Jordan churches were received into the union. Correspondence was received from Cumberland River, Stocktons Valley and South Union Associations. The Articles of Faith of Cumberland River Association were adopted, and ordered to be printed with the minutes. Three "general meetings," afterwards called "section meetings," were appointed to be held respectively at Monticello, White Oak and Big Sinking meeting houses, within the ensuing year; and ministers were appointed to attend them, and preach to the people who should assemble. These gatherings, sometimes called "union meetings," sometimes, "quarterly meetings," and occasionally, though not very appropriately, "annual meetings," were appointed by most of the Associations, in the early years of the denomination, in Kentucky. They proved very beneficial, as they drew large congregations of people together, to whom the best ministers that could be procured, preached the gospel. They were especially important in the Association now under consideration, as they constituted the nearest approach to missionary operations that it has ever made.

The Campbellite schism affected this fraternity seriously. In 1830, the Association passed a resolution of the following purport: "Whereas Alexander Campbell and his followers have spread discord among our churches, *Resolved*, That we advise the churches which we represent, and the members thereof

to stand fast in the doctrine they have received, and to reject all that is contrary to it, together with all those preachers who deny the agency of the Holy Spirit in the conversion of sinners, allowing them to preach neither in their meeting houses, nor their dwellings; that our churches be not split and devoured as are some others." This advice, however salutary in principle, did not stop the progress of the heresy. The following year, "Raccoon" John Smith, who had been raised in that part of the State, a shrewd and artful man—if his biographer does not greatly misrepresent him—and a most infatuated follower of Mr. Campbell, visited several points within the bounds of this Association, and disseminated his new tenets with much effect. He spent eight days at Monticello, where the aged Thomas Hansford and others embraced the new doctrines. The numerical loss to the Association was probably not far from 100—nearly one-fourth of its aggregate membership. In 1832, it numbered 13 churches with 386 members.

During the next ten years, the Association made fair progress; so that, in 1842, it numbered 17 churches with 1,892 members. But, in consequence of some of its correspondents' having endorsed the "mission system," and some of its own churches being somewhat inclined in the same direction, it had resolved, in 1841, to rid itself of all the confusion growing out of this state of affairs, by suspending correspondence with all the neighboring fraternities. This gave umbrage to some of its churches; and, in 1842, Big Sinking, Cedar Sinking, New Salem, White Oak, Welfare, Big Creek and Pleasant Grove churches demanded that the Association should either resume the suspended correspondence, or grant them letters of dismission. It chose the latter alternative; and these churches, afterwards formed South Cumberland River Association. This rereduced South Concord, in 1843, to 11 churches with 572 members. A season of great barrenness followed, and, in 1846, there was but one baptism reported in the whole Association. From this period till 1860, the body had a slow; regular increase, and, at the last named date, numbered 15 churches with 801 members. The next two years it failed to meet, on account of the confusion consequent upon the War. Since the close of the War, a more liberal spirit has prevailed among its churches. Hitherto it had rejected all correspondence with churches and

associations that favored what it termed the "mission system." But, in 1865, it adopted the following resolutions:

That we present to the Baptist churches [the following] terms of union;.....and that we invite them to unite with us upon the same, having little doubt that it will result in good.

"1st. That we reaffirm the great truth that the scriptures of the Old and New Testaments are the Word of God, and the only rule for christian faith and practice.

"2d. That the church is the highest ecclesiastical authority known to men on earth, and that a Baptist Association is a delegated body—an advisory council, and, in our opinion, should not lord it over God's heritage.

"3d. That the system of church government set forth in the New Testament, by Jesus Christ, the great head and lawgiver of the church, and exemplified by the apostles, is sufficiently plain for the spread of the gospel, and should be complied with by every Baptist church."

The 3d resolution is intended to declare the sufficiency of the churches to carry out the commission to "teach all nations," without the use of such human expedients as missionary and Bible societies. However, the neighboring associations, reserving the privilege of putting their own construction on the language, accepted the terms, and the result has proved salutary. Immediately after the adoption of these resolutions, the most extensive revival ever enjoyed in this fraternity, prevailed among the churches; and, in 1866, they reported 363 baptisms. The Association enjoyed a good degree of prosperity from this period till 1876, when it numbered 24 churches with 1,554 members. At the last named date, it dismissed 10 churches to form 2d North Concord Association. In 1882, it numbered 16 churches, aggregating 1,017 members. During 50 of the first 57 years of its existence, there were baptized into the fellowship of its churches, 2,683 converts.

This body has discussed few queries, and few points in doctrine or church polity. In 1843, it advised that to follow, or not follow, foot washing should be no bar to fellowship; in 1860, it counseled the churches not to receive Pedo-baptist immersions, and, in 1871, resolved to maintain the union of the great Baptist family, inviolate. It also agreed, in 1877, to cooperate with Stockton Valley Association in establishing a high school.

The Coopers, who were of German extraction, and whose name was originally written Keifer, have been prominent in this Association, during its entire history. They were early settlers in Wayne county, where at least three of them were Revolutionary pensioners.

George Frederick Cooper (or Kiefer), according to a family tradition, came with Daniel Boone to Kentucky, in 1775, and was with that distinguished pioneer when he recaptured his daughter and the Misses Calloway, from the Indians, in July of the following year. He afterwards served four years in the War of the Revolution. At the close of the War, he returned to Kentucky, and settled, first, in Mercer county; but afterwards, moved to Wayne county and located on Beaver Ceeek, where he spent the remainder of a long and virtuous life.

Henry Cooper, son of the above, was born in Kentucky, in 1791. At an early age, he professed religion and joined Beaver Creek church, in Wayne county. After some years, he was licensed to exercise his gift, and, in due time, was ordained to the ministry. He is said to have been a young preacher of excellent promise. But he was not allowed to remain long in the harvest field. The Lord called him home, June 1, 1826. Some of his children are still prominent members of Beaver Creek church.

William Armstrong Cooper, son of Elder Henry Cooper, was born in Wayne county, Ky., May 4, 1813. He was brought up on a farm, and received only such an education as the schools of his neighborhood could afford. But possessing superior natural gifts, he acquired a good stock of knowledge by his own unaided efforts. At the age of 20 years, he professed hope in Christ, and was baptized into the fellowship of Beaver Creek church, by Matthew Floyd. A year later, he was married to Sallie Cooper. He was licensed to exercise his gift, about 1835, and was ordained to the pastoral care of Beaver Creek church, about 1840. To this congregation he has continued to minister to the present time. He has also served the churches at Seventy-Six, Clear Fork, Bethel, and 2d New Hope and Friendship, during longer or shorter periods. He is regarded a preacher of superior ability, and the esteem in which he is held by his brethern, is evinced in the fact that he has been elected moderator of South Concord Association at least

19 times, has served it as clerk, two years, and preached the introductory sermon before it on at least 18 occasions. During the year 1876, he baptized 450 persons, and he supposes he has baptized, in all, something over 2,000 converts.

Richard Barrier (popularly pronounced Byers,) was of German extraction, and was born in Spartensburg district, S. C., in 1768. He was ordained to the ministry, in 1801, and began his labors, in Kentucky, among the churches of Cumberland River Association. As early as 1812—how much earlier is not known, he was the minister of Big Sinking church, in Wayne county. With this church, he entered into the constitution of South Concord Association, in 1825. He labored among the churches of this fraternity, till his strength failed, from old age. He possessed good practical sense, was a fine humorist, and was much esteemed, both as a citizen and a preacher. After a successful ministry of more than 50 years, he left the walks of men, July 1, 1854.

Henry Tuggle was a prominent preacher in this Association. He was a native of Virginia, and was born, in 1799. During the great revival of 1801, he obtained hope in Christ, and united with a Baptist church. Where he was set apart to the ministry, or where his early labors were performed, does not appear, but he was an ordained preacher, at Bethel church in Wayne county in 1822. Soon after this, he became a member of New Hope, and with that church, entered into the constitution of South Concord Association, in 1825. About 1840, he moved his membership to Pleasant Point, in Pulaski county, where he finished his course, July 4, 1856.

Mr. Tuggle was regarded a good preacher, in his generation. His labors were blessed of the Lord, and he was held in high esteem by the people among whom he labored. He was moderator of South Concord Association, from 1842 to 1846.

Tandy James labored acceptably in this Association, several years. Of his early life, nothing is known to the author. He was an ordained minister when he settled in Pulaski, county, about 1842. Here he united with Zion church, to which, with others, he ministered, some 15 years. He was a quiet, orderly man of moderate preaching talents and good practical judgement, and his labors were useful. The master called him home, in March, 1857.

Moses H. Wilson was born Nov. 1, 1807, and was raised up in Russell county, Ky. At the age of 25 years, he professed faith in the Redeemer and united with Friendship church, in his native county. In this church, he was ordained to the ministry, and soon afterwards entered into the constitution of Welfare church, in the same county. Again he went into the constitution of a new church, which took the name of Clear Fork, and was also located in Russell county. To this congregation he ministered, from its constitution, till the Lord called him home, Jan. 17, 1862. He was not a preacher of brilliant gifts; but he was a man of unswerving integrity, and was justly esteemed, both as a citizen, and as a religious teacher.

NEW SALEM ASSOCIATION.

This small fraternity is located in the counties of Letcher, Floyd, Perry, Breathitt and Pike, in the extreme eastern border of the State. It was constituted, in 1825, of the following churches: New Salem, Mud, Sand Lick, Stone Coal, Union, Owen Fork, Raccoon, and Louisa Fork, all of which had probably been dismissed from Burning Spring Association. Their aggregate membership has not been ascertained. The country in which they are located, is rough and mountainous, and is thinly populated, even at the present time; and the Association has made but little progress. In 1843, a revival prevailed among its churches, and its aggregate membership was nearly doubled, within two or three years. In 1844, it numbered 14 churches with 758 members. But, during the next ten years, it gradually declined; and, in 1854, it numbered only 13 churches with 465 members. It again enjoyed a season of prosperity, and, in 1859, reached a membership of 20 churches and 614 members. But, at this date, it dismissed 9 churches, aggregating 284 members, to form Union Association. After the War, it increased so rapidly, that, in 1873, it reported 18 churches with 834 members, the largest aggregate membership it has ever attained. But this prosperity seemed to make it arrogant and presumptive. It had previously dropped the term "United," from its title, and now styled itself "Regular Baptists." The following proceedings will sufficiently explain both the attitude of the body, in

regard to benevolent operations, and the cause of its rapid decline. In the midst of the greatest prosperity it ever enjoyed, it began to agitate the subject of benevolent societies. Evil counsel prevailed; and, in 1875, it recorded on its minutes, the following item: "The item to notice secret organizations, was taken up and debated. *Resolved*, therefore, That we, as the Regular Baptist Association, known as the New Salem Association, do declare a non-fellowship with all modern institutions, called benevolent: such as missionary, Bible and tract societies, Sunday-school Union and Masonry, and all societies set on foot by men, whether secret or open, religious or political, outside of the word of God."

Some of the members of Union Association, one of its correspondents, as well as its daughter "filed an objection" against the above item. But instead of trying to give satisfaction to these brethren, it rejected the correspondence of the wounded sister, in 1876, and recorded on its minutes the following: "That we . . . . do declare a non-fellowship with all modern institutions: such as missionary Baptists, Bible and tract societies, Sunday-school Unions and Masonry, and all societies set on foot by men or devils, outside of the word of God." This year, nine of the churches demanded letters of dismission, to form a new organization, which, when constituted, took the name of Sand Lick Association. From this time, New Salem Association gradually declined. But, as if crazed on the subject of benevolent institutions, it passed the following item, in 1877: "We, as an advising council, say to all our churches, ... Cleanse yourselves of secret organizations." In 1880, the body numbered 12 churches, aggregating 377 members.

Of the ministers who first carried the gospel into this mountainous region, very little is known. The famous pioneer, Daniel Williams, was the first to preach the word, on the upper waters of the Licking River. He gathered Burning Spring church, where Samuel Hannah and Ezekiel Stone were presently raised up to the ministry, and preached among the settlers. Caleb May was also raised up to the ministry here, and preached for a short time, with much acceptance. But he soon died of a cancer on his breast.

Simeon Justice was among the first preachers who settled on the upper waters of Big Sandy river. He gathered a church

called Stone Coal, on Beaver creek, to which he ministered a short time. He was a large, corpulent man, and was very near-sighted. Notwithstanding these barriers, he walked over an extensive area of that mountainous region, to fill his appointments He lived but a few years after locating in this region. A story is told of him to the following effect: As he was returning from one of his appointments, while walking a narrow and somewhat dangerous path, he was confronted by a rattle snake. He detected the presence of the venimous beast, by its rattle, being so near-sighted that he could not see it, although it was within two or three yards of his feet. The path was so narrow, and the mountain side along which it lay was so steep and rocky, that there was no way to get around the defiant reptile. Guided by the noise of its rattle, he threw stones at it until it became silent. He then walked cautiously over its mangled body, and proceeded homewards.

John Morris was born on Smiths river, in Virginia, about 1780. In early life, he emigrated to Floyd county, Kentucky, and settled on Beaver creek, where he spent the remainder of a very long and useful life. Here he united with Stone Coal church, then under the pastoral care of good old Simeon Justice. Here he was ordained to the ministry, in 1819, and soon afterwards succeeded to the pastoral care of Stone Coal church. To this congregation he ministered, 50 years. To what other churches he preached, the author is not informed. He was much loved and revered by the people among whom he lived and labored; and his influence over them was very great. "He was a good man, and full of the Holy Ghost and of faith, and much people was added to the Lord." The Master took him to himself, when he was 90 years old, in 1870.

John A. Caudill was of a very numerous family of his name, which has produced many preachers, in the eastern counties of Kentucky. He was born in Ash county, N.C., January 1, 1798. In his childhood, he was brought by his parents to what is now Letcher county, Kentucky, where he grew up, with only such an education as enabled him to read and write. He was converted to Christ, about 1825, and was baptized into the fellowship of Sand Lick church, by John Dixon, it is believed. In 1837, he was licensed to exercise his gift, and, in 1838, was ordained to the ministry, by John Dixon and

others. He was afterwards called to the care of Carrs Fork, Thornton and Indian Bottom churches, to which he is said to have ministered acceptably, and with profit. He also served Cowan church, for a time. He died, May 10, 1873.

William V. Mullins was born in what is now Hawkins county, Tenn., November, 24, 1803. He came to Kentucky at the age of 15 years. At a period not specified by his biographer, he united with a church under the care of William Tackett, by whom he was baptized. In 1832, he was licensed to preach, and was ordained to the ministry, soon afterwards, by John A. Morris and Nathan B. Kelley. He raised up Joppa church, and a church on Licking river, the name of which is unknown, both of which he served as pastor. He was also pastor of several other churches in New Salem Association, at different periods.

Among the living ministers of this Association, William Cook appears to be one of the most prominent and influential. He is a man of fine cheerful spirit, is active and zealous in his holy calling, and has usually been moderator of his Association, for a number of years past. Two of his stepsons, of the name of Hopkins, were pious young preachers in New Salem Association.

SULPHUR FORK ASSOCIATION.

This body was constituted of churches dismissed from Long Run Association, for that purpose. At the meeting of the latter fraternity, in 1825, the following item of business was transacted:

"To the request from churches on East Fork desiring to form a new association, we say: although we wish them to continue with us, we accede to their request."

In accordance with this permission, messengers from nine churches met at Sulphur Fork meeting house, in Henry county, on the 3d Saturday in July, 1826. An introductory sermon was preached by Isaac Foster, from John iii: 36. Alan McGuire was chosen moderator of the meeting, and John A. McGuire clerk. An association was then constituted in the usual form,

under the style of "Sulphur Fork Association of Baptists." The names of the churches which entered into the constitution were Sulphur Fork, North Six-mile, Pigeon Fork, Rock Lick, and East Fork, in Henry county; Patton's Creek, Union Spring and Friendship, in Trimble, and Lick Branch in Oldham. These nine churches aggregated 464 members. The preachers belonging to them were J. W. Thomas, John A. McGuire, Isaac Foster, William Dawkins, John Dupuy, Isaiah Cornelius, Abraham Bohannon and Allan McGuire. The last named moved to Missouri, the same year, and the venerable Dupuy was too old and feeble to labor. The next year Corn Creek and Providence churches were received into the Association, and with them two preachers—John Gillespy and George Kendall.

The first anniversary of the Association was held at Union Spring, commencing the 3d Friday in September, 1827. Isaiah Cornelius was chosen moderator and John A. McGuire, clerk. Correspondence was received from Long Run, Concord and Franklin Associations. This correspondence was afterwards extended so as to include Licking, Elkhorn, Salem, Baptist and some other associations.

The first business of a general character that engaged the attention of the young association, was disposed of as follows:

"The first query from Union Spring was taken up, viz.: Is it right for a church belonging to this association to invite and encourage a preacher to preach in their meeting house, who has imbibed Campbellism, without a public recantation?

Answer:—Inasmuch as we are not apprised of what Campbellism is, we are not prepared to answer that query.

The 2d query from Union Spring was taken up, viz.: Has a church a right to a seat in this Association, if she throws away her constitution that she joined this Association with? After considerable discussion agreed to drop the query."

This proceeding indicates, what was afterwards made manifest, that the leading spirits of the Association were already infected by the heresy complained of by Union Spring church. This was the earliest use of the term *Campbellism* that the author remembers to have observed, but the denial of the body that it comprehended what was meant by the term, smacks more of the artful evasion practiced by the founder and early advocates of the system, than of the simple candor usually

manifest in Baptist associations, at that period; and the refusal to answer the second query, indicates a strong sympathy in the Association, for the tenets of the would-be restorer of "the ancient order of things." The second query was taken up by the Association, at its next session. But, "after considerable discussion," it was again dropped. The party spirit, exhibited in the Association, was, of course, more aggravated in the churches; since it was kept constantly before them, by the zealous and turbulent advocates of the "reformation." Meanwhile, an extensive religious awakening broke out among the churches, and, during the year, 1829, there were baptized, within the bounds of the Association, 416 persons. Of these, 167 were baptized at Sulphur Fork; 65, at Rock Lick; 52, at Union Spring; 48, at Providence, and smaller numbers, at all the other churches of the body. Hillsboro church was also constituted, during that year. As was usual, where the followers of Mr. Campbell were found, many of these converts were doubtless baptized in order to the remission of their sins; the fruits of which performance were soon made manifest.

The subject had now been sufficiently discussed, not only for the Association to become "apprised of what Campbellism was," but also, to enable it to make up its mind, how to dispose of that heresy, as the following proceedings, had in 1829, will show:

"On motion of J. A. McGuire, *Resolved*, That the report of Beaver Baptist Association, made in August, 1829, in relation to the Mahoning Association, be published in our minutes, and our churches are advised to discountenance the several errors and corruptions for which Mahoning has suffered excission from the fellowship of the neighboring associations, as contained in said report."

The errors and corruptions for which Mahoning suffered excission, comprised the peculiar doctrines of Mr. Campbell, an abstract of which was published in the minutes of Beaver Association, in August, 1829, and, in accordance with the above resolution, was copied in the minutes of Sulphur Fork Association, in September of the same year. The extract has been given in the general history. The passage of this resolution led to a gradual separation of the Campbellites from the Baptist churches. By this schism, the Association lost nearly

300 members, within three years. In 1829, it numbered 12 churches with 1,134 members, and, in 1832, the same number of churches, with only 841 members.

In 1827, the Association, at the request of Sulphur Fork church, appointed three "union meetings," to be held at different times and places, during the ensuing year; and ministers were appointed to attend them. These meetings were kept up, as a means of disseminating the gospel, with more or less regularity about 20 years. The last one, it is believed, was held at Fox Run, in October, 1847.

About 1828, there was some excitement among the Methodists, within the bounds of this Association, as well as elsewhere, on the subject of what they termed "perfect sanctification." By this term, they meant entire freedom from sin. They taught, that, by earnest and constant seeking in the use of prayer, fasting and other holy exercises, a Christian might experience a second conversion, after which he might live so as to "commit no sin in word, deed or thought." The Association thought it expedient to warn the churches against this error. It therefore appended to its minutes of the last named date, a circular letter, in which it says: "It is a state of unspeakable and inconceivable enjoyment, [which] you never can enter into while in the body. To say you are perfect, would prove you perverse. To hope for its enjoyment, in time, is without any divine warrant. You must leave your bodies behind, before you can have any experience in it." This fond speculation seems to have given the churches little trouble; and it soon began to loose credit among the Methodists, with whom it originated. The modern "holiness doctrine," "the higher life" and "the rest of faith," advocated by a few enthusiasts, especially among the Methodists, are only slightly modified forms of the doctrine of "perfect sanctification."

In 1829, the Association passed a resolution in favor of organizing Bible societies; and, in subsequent years, the subject has been discussed in the body, but it has never done much in the Bible cause.

In 1830, Friendship church, under the leadership of Isaac Foster, split on the subject of Campbellism. A majority, including the pastor, adhered to that heresy. At this date, the Association first recommended the churches to observe a sea-

son of fasting and prayer. In 1832, the first year that the cholera visited the United States, the Association recommended the churches to observe the 2d Saturday in October, the 25th of December, and the 4th of July of the following year, as days of humiliation and prayer to God that he would revive his work among his people, and save them from the threatened destruction that appeared to be hanging over them. This pious custom was kept up till 1836, since which it has fallen into disuse.

From an early period in the history of the Association, there had been a difference of opinion in regard to the lawfulness of benevolent societies, as means of promoting the spread of the gospel. During the prevalence of Campbellism in the churches, this difference had been overshadowed by the greater excitement. But as soon as they were relieved from the latter embarrassment, the old division of sentiment began to revive. The party which opposed benevolent societies were also inclined to what was called, in the language of the period, Antinomianism. In 1836, the Association added the following item to its articles of faith: "We believe that repentance towards God and faith towards our Lord Jesus Christ were enjoined upon all classes of men, by our Lord and his apostles, and that the ministry now should pursue the same course." This article was offensive to the Antinomians. But they were so decidedly in the minority, that they could not prevent its adoption. They were very active, however, in their efforts to secure a majority in the Association.

In 1837, R. W. Ricketts, a popular preacher. and a bold and able leader among the Antinomians, came into the Association with Mt. Pleasant church. The next year he was elected moderator of the body. Encouraged by this hopeful appearance, Mt. Pleasant church sent up the following request, in 1839:

"We request the Association to take into consideration the missionary system, and the manner in which it is conducted, and say whether she sanctions the institution or not."

The question was decided in the negative, and apparently without debate. This was a triumph for the Antimissionaries. But they were inferior in numbers, in the churches, and could maintain their superiority in the Association. only by a *prudent management.*

In 1840, the Association met at East Fork church, in Henry county. This was a memorable session. According to appointment, R. W. Ricketts preached the introductory sermon. It also devolved on him to fill the moderator's chair, and on John A. McGuire, to act as clerk, until the Association should be organized, by the election of officers. The party spirit was so intense that the occasion drew together a great multitude which crowded the house almost to suffocation. The absorbing question of the hour was as to which party should elect a moderator. It was known, that a majority of the messengers were of the Missionary party. But it was also known that an Antimissionary minority had split off from Sulphur Fork church, set up a claim to be the legal church of that name, and had sent a letter and messengers to the Association. It was not expected that its claim would be at once acknowledged. But if its existence should be admitted as evidence that Sulphur Fork church was in disorder, and thereby prevent the messengers of that church from voting, till after the election of officers, the Antimissionary party could elect the moderator.

The letters from the churches were now called for, and the clerk began to read that from Sulphur Fork church, when the moderator interposed, saying there were two letters purporting to be from that church, and intimating his intention to lay them both on the table, until the Association should be organized. A lengthy debate ensued. The moderator contended that the Association did not exist until an organization was effected, by the election of officers; and of course, a body having no existence, could not act; that being himself appointed moderator by the Association of last year, all the power now exercisable, was in his hands. The clerk argued that the moderator was only an officer of the body present, and could not transcend the constitution and rules of the association; that the body present was vested with ample power to effect its own organization. He admitted that the minority of Sulphur Fork church had a right to be heard, in its complaints against the majority; but it had no right to disannul the proceedings of the majority. In these opinions of the clerk, a large majority of the members and corresponding messengers, agreed. But the moderator persisted in his determination to lay both of the letters on the table. The clerk appealed from his decision, to the Association. But

he decided that the appeal was out of order, inasmuch as no association existed, as yet. It was then moved that the letter from the majority of Sulphur Fork church be read. This motion was also decided to be out of order, upon the same grounds. Several other motions were made, and met with the same treatment. Even a motion to adjourn was ruled out of order. The clerk assumed the responsibility of putting a motion to adjourn till the following day, which was adopted. When the association met, on the following morning, the moderator declared the clerk to be removed from office, and appointed Samuel Rash to fill his place. Remonstrance was made against this exercise of arbitrary power, but proved of no avail. At this period, F. H. Goodrich read the following impeachment:

"However painful the task, I feel it a duty to appeal from the moderator, to the association: I impeach the moderator with incompetency to preside, as he has, in the first place, denied the presence and existence of the body over which he is called to preside; and, in the second place, in violation of the rule of the association, positively refused to grant an appeal to the Association, and also to put a motion for decision, when duly made and seconded; and, in justification of his course, alleges that he cannot in conscience do otherwise: therefore, all hope of redress, through his agency, is impossible."

"About this time the crowd in the galleries became so great, that it was feared they might give way; and all parties agreed to adjourn to the stand. The Association having seated themselves at the stand, the clerk, being the only officer of the Association, proceeded to submit the question on the impeachment, which was sustained without a dissenting vote. The moderator refused to submit. The clerk, however, proceeded to nominate E. G. Berry, as moderator, *protem*, which was confirmed by a vote of the Association. Both parties then proceeded to read letters; but after a few minutes," Mr. Ricketts and his party withdrew, and took a position some hundred yards off. The Antimissionary party having thus separated itself from the majority, it was left to complete its organization, which it did, by the election of E. G. Berry, moderator, and J. A. McGuire, clerk. It then proceeded with the business of the Association, in the usual form. The minority organized under the style of the old fraternity; but soon afterwards assumed the

title of "Mt. Pleasant Regular Baptist Association," by which it is still known.

By this schism, Sulphur Fork Association lost about 300 members. But the churches now had peace, and might prosecute any benevolent enterprise they deemed proper, without embarrassment. It was several years, however, before the Association availed itself of this privilege.

In 1845, it resolved to take up a collection for Indian missions. Tne amount collected is not stated. This mission received the attention of the body frequently, afterwards. In 1847, $11 was collected for its support.

In 1845, the churches were advised to keep up weekly prayer meetings. About this time the subject of Freemasonry was revived in some of the churches, and, in 1846, Eighteen Mile church sent up the following query.

"Will the Sulphur Fork Association tolerate her members in joining the Masonic Institution, or not?"

The Association answered by adopting the following resolution.

"*Resolved*, That we advise the churches of this Association not to make the being in favor of, or opposed to, Freemasonry a test of fellowship.

"*Resolved*, That we will not allow the subject of Masonry to be discussed in this Association, believing that she has no jurisdiction over such questions."

This is the last time this subject, which had agitated some of the older churches of the body, nearly forty years, was brought before the Association.

The subject of the General Association was not brought before this body till 1848. At this period S. S. Sumner was appointed to receive all monies contributed for the use of that society, and to pay them over to J. D. Black, its agent. The amount contributed at that time was $202.35. From that time to the present, Sulphur Fork Association has generally kept up correspondence with the General Association, and contributed to its objects.

This Association was slow in adopting means for supplying the destitution within its own bounds. The first effort of the kind was made, in 1849. A committee of sixteen was appointed to correspond with the churches, ascertain what amounts

they would contribute, and engage the service of a minister to supply the destitution, so far as the means should be furnished. The committee reported, the following year, that they had collected from the churches, $145.30; that they had appointed J. H. Shouse, T. S. Drane and John Corban a committee to carry out the purpose of the Association; and, that this committee had secured the services of W. W. Foree, who had commenced his labors, in January. On receiving his appointment, the missionary established eight stations, at which he preached at regular intervals, besides preaching casually at various other points. His was a pioneer work, and he had a season of sowing, rather than of reaping. He rode 860 miles, preached eighty sermons, delivered twenty exhortations, visited numerous families, and baptized six converts. His preaching points were wisely selected, and his sowing ultimately yielded a good harvest. He was reappointed for the following year, but his report was not printed. A. M. Ragsdale was appointed, in 1852, at a salary of $350, with the privilege of retaining the pastoral charge of Middle Creek church, to which he preached once a month. W. C. Price and W. W. Foree were also employed for a part of the year. No reports of their labors were printed. Next year, Archer Smith was the missionary, and reported that he had preached 251 sermons and baptized fifty-seven converts, during the year. Between this period and 1861, Archer Smith, A. M. Ragsdale, E. B. Stratton and J. B. Porter served as missionaries, at different periods. At the latter date, the civil strife of the country put a stop to missionary operations, within the bounds of the Association. After the close of the War, the associational mission was revived, and something has been done in that work; but it has generally languished, and there has been a decided want of interest in the churches, in that important enterprise.

As early as 1848, Fox Run church reported a Sunday-school of 75 scholars. But no action was taken by the Association, in regard to Sabbath-school instruction, until 1857, when a resolution was passed, recommending all the churches, which had not done so, to establish Sunday-schools. Here the subject was dropped, and nothing more was said about it, in the body, till 1864, when the interest was revived, and a spirited resolution adopted, endorsing a Sunday-school convention,

and favoring the maintenance of a Sunday-school in every church. The Association has since fostered this institution, and it has made rapid progress among the churches.

The subject of temperance first received attention in this body, in 1853, when the following preamble and resolutions were adopted:

"WHEREAS, the use of ardent spirits as a beverage, has proven to be a bane to the happiness of society, and a reproach to the cause of Christ; and, whereas, its fearful ravages among the young men of our country, threaten the degradation and ruin of thousands of them; therefore,

"*Resolved*, That we feel it to be our duty to oppose, by all lawful and honorable means, its use and traffic among our members, and in society generally.

"2d, That we request all the preachers in this Association to preach at least one sermon to each of their churches, the ensuing year, upon the subject of temperance."

Subsequently the following resolutions were adopted; the first, in 1868; the second, in 1878:

"*Resolved*, That this Association condemn the traffic in ardent spirits as a beverage."

"*Resolved*, That we recommend the churches to condemn and prohibit the buying, selling and using of intoxicating drinks, as a beverage by their members."

Besides the institutions already named, this fraternity has contributed to the general enterprises of the denomination. It has within its bounds, also, an organization, known as the Henry and Trimble County Missionary Society, which has rendered very important service to the cause of home missions. It was established by Dr. F. J. Yeager of Campbellsburg, by whose indomitable energy it has been successfully conducted. It was organized soon after the War, for the purpose of supplying the destitute with preaching, within the counties named in its title. As early as 1870, it had obtained subscription to the amount of $4,735, of which $975 had been collected. It had expended $1,297,22. It is still in active operation; but no late account of it has been received.

In 1853, the Association passed a resolution, recommending the churches to encourage permanency in pastoral relation. This was an important suggestion. Much evil has resulted

from frequent change of pastors. It is everywhere observable, that those churches which have fewest pastoral changes, have been most prosperous and happy.

In 1857, the Association advised the churches to meet for worship, every Sabbath, although they might have preaching but one Sunday in the month. This advice was repeated, in 1858, and again, in 1869. Little seems to have come of it. Our people are extremely fond of hearing the gospel, and it is very difficult to induce them to go where it is not preached, when they can attend a neighboring church, where a sermon will be delivered. The remedy for the evil complained of, is to have preaching every Sabbath.

In 1858, the subject of receiving alien baptism was taken up, and a resolution was adopted, requesting all the churches to take the matter under consideration, and report their conclusion to the next Association. The following year, a somewhat lengthy and very able report, written by B. T. Taylor, advising the rejection of all alien baptisms, was adopted by the Association. The general practice of the churches has been in accord with this report.

An account of the old churches of this fraternity has been given in the early part of the history, and in the history of Long Run Association. A few observations on the younger churches, may be added here. *Sligo* is a recently applied name to an old church. It was gathered by the venerable John Dupuy, about 1813, and took the name of Pattons Creek. It united with Long Run Association, and, in 1826, entered into the constitution of Sulphur Fork. About 1838, it became very feeble, and ceased to represent itself in the Association. The following account of it is given in the minutes of the Association of 1840, at which date it assumed the name of Pleasant Ridge: "This church has been about two years struggling for existence with about twelve members. Recently, Brethren Berry, McGuire, Ransdale and Netherton, held a meeting of ten days duration, with them. The Lord was with them, and 56 were added to their number." Since that period it has been one of the most prosperous churches in the Association. In 1853, it took the name of Sligo, from a small village near which it is located. *Friendship* was located about one mile south of Bedford, in Trimble county, and was in the constitution of Sulphur

Fork Assbciation. In 1830, a majority of this church, under the leadership of Isaac Foster, went off with the Campbellites. After this the church gradually declined. It took the name of Bedford, in 1850, and dissolved, in 1865. *Providence*, in Trimble county, was gathered by John Gillespy, about 1827. In the split of 1840, it adhered to the Anti-missionaries, but was restored to the Association, in 1844. In 1856, it assumed the name of New Providence, by which it is still known. *Hillsboro*, located four miles west of New Castle, in Henry county, was constituted of six members, on the 2d Friday in June, 1829. It has been a prosperous and influential church, under the care of John A. McGuire, E. G. Berry, J. S. Dawson and W. W. Foree, during its history. Mr. Foree, its present pastor, has served it with great acceptance, about 25 years. *Union*, in Henry county, was received into the Association, in 1834, and dismissed, by letter, in 1842. *Ballardsville* was received into the Association, in 1834, and was dissolved, in 1836. It was reorganized and received into the Association again, in 1839. It is located in the village whose name it bears, four miles south of La Grange, in Oldham county. Two churches of the name of *Mt. Pleasant* have belonged to this Association. The first is located at Pleasureville, in Henry county. It went off with the Anti-missionary schism, in 1840, and still remains with that faction. The *Mt. Pleasant* church which now belongs to the Association, was gathered, in 1864, and is located at the village of Todds Point, in Shelby county. *Covington* is located near the mouth of Pattons Creek, in Oldham county. It was gathered by John Gillespy, and was constituted of eleven members, Jun 27, 1843. A few years after its constitution, it was greatly built up by the labors of J. B. Porter and W. W. Foree. It has enjoyed the pastoral labors of J. B. Porter, A. M. Ragsdale, J. F. Martin, Thomas Reynolds and two or three others. *Westport* is located in the village from which it derives its name, on the Ohio river, in Oldham county. It was received into the Association, in 1848. J. B. Porter was its first pastor. *Liberty*, located near Oldhamburg, in Oldham county, was constituted, in 1844, in which year it joined Long Run Association. It was received into Sulphur Fork, in 1848. It has generally been a small inactive body. *Middle Creek* is located on a small stream from which it takes its name, in Trimble county, two miles from

the Ohio river. It was gathered by A. M. Ragsdale, and was constituted of 20 members, October 20, 1848. It was first called Siloam, but assumed its present name, in 1850. It has enjoyed a moderate degree of prosperity, under the care of A. M. Ragsdale, W. B. Smith and others. *Union Ridge* was a small church, located not far from the village of Centerfield, in Oldham county. It was constituted, in 1843, and united with Long Run Association. It joined Sulphur Fork, in 1852, and was dissolved two years afterwards. *Poplar Ridge* is located four miles north of Bedford, in Trimble county. It was gathered by Archer Smith, and joined the Association, in 1858. It has enjoyed fair prosperity. *Chestnut Grove* was originally an Anti-missionary Baptist church. It united with Sulphur Fork Association, in 1862, and retained a respectable standing, under the care of Garland Williams, till that good man's death, after which it declined, and was dissolved, in 1880. *Concord* was a small church, located near the line between Carroll and Trimble counties, and was gathered by Minor Horton. It united with the Association, in 1866, and was dissolved the following year. *Locust* is situated on a creek from which it derives its name, in Carroll county. It was gathered by W. B. Smith, and united with the Association, in 1866. It increased with such rapidity, that, six years after its constitution, it had grown from 20 to 280 members, and was the largest church in the Association. *Antioch* is located in Trimble county, about three miles north-west from Campbellsburg. It was gathered by W. B. Smith, and J. F. Martin, under the auspices of the Henry and Trimble County Missionary Society, in 1866. It has enjoyed a good degree of prosperity, although it bas passed through some fiery trials. *Milton*, located in the village from which it derives its name, on the Ohio river, in Trimble county, united wtth the Association, in 1870. It has had some bitter trials, and has not been very prosperous. *Cove Hill*, in Carroll county, and *Spring Hill*, in Henry county, are small young churches. The former joined the Association, in 1874, and the latter, in 1877.

The progress of this Association, although not rapid, has been unusually even and regular. With the exception of the Campbellite and Anti-missionary schisms, it has had no serious disturbances. The remarkable revivals it has enjoyed, occurred in 1829, when 416 baptisms were reported, in 1842, when 310

baptisms were reported, and, in 1852, when the churches reported 421 baptisms. Its loss, consequent upon the War, between 1861 and 1866, was about 300 members more than its gain. In 1860, it numbered 19 churches with 3,475 members; in 1870, 24 churches with 2,305 members,; in 1880, 25 churches with 2,532 members; in 1882, 25 churches with 2,709, members. From its constitution, in 1826 to its meeting, in 1882, there were baptized for the fellowship of its churches, 4,802 converts.

The fraternity has experienced a scarcity of preachers, during almost its entire history. A number of promising young ministers have been raised up in its churches; but most of them either died young, or moved to other fields of labor. E. G. Berry, D. N. Porter and W. W. Foree, all living, are the only preachers who have exercised long ministries within its bounds. Sketches of most of its early preachers, have been given in other connections.

Peter H. Vories was a young preacher of unusual zeal, piety and ability. He united with Sulphur Fork church, in Henry county, during a great revival which prevailed in that region, in 1817, and was baptized, with 164 others, by Alan McGuire. In November of the same year, he was licensed to preach, and, in 1819, was ordained to the ministry, and took the pastoral care of Sulphur Fork church. In this position, he labored with great zeal and success, about six years. In the midst of a career of great usefulness, he was called from the field of labor to his reward above, October 26, 1825. He left several children, among whom is Hon. William L. Vories, late of Smithfield, Kentucky, but now of Frankfort.

John W. Thomas was raised up to the ministry in Sulphur Fork church. He was received into its fellowship and licensed to preach, in November, 1825, and was ordained to the ministry, in November, 1827. At the latter date, a revival of religion commenced in Sulphur Fork church, under the joint ministry of him and John A. McGuire. During the progress of this revival, which continued about fourteen months, the two young preachers baptized 167 converts. In 1830, the two zealous young ministers were chosen joint pastors of the church. But the next year, Mr. Thomas moved away from the State.

Isaac Foster was in the constitution of this Association, and occupied a prominent position in its early councils. He appears to have been either raised up to the ministry, in Pattons Creek church, or to have moved to its vicinity, about 1824. He preached the introductory sermon before Sulphur Fork Association at both its first and second meetings. In 1828, he moved his membership to Friendship church. Early imbibing the sentiments of Mr. Campbell, he rendered himself obnoxious to the Baptists, by partaking of the Lord's Supper with the Unitarians, and committing other disorders. In 1830, he and his party, comprising a majority of Friendship church, were excluded from the Association for holding and teaching false doctrines. After this he was identified with the Campbellites.

William Dawkins was an early settler in Oldham county, and was probably in the constitution of Eighteen-Mile church, in 1800. He was licensed to preach, at Lick Branch, in July, 1813, and afterwards ordained at Eighteen-Mile. It is probable that he was not pastor of any church, although he supplied the pulpit at Lick Branch, several years. He was a very moderate preacher, but maintained a good moral character. Towards the latter part of his life, a crazy adventurer came into his neighborhood, preaching to the people, that, if they would exercise a sufficient degree of faith, they should never die. Mr. Dawkins, a man of the name of Jones, afterwards known as "Live-forever" Jones, and one other man fell under the hallucination, and formed a "Live-forever society." Nevertheless, Mr. Dawkins died at his home near LaGrange, about 1836, something short of three score years and ten. He left a numerous posterity in Oldham and the surrounding counties.

Abraham Bohannon was connected with a numerous, respectable family of his name, who settled early, near the northeast corner of Shelby county. He was an ordained preacher in Indian Fork church, in that locality, as early as 1811. About 1827, he moved to Oldham county, and united with East Fork church, in Henry. He appears to have been useful in his early ministry; but later in life, he became so entangled with the affairs of the world, that he lost his influence as a preacher, to a great extent. He was poorly educated, was possessed of very moderate gifts, and it is not known that he was ever pas-

tor of a church. In his early ministry, he aided in constituting several churches, and was frequently called on to assist in the ordination of young preachers. After he had lost his influence to such a degree that he could not command an audience, he is said to have remarked that the people were tired of hearing preaching, and that he believed he would engage in lecturing. It is not known that he carried this purpose into effect. He died at his home in Oldham county, at a good old age.

Isaiah Cornelius was a member of Drennons Creek church (now New Castle) when Sulphur Fork Association was formed, but became a member of that body, in 1827, by having united with Rock Lick church. He was chosen Moderator of the Association, at that date, and occupied the position three years. In 1832, he moved to the vicinity of Union Spring, in Trimble county, and became a member of that church. He was again chosen Moderator of the Association, in 1833. About this time he began to preach that the apostles had authority to remit sins. He drew a party to him, and the church split on the subject. In 1834, he and his party were rejected by the Association, on account of their false doctrine. After this, he was identified with the Campbellites. Mr. Cornelius was an elderly man when he came into Sulphur Fork Association, and was probably the ablest and best educated preacher in the body, at that time. But he became the subject of frequent fits of insanity, which doubtless weakened his mind, and probably led to his eccentricity in teaching. He was loved and honored as aman of piety and integrity.

Asa B. Nay was raised up to the ministry in Eighteen-Mile church, about 1833. He soon afterwards moved to Indiana, and united with the Antimissionary Baptists. He became a respectable preacher of that connection, and was living a few years past.

Elijah Gates was raised up to the ministry, in North Six-Mile church, in Henry county, abont 1828. Two years later he moved his membership to Pigeon Fork, and in 1838, to Friendship, in Trimble county. Not long after the latter date, he and his wife lost their lives in a steamboat disaster. Mr. Gates was a man of excellent Christian character, and was a good, plain, useful preacher.

Wesley Alexander was a brother of the famous Lewis D. Alexander, of Owen county. He was a native of Scott county. But moving to Owen county, in his youth, he joined the church at New Liberty, where he was licensed to preach, in 1826. The next year, he moved to Henry county, where he united with East Fork church, in January, 1825. The following month, he was licensed by this church, to continue the exercise of his gift; and in November of the same year, was ordained to the ministry, by Joel Hulsey and Abraham Bohannon. In 1830, he accepted the care of LaGrange church, and, in 1833, that of the Ballardsville. At both places, his brief labors were much blessed; and he gave promise of great usefulness in the ministry. But his task was soon accomplished. The Lord took him from his home in Ballardsville, to his eternal abode, on the 30th of August, 1835.

Wharton M. Ransdell was licensed to preach, at Sulphur Fork church, in 1838, and was ordained to the ministry, in May, 1840. During the latter year, he moved his membership to Pigeon Fork, and probably took the pastoral charge of that church. A cotemporary says of him: "He was a young man of great piety, and good promise in the ministry; but he preached only a few years, when the Lord called him home."

Elisha B. Stratton was raised up to the ministry in Cane Run church, in Henry county. He was licensed to preach, in 1844, and ordained to the ministry, in April of the following year. In March, 1846, he was called to the pastoral care of Cane Run church. He occupied the position about a year, and then moved to Campbellsburg, in the same county. After this, he was pastor of several churches, during brief periods. He possessed excellent gifts, and was endowed with extraordinary readiness of mind. But he had a strong propensity for money-making; and this led him into speculations which, however honorable in themselves, greatly impaired his usefulness as a minister. A little after mid life, he was attacked with bronchial affection, which disabled him from preaching, and of which he finally died, at his home in the city of Louisville, not far from 1875.

Wm. Brown Smith was a son of deacon Geo. Smith, and a grandson of the famous pioneer preacher, George Stokes Smith, the first pastor of Mt. Pleasant church, in Jessamine county.

He was born in Woodford county, Ky., Feb. 5, 1818. He was raised up on a farm, and received a moderate common school education. In early manhood, he professed conversion, and united with the Methodists. He was soon made a class leader, and became an efficient worker in the Methodist church. About 1840, he was married to Jemima, daughter of Joseph Lillard, a local Methodist preacher. His wife lived only about two years, and was soon followed to the grave by her only child.

In December, 1844, he married Mary V. Wilson, of Mercer county, and settled on a farm near Salvisa. About 1852, he joined the Baptist church, at Salvisa, and was licensed to preach, in July of that year. The following November, he was ordained to the ministry, by V. E. Kirtley, Wm. R. Combs, Willis Peck and R. H. Slaughter. Soon after his ordination, he moved to Harrodsburg, and took a course of theological instruction under A. W. LaRue, then pastor of the Baptist church at that village. While living at this place, he served as pastor of Shawnee Run and Salt River churches, and also performed much labor among the destitute around him. In 1859, he moved to LaGrange, in Oldham county, and settled on a small farm, on the northern suburb of that village. For a short time after this, he served the churches at Dover, in Shelby county, and Lawrenceburg, in Anderson. He then took pastoral charge of the churches at Sligo, in Henry county, and Bedford, Poplar Ridge and Corn Creek, in Trimble. He soon afterwards gathered Locust church, in Carroll county, and took pastoral charge of it, having resigned the care of Corn Creek. He also resigned at Bedford, and took charge of Middle Creek church, in Trimble county. He now had a wide field of labor, in which there was much destitution, and faithfully did he occupy it. Here, perhaps, he did the best work of his eminently useful life. He appears to have been called of God to the especial work of a missionary. His bodily strength was remarkable, his health was almost perfect, his cheerfulness was unremitting, his courage, unfaltering, his faith, unwavering, his powers of endurance, almost marvelous, and his zeal and energy never flagged.

After laboring in this field, with abundant success, about nine years, he moved to Louisville, and engaged in the work of a city missionary. Here he gathered Pilgrim church (now called

Cabell Street) in the north-east part of the city, and became its pastor. He served in this capacity, with his accustomed success, till 1878, when he moved to Millersburg, Ky., where he was employed as a missionary in Bracken Association. In 1881, he moved to Fleming county, and located in Foxport. He soon became pastor of Salem church in Lewis county, Stone Lick in Mason, Pleasant Valley in Fleming, and Locust Grove in Nicholas. These churches were wide apart, and his going to and from them afforded him opportunities of preaching to the destitute, which he did not fail to improve. Although he had become so corpulent that he and his wife, who were of about equal averdupois, weighed over 600 pounds, he did all his traveling on horseback. His most valuable career was suddenly closed by his death, from concussion of the brain, (caused by a fall from his horse,) on the 10th of May, 1883.

The gifts of this remarkable man were scarcely above the medium grade; but they were supported by an untarnished christian character, and were used so diligently that they were far more effective than those of many of his cotemporaries who possessed brilliant genius and superior learning. His surviving children are Gabriel T. Smith of Louisville, Samuel W. Smith of Labette county, Kansas, and Jennie, the wife of Rev. J. G. Bow of Newport, Ky. They are all members of Baptist churches.

Garland Williams was raised in Shelby county, and first united with Dover church; but he afterwards became identified with the Antimissionary Baptists, and was raised up to the ministry among them. He went into the constitution of Chestnut Grove church, and was elected its pastor. This position he filled till near the close of his life. In 1862, he, with his charge, became identified with Sulphur Fork Association. He was pastor of several churches, at different periods, and was regarded by them all, a most godly man. His gifts were below, rather than above mediocrity, but he made himself remarkably familiar with the Scriptures, and gained the universal confidence of the people. He died, much beloved, and in great triumph, at his home in Shelby county, about 1878.

Arthur B. Hunter was born in Shelby Co. Ky., July, 1825. He was bred a farmer, and acquired a common school education. He professed conversion under the ministry of T. J.

Fisher, and was baptized by John Dale, for the fellowship of Simpsonville church, in his native county. By that church he was licensed to preach, in the Spring of 1858, and ordained to the ministry, in November, 1859. During his ministry, of 22 years, he was, at different periods, pastor of the churches at Covington, Ballardsville and Eighteen Mile, in Oldham county; Fisherville, in Jefferson, and Dover and Mt. Pleasant, in Shelby. The last named church was gathered principally by his labors, in 1864. Of this congregation, he was a member from its constitution, and the pastor, from 1867, till the failure of his health, two years before his death. He died of pneumonia, on the 3d of December, 1883.

Mr. Hunter was wanting in the gift of exhortation, but he was a most excellent singer, and the author, who heard him often, regarded him one of the ablest preachers, of his acquirements, in the State. He was diffident among strangers, and seldom went abroad. His labors were performed in a comparatively narrow circle, around his home. His surviving children are two daughters, both of whom are Baptists.

William Weston Foree, son of William Beasley Foree, is of French Huguenot ancestry, and was born in Henry Co., Ky., Feb. 16, 1822. He was brought up on a farm, and received, in his boyhood, only such an education as the schools of his neighborhood afforded. He professed religion, and was baptized by John A. McGuire for the fellowship of Hillsboro church, in his native county, in August, 1840. In August, 1846, he was elected deacon; but declining to serve, he was licensed to preach, the same day. Feeling the need of a better education, he attended three sessions of Georgetown College. On returning home, he engaged actively in preaching, in the northern border of Sulphur Fork Association—sometimes in company with J. B. Porter, and sometimes alone. His zeal was soon happily rewarded with an extensive revival. About 70 converts joined Covington church, within a few months, and about 20 joined the church at Liberty.

In June, 1849, he was ordained to the ministry, at Hillsboro, by E. G. Berry, John A. McGuire, S. S. Sumner, D. N. Porter, J. B. Porter, J. S. Dawson, E. B. Stratton and A. M. Ragsdale. He received the first appointment as missionary, to the destitute in Sulphur Fork Association ever made by that body, and served

in that capacity during the years 1850 and 1851. In this work his health failed, and he went South to recuperate. On his return, he was called to the pastoral care of Hillsboro church, in November, and, with the exception of one year, has continued to occupy that position, to the present time (1885). About 1853, he was called to the Simpsonville church, in Shelby county, where he preached two Sundays in the month, about five years. He has also served the following churches for the periods indicated: Buck Creek, one year, Clear Creek, one year, North Benson, five years, Ballardsville, three years, Mt. Pleasant, three years, LaGrange, six years, East Fork, two years, Hopewell, thirteen years, Chestnut Grove, two years, and Pleasureville, two years. At present, he is serving the churches at Hillsboro, Eighteen Mile, Antioch and Covington.

In addition to his pastoral work, he has performed much gratuitous missionary labor. After the death of his first wife, he "lived in the saddle," about thirteen years, preaching over a broad area of country, principally within the bounds of Sulphur Fork Association.

Thomas Reynolds was born in Warren Co., Ky., Oct. 8, 1822. He professed religion at Rocky Spring, in his native county, under the preaching of Younger Witherspoon (Baptist) and John Redmond (Methodist), in 1842, and joined the Methobists, In 1846, he joined the Baptist church at Blue Spring in Barren county, and was baptized by R. T. Gardner. He was licensed to preach, at Knob Spring in Hart county, in 1851, and was ordained to the ministry, by Jesse Moon and William Skaggs, in 1852. After serving Knob Spring church as pastor, a few months, he moved to Trimble county, in December, 1852, In this county, he has been pastor of the churches at New Providence, Middle Creek, Poplar Ridge and Milton. He has also served the churches at Covington, Westport and Liberty, in Oldham county, and has been pastor of several churches in Indiana. About 1864, he moved to Westport where he has since resided.

J. Mason Eaton first united with the church at Sligo, about 1852, but soon afterwards moved his membership to Hillsboro, near which he had been born and raised. He was licensed to preach, in 1867, and was subsequently ordained to the ministry. Feeble health has prevented his laboring very extensively in his

holy calling. He served Liberty church a short time, and was subsequently pastor of the church at Corn Creek.

A number of other ministers have labored, during brief periods, within the bounds of this Association, among whom may be named B. T. Taylor, S. S. Sumner, W. H. Felix, J. F. Martin, A. C. Davidson, J. M. McGuire and Andrew Jackson.

BAPTIST ASSOCIATION.

The origin of this fraternity is somewhat singular. Elkhorn Association had been constituted on the Philadelphia Confession of Faith. In her letter to that Association, in 1824, the First church in Lexington, suggested the propriety of revising the constitution. In accordance with this suggestion, the Association appointed a committee, consisting of B. S. Chambers, James Suggett, John Edwards, Edmund Waller and Toliver Craig, "to revise the constitution of this Association and, if, in their opinion, it is necessary, to make amendments thereto, and report to the next Association." The objections to the constitution, as it stood, are not stated; but subsequent events indicate that there was a small party in the Association, who desired that body to exercise some authority over the churches, in order to maintain a more strict discipline, and a more perfect uniformity of doctrine, among them. At the succeeding meeting of the Association, the committee reported in favor of leaving the constitution "without revision or amendment." The report was adopted. At the same time, a committee, consisting of John T. Johnson, James Fishback and Rhodes Smith—all men of ability—was appointed to prepare a circular letter, to be reported on the following Monday. The letter was on the subject of "the Nature and Power of a Baptist Association." The grounds taken were those generally held by the Baptist of the present time, and the letter was adopted by a majority of "ten to one." But the minority was greatly offended, and one man left the house in high resentment, vowing that he would never again come fo Elkhorn Association. The messengers of Glens Creek church, of whom were John Edwards, their minister, and Buford Twyman, a prominent member, were among the offended. On consultation, they resolved to attempt

the formation of a new association. They laid the matter before their church, which at once adopted their views. The church sent a circular letter to fourteen other churches, inviting them to send "delegates" to her meeting house, on a given day, for the purpose of forming an association. One of these circulars were sent to North Elkhorn church, and elicited a sharp reply in print, supposed to have been written by Silas M. Noel. This, with other circumstances, stirred up considerable strife, and no small degree of ill feeling was gendered among the churches of both Franklin and Elkhorn Associations. Meanwhile, in 1826, Hillsboro, Clover Bottom and Glens Creek churches, obtained letters of dismission from Elkhorn Association; and Salt River, Fox Creek and Goshen obtained similar letters from Franklin, but with very earnest advice not to constitute a new Association.

On the first Saturday in October, 1826, messengers from Salt River, Hillsboro, Glens Creek, Fox Creek and Griers Creek churches met at Glens Creek meeting house, in Woodford county. After an introductory sermon by John Penny, from Rom. 8: 32, the meeting was organized by electing John Penny, moderator, and Buford Twyman, clerk. After some discussion, the messengers from Griers Creek withdrew. Those from the other four churches, proceeded to constitute a fraternity, under the style of "Baptist Association." They adopted the Philadelphia Confession of Faith as their constitution. This was heartily approved by the neighboring fraternities. But the preamble to their constitution was regarded unbaptistic, in that the messengers, adopting that instrument, styled themselves "the *authorized delegates* of the Baptist churches of Jesus Christ." The Baptist theory has always been, and still is, that churches are constituted and vested with authority to execute the laws of Christ, the one Law-giver, by divine authority, and that they have no right to delegate authority to any other organizations, or persons; that associations are only human expedients, and, therefore, can exercise no authority over the churches, of which they are the creatures; that they are composed of *messengers*, not *delegates*—from the churches, and can only consult together and present the result of their deliberations to the churches by way of advice, or suggestion; that they have authority, however, not derived from the churches, but growing out of their own organizations, to govern themselves, and to

carry out such legitimate enterprises as they may inaugurate, provided such enterprises are approved by the churches, of whose messengers the associations are composed.

The new Association, despite the false theory in which it originated, was soon established on Baptist grounds, and conducted its operations in full accord with its neighboring fraternities, with which it established and maintained a harmonious correspondence.

The four churches of which the Association was constituted, aggregated 593 members. John Penny and John Edwards were the only preachers belonging to these churches; and the latter moved to Missouri the same fall, leaving the infant fraternity with only one minister, and he more than seventy years old. At its first anniversary, the Association was enlarged by the addition of Goshen, Providence, and Clover Bottom churches; at its second, by that of Unity, and, in 1829, by that of Little Flock. At the last named date, it advised the churches to receive no members into their fellowship, or preachers into their pulpits, who held certain specified tenets, then proclaimed by the followers of Mr. Campbell. The course of the body, in dealing with Campbellism, was similar to that pursued by the older fraternities. The advocates of the system were cut off by a resolution, adopted in 1830. By this excission, the Association lost about 150 members. But this loss was more than overcome by a revival, in 1834, during which the body was increased to ten churches with 1,093 members. The church at Lawrenceburg was received this year; and, in answer to a query from Fox Creek, the Association decided that she would not recognize the baptisms of other denominations.

As early as 1837, the Association began to be much agitated on the subject of missions, and, during that year, lost three churches. The agitation continued to increase, and, in 1838, the Association, having been reduced to seven churches with 494 members, became discouraged, and submitted to the churches the question as to the propriety of dissolving the fraternity. When the body convened at Fox Creek, in 1839, it was ascertained that the churches were not agreed, as to the propriety of a dissolution. The question was put to the Association, and resulted in a vote of eight for, and eleven against dissolving. Upon this, the messengers from Fox Creek, Little Flock, and

Salt River, claiming to have been instructed by their churches, petitioned for letters of dismission. Their petitions were rejected, on the grounds that they were not made through the letters from those churches. During the following year, these three churches formally declared their withdrawal from the Association, and at the succeeding meeting of Licking Association, united with that fraternity,

When Baptist Association met at Goshen church, in Anderson county, in 1840, it reported five churches, with only 251 members—considerably less than half the aggregate membership with which it had been constituted, fourteen years before. But it was now more harmonious; and, from this period, enjoyed a slow, but healthy and permanent growth. In 1846, it recommended to the churches, a favorable consideration of the General Association; in 1850, it agreed to open correspondence with that body, and, in 1852, resolved to become a missionary body, auxiliary to the General Association. From this time, it has fully cooperated with the denomination, in its general benevolent enterprises, and has enjoyed a good degree of prosperity. Its general course of conduct, in its home misssions, Sunday-school and other local enterprises, has heen similar to that of the older fraternities of the kind, and need not, therefore be detailed. The body has had a rapid increase since the War. In 1860, it numbered twelve churches with 875 members; in 1870, fifteen churches with 1,406 members, and, in 1882, nineteen churches with 1,999 members. From its constitution in 1826, to 1882, exclusive of the year 1880, there have been baptized for the fellowship of its churches, 3,614.

Sketches have heen given of a number of the early ministers of this Association, in other connections. Of some others, no account has been received.

Robert Cook Buckner, a son of Elder Daniel Buckner, a younger brother of the distinguished Indian missionary, Henry F. Buckner, was born in Madisonville, Monroe Co., Tenn., Jan. 3, 1833. In his sixth year, he was brought by his parents, to Pulaski county, Ky. He became interested about the salvation of his soul, at the age of nine years; and, in his 12th year, professsd conversion, and was baptized by his father, into the fellowship of Somerset church. At the age of 17 he was licensed to preach, after which he spent two years in

Georgetown College. At the age of about 20 years, he was chosen pastor of the church at Albany, Clinton Co., Ky. Here, at the age of 22, he married Miss Long, and soon afterwards took charge of Owensboro church. After two years he was appointed agent of the Board of Domestic Missions, and a year later, took pastoral charge of Salvisa church, in Mercer county.

In 1859, he visited Texas for the purpose of recruiting his health, after an attack of typhoid pneumonia. This visit led to his removing to Texas. His first labor in that State, was the raising of money to build a high school in Ladonia. Meanwhile, he published a small work on infant baptism, titled "The absence of Divine Testimony." In 1860, he took charge of the church at Paris, Texas. In this position, he ministered till 1873, except one year, during which he was Agent of the General Association of Texas Baptists. On the 3d of January, 1874, he began the publication of the *Religious Messenger.* A year later, he changed the place of publication, from Paris to Dallas, and subsequently changed the name of his paper to *Texas Baptist,* the publication of which he has continued to the present time (1885).

William R. Combs was born near Philadelphia, Pa., March 18, 1814. In 1832, he united with New Market Street church, Philadelphia. He was licensed to preach, at Fort Wayne, Ind., October 19, 1839, and ordained to the ministry, at the same church, June 19, 1842. The next year, he moved to Kentucky, and entered Georgetown College. In this institution he remained four years. On leaving college, he took charge of the 4th Baptist church in Louisville, to which he ministered a short time. He was subsequently pastor of the churches at Dansville, Harrodsburg, Frankfort, Mt. Vernon, Cane Run and Salvisa. In 1855, he moved to Illinois, and took charge of the church at Middletown, Champaign county. To this church he ministered nine years, building it up from 20 members, to 340. From this place he moved to Missouri, and located in Butler county, about 1867. At that time there was but one church in the county, and this, the name of which was Cane Creek, numbered only 20 members. Besides Mr. Combs, there was but one preacher in the county, and he was old and feeble. In 1877, there were 8 Baptist churches, and 7 ordained ministers, in that

county. Mr. Combs was still living in Missouri, a few years past.

Robert Rhodes Lillard, a son of Gen. Christopher Lillard, was born in Anderson county, Kentucky, January 20, 1826. When he was eight years old, his dying mother called him to her bedside, and exhorted him to seek the Lord in the days of his youth. He promised to comply with her request, and, as he afterwards related, resolved then to be a Christian. He obtained hope in Christ, and was baptized by William Vaughan, at Lawrenceburg, July 4, 1841. In 1842, he was licensed to preach, and immediately entered Georgetown College, where he graduated, in 1845. In October, 1846, he was ordained to the ministry, and soon afterwards commenced the study of theology under the supervision of John L. Waller. He acquired knowledge very rapidly, and manifested unusual sprightliness in writing; but it soon became apparent that he would not distinguish himself as a speaker. A knowledge of this probably caused him to turn his attention more especially to writing. In February, 1847, he became associated with J. L. Waller in the editorship of the *Western Baptist Review*. In this position, he displayed marked ability, for one so young, and rapidly distinguished himself. But he did not live long to pursue his brilliant career. He died of typhoid fever, at his residence near Craborchard, Kentucky, June 7, 1849. His death was as joyous and triumphant as his life had been consecrated and brilliant.

R. A. Nelson was born in Hanover county, Va., June 11, 1805. He was educated under his father, who was an Episcopal minister, and adopted the profession of medicine. In September, 1838, he located at Salvisa, Mercer county, Kentucky, and established himself in the practice of his profession. In 1841, he professed conversion, and being baptized, entered into the constitution of Salvisa church. In 1856, he was ordained to the ministry. From this time till the Lord called him home, he was a valuable laborer in the Master's vineyard. Being a man of learning, and a close student, he was an instructive teacher, and an able defender of the doctrine of his church, both orally and with his pen. He died of pneumonia, April 14, 1876, in the 72d year of his age.

S. S. PERRY is one of the oldest and most useful of the living ministers of this Association. It is much regretted that no particulars of his life and labors have been received.

CAMPBELL COUNTY ASSOCIATION.

This body was constituted at Brush Creek, on Friday, Sep. 21, 1827, of eight churches which had been dismissed from North Bend Association. It was at first called Campbell Association, but, in 1831, it assumed its present title. The names of the churches that entered into the constitution, were Licking, Four-Mile, Bank Lick, Wilmington, Brush Creek, Twelve-Mile, Alexandria, and Flower Creek. The ordained ministers were Robert Ware, Elam Grizzle, George Vice, William Gosney, John Stephens, George Graden, and John Taylor. After its organization, the Association adopted an abstract of principles, consisting of six articles, and agreed to correspond with Bracken, North Bend, Union, and Eagle Creek (Ohio) Associations. The eight churches of which it was constituted, aggregated only 347 members, and it was so unhappy, in consequence of a continuous spirit of discord, that it increased very little, during the first twelve years of its existence. It was first annoyed by the Campbellite schism, by which it lost, between 1829 and 1833, nearly all that it had gained, from its constitution to the latter date. After that, it was paralyzed by a determined opposition to missions, on the part of a large minority of its members. In 1829, it recommended the organization of Bible societies; but this appears to have been a mere compliment to an agent of the American Bible Society, who happened to be present. In 1830, it appointed four "yearly meetings" to be held within its bounds during the succeeding year.

In 1835, the subject of employing one or more preachers to labor among the destitute within the bounds of the Association, was discussed in the body; and it was agreed to appoint a meeting to be held at Brush Creek, the following October, "to consider the propriety, or impropriety of setting at liberty one or two ministering brethren, to devote their time to preaching," within the bounds of the Association, "for which they

shall be paid." This meeting was held, and "it was agreed to let the matter rest." Nothing more appears to have been said on the subject, till 1839, when Bank Lick church, fearing that some remains of the Missionary leaven were still fermenting in the body, sent up a query as to whether or not the Association were "missionaries in spirit," and would "support the board?" The Association, conscious of the existence of an excitable Antimissionary element in the churches, and desiring to maintain peace among them, answered: "We have had nothing to do with the missionary question, whether home or foreign, since the meeting at Brush Creek [in 1835] where it was agreed to let the matter rest. We are not connected with, or known as auxiliary to, the Baptist Board of Foreign Missions. As to what we are in spirit, is known between us and our Master.'

In 1839, a revival pervaded the churches, and continued to prevail more than a year. The Association increased from 8 churches with 370 members, in 1838, to 10 churches with 757 members, in 1840. The revival spirit pervaded the meetings of the Association, in 1839, with such power, that a number, in attendance, professed conversion; and, after the close of business, the members of the body indulged in a season of fervent worship and joyous devotion. A number of persons, who had been converted were baptized. For these "disorders," North Bend Association dropped correspondence with Campbell county. This act, however, was reconsidered the next year, and the correspondence was restored.

The policy pursued toward the Antimission element, for the sake of peace, did not avail. Shortly after the meeting of the Association, in 1840, the more violent of the Anti-missionaries split off from the churches, and, uniting with larger numbers that had severed themselves from the churches of North Bend, embodied the several factions, under the style of "Salem Association of Predestinarian Baptists."

This schism did not entirely relieve the Association of the anti-missionary spirit. In 1844, the body ventured, very cautiously, to recommend the churches to acquaint themselves with the objects of the Indian Mission Association, and act as Christian duty and prudence might dictate. The same year, some "lay brethren" having written a letter to the Association, suggesting the propriety of employing one or more ministers to labor

within the bounds of the Association, the churches were requested to send one member each, to meet at Alexandria, on a given day in the succeeding October, to consult and act as the churches might direct. This meeting appears to have resulted, like that held at Brush Creek, in 1835, in agreeing "to let the matter rest there." However, the spirit of the body began manifestly to improve. In 1848, Georgetown College and the South Western Baptist Theological Institute were recommended; in 1849, a collection of $12.40 was taken up for the benefit of two aged and indigent preachers, and, in 1851, the sum of $23.50 was contributed to the General Association.

This is the first notice of a contribution to any missionary enterprise, on the records of this fraternity. Since this period, the Association has occupied the grounds of a Missionary body, and has enjoyed a good degree of prosperity. In 1850, it numbered 14 churches with 1,047 members; in 1860, 15 churches with 1,323 members; in 1870, 15 churches with 1,847 members; in 1880, 17 churches wiih 1,780, members, and, in 1882, 16 churches with 1,832 members. From its constitution, in 1827, to its meeting, in 1882, there were baptized for the fellowship of its churches, 5,005 converts.

Old Churches.—*Licking* is the oldest church in this fraternity. It was constituted of 8 members, at the house of William DeCourcey, in what is now Kenton county, in October, 1794. It was first called Mouth of Licking, and joined Elkhorn Association, in 1795. It changed its name to Licking, in 1820. Flower Creek, located in Pendleton county, was constituted about 1797, and was received into Elkhorn Association, in 1798. At this time, it numbered 15 members. It was under the care of John Taylor, who was one of its members. About 1808, it was dissolved. It was afterwards reorganized, but was finally dissolved, in 1833. *Twelve-Mile*, located in Campbell county, was gathered during the great revival, and united with Elkhorn Association, in 1802. *Bank Lick*, located in Campbell county, and numbering 22 members, united with Elkhorn at the same date. *Brush Creek* (now called Persimmon Grove) was also gathered during the great revival at the beginning of the present century, and entered into the constitution of North Bend Association, in 1803. *Wilmington*, located in Kenton county,

was constituted in 1804, and united with North Bend Association the same year. *Alexandria* and *Four-Mile*, both in Campbell county, were received into North Bend Association, in 1820.

John Stephens was one of the early preachers, first in North Bend, and afterwards, in Campbell county Association. His membership was in Twelve-Mile church, where he was probably raised up to the ministry, some time previous to the year 1820. He was regarded a good, plain, and very useful preacher; and was much consecrated to his holy calling. Being very poor, and early inured to toil and hardships, he traveled extensively on foot, and preached to the poor, in their cabins, in rude school houses, and, in warm weather, in the groves, without worldly compensation, and thus laid the foundation for churches that have since been gathered. He was the first moderator of Campbell County Association, and continued to act as presiding officer of that body, with the exception of one year, till he was succeeded by James Vickers, in 1840. He continued to labor till old age, and was greatly beloved by the people he had so long and faithfully served.

Elam Grizzle was a native of Virginia, and was born of Baptist parents' July 23, 1778. Losing his father in early childhood, he was committed to the care of a Baptist family of the name of Hampton, who afterwards moved to Kentucky, and settled on Elkhorn. Here young Grizzle professed religion and united with a Baptist church, in his youth. He subsequently moved with his foster parents to Gallatin county, where he united with Ten-Mile church. Having married Ann McCullum, he settled in Kenton county, where he united with Bank Lick church, about 1808. In 1817, he was ordained a deacon in that church, and, on the 9th of May, 1818, was ordained to the ministry, by Moses Vickers and others. He was soon afterwards chosen pastor of Bank Lick church, and continued to fill that position, about 25 years. He was also pastor of DeCourceys Creek church, from its constitution, in 1844, till about 1850. Soon after he took charge of Bank Lick, a revival occurred in that church, during which, with many others, he baptized the subsequently eloquent and popular James Vickers. He is said to have been a good, solid preacher. In his extensive labors in the territory of North Bend and Campbell County Associations, during a period of 44 years, he traveled mostly on

foot. He was called to his reward, about 1862, in the 84th year of his age.

Robert Ware was the youngest son of deacon Isaac Ware, and was born in Lexington, Ky., in 1792. Migrating to Campbell county, in his youth, he professd conversion and united with Licking church, about 1812. With Uriah Edwards, he was licensed to preach, in 1821, and was ordained to the care of Licking church, in 1823. To this congregation he ministered about four years, baptizing near 40. He was not a strong doctrinal preacher; but he was warm and zealous in his address, and mighty in exhortation. His piety was marked, and few were more successful in winning souls to Christ. About 1827, he moved to Mississippi, where, after many years of usefulness, he finished his course.

James Spillman was one of the most active and useful preachers that have labored in Campbell County Association. He was born of Presbyterian parents, in Campbell Co., Ky., Oct. 29, 1796, and was christened and catechised according to the custom of his fathers. Notwithstanding his poor advantages, he succeed in acquiring a fair education, and devoted some years to reading medicine. He was the subject of early religious impressions, but did not obtain a comfortable hope in Christ, till 1817. After spending some time in close study of the Bible, he united with the Baptist church at Four-Mile, and was immersed by Christopher Wilson. He was afterwards appointed to an office in the county militia, and took much pride in military parade. At one time, while exercising in drill, lightning struck his sword, and smelted a portion of its blade.

In 1820, he entered into the constitution of a church at Alexandria, in his native county, and, in December of that year, was licensed to preach. Although he had, for several years, been strongly impressed with a sense of obligation to preach the gospel, he declined to attempt speaking in public, from a feeling of incompetency. In 1826, he was ordained to the deaconship. Some years later, an attack of illness brought him apparently near to the grave. During this illness, he made a vow, that if the Lord would raise him up he would devote the remainder of his days to preaching the gospel. As soon as he was restored to health, he commenced exercising in public. In 1832, he was married to Rachel Martin of Hamilton county, Ohio. In Oc-

tober, 1835, he was ordained to the ministry, in the house of his mother, where the Alexandria church was accustomed to meet. About this period, great excitement on the subject of benevolent institutions prevailed among the churches. Mr. Spillman warmly espoused the cause of missions, and, for some years, traveled and preached almost constantly, and with convincing power, in the counties of Bourbon, Pendleton, Campbell, Kenton and Harrison, and in the adjacent region of Ohio. By the time this controversy had closed, in the schism of 1840, Mr. Spillman had become the leading preacher of his Association, and was regarded as such during the remainder of his ministry. He was pastor of the church in Alexandria, 25 years, of that at Licking Valley, 14 years, and, at different periods, of nearly all the churches in his association. In 1871, the encroachments of old age admonished him to retire from the pastoral office. He died of cancer, September 19, 1872.

George Graden was the son of a Lieutenant in the Revolutionary War, and is supposed to have been born in Campbell county, Ky., about 1794. He was bound to a Mr. Spillman, at about the age of six years. By his own energy and persevering application, he obtained a fair education and a good general reading, and became especially familiar with the sacred scriptures. He united with Four-Mile church, about 1812 Here he was licensed to preach, about 1822, and was ordained, about 1824. Soon after his ordination, he fell into some heretical notions, for which he was excluded from the church. However, he was soon restored to his church and the confidence of his brethren. After this he moved his membership from Alexandria to Brush Creek church, of which he was chosen pastor. He was regarded one of the ablest doctrinal preachers in his part of the State. For many years, he made it a rule annually to visit and preach to every church in his Association. He was an earnest, and sometimes a very powerful exhorter, and labored with equal zeal, in persuading men privately, to seek the Savior. He was a ripe christian, an able minister, and a zealous and faithful laborer, and through him, the churches were greatly built up, and many sinners were led to Christ.

William Grizzle was a son of Elder Elam Grizzle, and was born in what is now Kenton county, Ky., March 31, 1813. He united with Bank Lick church, and was baptized by his

father, in October, 1832. In 1846, he was licensed to exercise "a public gift," and was ordained to the ministry, by Robert Kirtley, J. A. Kirtley, Elam Grizzle, A. W. Mullins and Robert Vickers, March 13, 1853. Aided by Jesse Beagle, he raised up Grants Lick church, near his home in Campbell county, and served it as pastor, the remainder of his brief ministry. He also served the church at Pleasant Ridge, for a time ; and was pastor of DeCourcey's Creek, Bowmans (now Oak Island) and Grants Lick, at the time of his death, which occurred, November 3, 1867, Besides discharging faithfully his pastoral duties, this good, humble minister labored much among the destitute, and laid a good foundation for others to build on. During his short ministry, he baptized 116 persons.

Jesse Beagle was born in Campbell county, Ky., October 17, 1812. In early life, he obtained hope in Christ and united with Twelve-mile church. He was ordained to the ministry, May 1, 1852 ; and, although he began to preach rather late in life, he was a valuable laborer in the Master's vineyard, about twenty-four years. Much of this time he served Campbell County Association as missionary, with much acceptance and success. He also filled the pastoral office in some of the leading churches in that fraternity, among others, that of seeond Twelve Mile. He died February 24, 1876.

Alexander Webb Mullins was born in what is now Kenton county, Ky., Dec. 5, 1822. He was baptized by James Spillman, into the fellowship of Wilmington church, about 1846. His zeal began to overflow in exhortation, soon after his baptism ; and he was ordained to the ministry, by James Spillman, Thomas Lummis and Martin Lummis, November 25, 1849. He was immediately invited to preach once a month at Wilmington, and was soon afterwards called to the care of Grassy Creek and other churches, which occupied all his Sabbaths. At the same time, he engaged in holding many protracted meetings, with good success. He was very popular as a pastor, and, at different periods, served the churches at Willow Creek, in Bracken county (14 years), Indian Creek, in Harrison county (15 years), Union, Harris Creek, Oak Island, Short Creek, Falmouth, DeCourceys Creek, Dayton, Twelve-Mile, and Bank Lick. He gave a portion of his time, during a period of several years, to the work of a missionary, and also made

several tours to Illinois and Missouri, during which he preached with good success. His preaching gifts were above mediocrity and his zeal and industry were extraordinary. Campbell County Association called him to preside over her councils, four successive years. In giving some account of his labors, he said: "I have baptized over one thousand persons, to the best of my judgment." After a lingering illness of about three months, he died triumphantly, September 13, 1870.

Fergis German was born in Campbell county, Ky., September 22, 1802. He was baptized by John Stephens, into the fellowship of Licking church, in April, 1820. He afterwards moved his membership to 2d Twelve-Mile, where he was licensed to preach, September 18, 1841, and was ordained to the ministry, January, 1843, by John Stephens, Wm. Morin and James Spillman. In July of the same year, he was called to the pastoral care of 2d Twelve-Mile church, which he served four years. He aided in gathering Harris Creek church, in Pendleton county, to which he ministered for a time. He was also pastor of Falmouth church, 11 years, and of Holes Creek and North Fork, shorter periods. In 1855, he moved to Jackson county, Missouri. While there, he was pastor of Lone Hill, Sibley, Union and Fishing River churches, and baptized about 400 persons. In 1863, he moved back to his native county, in Kentucky, after which he was pastor of Licking, Oak Island and Grassy Creek churches. He was missionary in North Bend Association, four years, during which he gathered Walton church, in Boone county. During another four years, he labored as missionary in Bracken Association, under the patronage of the General Association. He died in a very joyful manner, about 1879.

Mr. German was a moderate preacher; but he was zealous, earnest and active, and enjoyed a good degree of success during his entire ministry.

Henry E. Spillman was born in Alexandria, Campbell county, Ky., July 14, 1834. At the age of thirteen years, he professed faith in Christ and united with a Baptist church. On the 10th of February, 1859, he was married to Fannie, daughter of Deacon Henry Walker, of Dayton, Ky., in which village he made his home the remainder of his life. For some years previous to his entering the ministry, he was impressed

with the duty of preaching the gospel. But not until his oldest daughter was brought so low that her physician said he could do no more for her, and that she could live only a few hours longer, did the agonized father turn to the Lord with his whole heart, pleading for the life of his child, and vowing a full consecration to the cause of Christ, if God would spare her life. His prayer was heard, and his child recovered. Nor did he forget his vow. He was ordained to the ministry, in the fall of 1866. In the following January, he was called to the pastoral care of Dayton church, to which he preached, three Sabbaths in the month, about ten years, when failing health forced him to resign. During the same period, he preached, one Sabbath in the month, to Union church, in Harrison county. In both of these charges, he enjoyed a good degree of success. He was a good, strong preacher, and his people were much attached to him. After a lingering consumption of the lungs, this good and useful man exchanged his home in Dayton, for "a house not made with hands," on the 20th of August, 1878.

James Monroe Jolly is among the elderly living ministers of this Association, and has served it as Moderator, since 1867, with the exception of one year. He was born in Lewis county, Ky., December 13, 1817, and was educated in the common schools of his neighborhood, after which he acquired the trade of bricklaying. At the age of nine years, he was carried by his parents to Clermont county, Ohio, and thence, seven years later, to Campbell county, Ky. He was baptized on a profession of faith, into the fellowship of Licking church, in Februrary, 1842, Soon after he joined the church, he was licensed to preach; but he made few attempts to speak in public, for several years. Being justice of the peace, he gave his attention to the law, rather than to the gospel. In March, 1855, he was ordained to the ministry, at Flag Spring, in Campbell county, by Wm. J. Morin, Jesse Beagle, and James Vickers. Since his ordination, he has been pastor of the following churchces: 2d Twelve-Mile, 11 years, Flag Spring, 15 years, Persimmon Grove, 8 years, Florence, 2 years, Bank Lick, 9 years, Pleasant Ridge, 16 years, Grants Lick, 4 years, and Grants Creek (Ia.,) Grassy Creek, Demossville and Licking Valley, one year each. In 1881, he thought he had baptized at least 650 converts. His son, Wm. T. Jolly, who was educated

at Georgetown College, commenced preaching in Indiana, in 1870 where he labored some years, and then located at Ashland, Ky.

N. C. PETTIT was for a number of years, a valuable laborer within the bounds of this fraternity, both as a preacher and an educator. He was ordained to the ministry, at 2d Twelve-Mile December 17, 1854, by James Vickers, W. J. Morin and Fergis German. He was pastor of a number of churches, at different periods, and served the Association as Clerk, from 1855 to 1874. After this, he moved to Falmouth, Ky., where he conducted a female high school. To Mr. Pettit, the author is indebted for several biographical sketches and other valuable information.

CHARLES JEFFERSON BAGBY is among the active and efficient ministers of this Association. He was born in Kenton county, Ky., February 20, 1840, where he grew up, receiving only a common school education. At the age of 20 years, he was baptized into the fellowship of Wilmington church, by A. W. Mullins. He was licensed to preach, in September, 1863, and ordained, in October, 1866. Since his ordination, he has been pastor of Wilmington church five years, of Concord six years, of Paint Lick two years, of Liberty four years, and of several others, for brief periods. In 1881, he was serving Wilmington, Bank Lick, Oak Ridge and Licking Valley. At that time, he had baptized about 300 converts

Of several other ministers who have labored efficiently in this fraternity, no definite information has been received.

BARREN RIVER ASSOCIATION.

This large and prosperous organization is the fourth daughter of the old Green River fraternity. It was constituted at Mt. Pleasant meeting house, in Barren county, on the 15th of September, 1830, of the following 15 churches: Concord, Glovers Creek, Mt. Pleasant, Skaggs Creek, Dover, Doughtys Creek, Mt. Vernon, Pleasant Hill and Peters Creek, all in Barren county; Bethlehem, Puncheon Camp and Mt. Gilead, in Allen county; Fountain Run in Monroe county; Dripping Spring, in what is now Metcalf and Liberty, in Smith county, Tenn. The ordained ministers belonging to these churches, were Zechariah

Emerson, George Hern, John H. Baker, Levi Roark, Joshua Welbourn, Augustine Clayton, Andrew Nuckols, Benjamin Bailey and Thomas Scrivner. At the first anniversary of the body, the 15 churches of which it was constituted, aggregated 830 members, and occupied a broad, fertile field, which needed, however, much diligent cultivation, in order to make it yield a full harvest.

This Association inherited from its mother some elements of discord which much confused and embarrassed its councils, for more than a dozen years after its constitution, during which it made no permanent progress, but rather retrograded in numbers. In 1832, it made the following record: "Proceeded to attend to the request of the churches at Glovers Creek and Mt. Vernon, with regard to state conventions, monied institutions, auxiliary societies &c., viewing them as intended to blend the church and world together, and thereby calculated to destroy the peace and harmony of the churches, and, after considerable discussion, the following advice, in answer to those two churches, was agreed on, for the consideration of all the churches, to wit: That they search the scriptures for their guide." This was an evasion of the question; but it quieted the two churches for a couple of years. But, in 1835, the following item was transacted in the Association: "Motioned that we declare non-fellowship with the Baptist State Convention and all like institutions of the day." The motion was carried. During the succeeding year, Andrew Nuckols, who had imbibed Parker's Two-Seeds doctrine, became involved in a difficulty with Pleasant Hill church, of which he was a member, and, with his party was excluded from its fellowship. The excluded party laid claim to being the legitimate church, and, of course, went through the form of excluding the majority. When the Association met, in 1836, it recognized the majority at Pleasant Hill, and withdrew fellowship from Glovers Creek and Mt. Vernon churches, for retaining as pastor, Andrew Nuckols, whom it styled "an excluded member." Some of the churches had sent a request, in their letters, that the Association would reconsider its act of the previous years, "which declared a non-fellowship with the Baptist State Convention &c." In answer to this request, the Association passed the following: "*Resolved*, That the act of last Association, which declares a non-fellowship with the Baptist State Convention and all like institutions, ought to be, and the same is, hereby rescinded."

In consequence of the adoption of this resolution, the following six churches, aggregating 145 members, withdrew from the Association: Dripping Spring, Glovers Creek, Skaggs Creek, Mt. Vernon, Mt. Pisgah, and Green River. These churches afterwards embodied themselves in what has since been known as "Barren River Association of Regular Baptists." This schism did not eradicate the disturbing element from the Association. There was still a considerable party, who could not accept Parkers speculations, but who were, nevertheless, violently opposed to benevolent institutions. However there was a calm, for the present; and God poured out a great blessing on the long perturbed and disordered churches. In the fall of 1837, the most powerful revival that has ever visited that region of the State, since 1801, broke out in the churches, and prevailed for more than a year. When the Association met at Indian Creek, in 1838, a heavenly rapture pervaded all christian hearts in the vast assembly that had come together. Little attention was given to business, and none to strife and contention. The letters from 18 churches, which had reported, the year before, only 5 baptisms, in the whole Association, and an aggregate membership of only 797, now reported 476 baptisms, and an aggregate membership of 1,253. Descriptive of the scene, the clerk records the following language. "During the whole time of the Association, the stand was surrounded by scores of young converts, chanting the praises of their Redeemer; and many poor souls were inquiring the way to Zion, so that, if ever our Association held a session at which it might be said: 'The Lord has poured out a blessing which we are not able to contain,' it was certainly at this time."

Before the next meeting of the Association, the revival had, in a great measure, subsided. The hearts of the disturbing element in the body, at least had become cold, and the irritating subject of benevolent institutions was again brought before the Association. The Missionary party was in the majority, and the following preamble and resolution were adopted: "Whereas some are taking advantage of the indirect manner in which our resolution [passed at Bethany] was worded, for remedy thereof it is hereby *Resolved*, by this Association, that joining any of the benevolent societies of the day, or contributing to its funds, or refusing either to join or contribute, shall not be made a bar

to union and fellowship; but that all shall, in this matter, be left to exercise their own free will." The Antimissionaries submitted for the present, but determined to make one more attempt to carry their point. Every effort was made to secure a majority in the next Association. When the body convened at Peters Creek, in 1841, Thomas Scrivner, the most prominent leader of the Missionary party, was elected Moderator. The all absorbing question was brought before the meeting, by means of a remonstrance from Dripping Spring church, against the resolution of the previous meeting, relating to benevolent institutions. A motion was made to rescind the obnoxious resolution. After a long and exciting debate, the motion was put to the Association, and resulted in a vote of 24 against 24. The Moderator gave the casting vote against the motion. Immediately the defeated party withdrew from the house. This party met at Concord, the same fall, and constituted of 6 churches, aggregating 358 members, what they styled the "Original Barren River Association of United Baptists."

The next year, some complaint was made against the authoritative language in which the famous resolution was worded. The Association agreed to modify the language, by substituting the words, "*ought* not to be made a bar to union," for the expression, "*shall* not be made a bar to union; but added: "We want it distinctly understood that we do not intend to abandon the principle of liberty asserted in the resolutions of 1840." After this the subject was not brought before the Association, and the churches enjoyed *liberty* to contribute to missionary societies, without associational censure — a liberty they did not avail themselves of, however, to any great extent, for several years after it was secured.

The first contribution to missions, made by the advice of this Asssociation, was a collection taken up by Sidney Dyer, agent for the Indian Mission Association, in 1845. The next year, the ministers were requested to visit New Hope, a weak, pastorless church, as often as possible; but no means of compensating them was even suggested. In 1848, a collection of $15.65 was taken up for the benefit of this church, and to this was added the surplus of the printing fund. The sum was equally divided among Thomas Scrivner, Wm. Seamans and Wm. F. Spillman, and they were directed to supply New

Hope church with preaching, as far as practicable. These were the first missionaries employed by this fraternity. This was a small beginning; but it was a practical acknowledgement of an important principle, which thenceforth gained favor. In 1851, the Association adopted the following: "*Resolved*, That we, as an association, become auxiliary to the General Association of Baptists in Kentucky." There was not much money contributed to the General Association, by the cnurches of this body; but the ministers subscribed liberally to its objects, and paid their subscriptions in work. In 1853, twelve preachers reported to the Association, 415 day's labor, 225 baptisms, and the receipt of $57.25 from the brethren. This was an encouraging report. The Association was moved to appoint a missionary board, consisting of Jas. W. Scrivner, E. D. Winn, R. P. Collins, H. P. Gillock and Thos. Mansfield. It was made the duty of this board to receive the contributions of the churches, and to employ a missionary, or missionaries, to labor among the destitute, within the bounds of the Association. Thos. Scrivner was the first appointee. During the succeeding year, he labored 158 days, witnessed the professed conversion of 311 persons, baptized 141, and received from the board $44.50, $10 of which he paid to an assistant. In addition to this, he spent 31 days in visiting all the churches in the Association, and preaching to them on the subject of missions. Several of the churches had employed, each, a missionary, for a longer or shorter period. These also made very encouraging reports. The board was continued till 1856, when the missionary work was referred to the individual churches, at their request. This plan was continued till 1859, when it appeared to have been inefficient, and a missionary board was again appointed. But, the civil war coming on, little was accomplished. But, in 1867, an executive board was again appointed, and from that time to the present, a good work has been done in the missionary field of the Associatlon.

The churches of this fraternity have never been very liberal in their contributions; but through the extreme liberality of her preachers, and the aid of a few liberal private brethren, an excellent work has been done, and few fraternities of the kind, in the State, have accomplished more in the home mission field.

The cause of temperance reform was long an exciting subject among the churches of this fraternity. The joining of a

temperance society, or even signing a pledge to abstain from the use of intoxicating drinks as a beverage, was made a matter of church discipline, and cost some good brethren their church membership. Among these may be named R. R. H. Gillock, who afterwards became a very useful preacher, and is still actively engaged in his holy calling. The first notice taken of the subject, was in 1854, when it published an able circular, in which it sets forth the following thoughts:

"Church members talk vehemently and eloquently against joining temperance societies. They tell you that one church is enough for a christian to belong to. If you talk about doing anything in the church, to influence the members to abandon the use of ardent spirits, as a beverage, they will tell you they are as much for temperance as any others, but that they are free men; as if their liberty had been called in question. They affirm that ardent spirits is a good creature of God, and that temperance is a moderate use of a thing, and not the total abstinence from it. We also affirm that prussic acid is a good creature of God, and ought to be used temperately. But who would think of taking a dram of it every morning, or three times every day? Neither it nor ardent spirits ever benefitted a man in health. Then if we admit that ardent spirits does not benefit a man in health, and that a habit of moderate drinking often leads to drunkenness, why shall we continue the use of it, as a beverage? It is said that if the Baptists should quit the use of strong drink, it would still go on in the country. But we say that, if every Baptist would abandon the use of intoxicating beverages, it would constitute such an army as no man would oppose. The professed christians in Kentucky, can, by force of example, without any other law, put down drinking, swearing, and all kindred evil habits. But instead of leading popular opinion, we suffer the wicked and abominable of the land, to form public sentiment. We go with them into grog shops, listen to their obscene jests and blasphemous oaths, and, by our laughter, approve their wickedness and vulgarity. If we do not directly lie and swear, we show ourselves pleased when others do so. We join in telling profane and filthy tales, repeating the oaths of others, and thus lie and and swear at second hand, the meanest and most degrading manner of committing sin."

Since the issuing of this circular, the Association has con-

tinued to express its approbation of, and give it influence to the cause of temperance reform, and that, too, with most excellent effect.

This Association did not call attention to Sabbath-schools, till 1858, although they had been established in some of the churches, several years earlier. But from that time to the present, and more especially since the close of the Civil War, that branch of religious instruction has received merited attention. And without going into further detail, it may be said, that this fraternity has approved and supported the benevolent institutions of the denomination, in the State, with something like an average liberality. Its attitude towards the colored people, just after the close of the War, is worthy of remark. The following extract from its corresponding letter, of 1866, expresses not only its own sentiments, but those of the denomination in the State, and, perhaps, in the whole South:

"We have also a new and perplexing element in our population. Our black people have been freed. They will remain among us, and if we neglect them a great portion of them must, under the force of circumstances over which they have no control, become beggars, vagabonds and thieves. There should be ample provisions made for their religious instruction. There should be accommodation for them in the meeting houses of their white brethren, or they should be encouraged and assisted to build houses, and to organize separate churches, where the truths of God's word shall be proclaimed. They have immortal souls. They have been our servants. It is no fault of theirs that they have been thrown among us in their present condition, and we should feel no ill will toward them."

The Association has given its views on church polity as occasion demanded. In 1858, it adopted the following: "*Resolved*, That we think it inconsistent for Baptists to invite ministers of other denominations into their pulpits &c" In answer to a query from Mt. Gilead church, the Association expressed the opinion that, for one Baptist church to receive a member excluded from another, "is neither good order, nor in accordance with Baptist usage . . . . Whatever, will effect the general union and interest of the Baptists should be avoided."

In 1874, it expressed the opinion, that a church sustains the same relation to an association that an individual member sus-

tains to a church, and is therefore, subject to similar discipline.

The growth of this fraternity, as before remarked, was for a number of years very slow. Indeed, it retrograded rather than advanced, for a number of years after its constitution: so that, in 1842, it numbered considerably less than at its beginning. But the next year, it enjoyed a precious revival, and from that time to the present, it has been uniformly prosperous. From 1842, to 1850, it increased from 11 churches with 704 members, to 17 churches with 1,635 members. In 1860, it numbered 30 churches with 2,500 members; in 1870, 28 churches with 3,191 members; in 1880, 35 churches with 3,875 members, and, in 1882, 34 churches with 3,510 members. From its constitution, in 1830, to its meeting in 1882, there were baptized into the fellowship of its churches 8,785 professed believers.

Old Churches. Dripping Spring, originally called Sinks of Beaver Creek, was the oldest church in the body; Concord was next oldest. Some account of them has been given. They both now belong to the Anti-missionaries. Bethlehem, constituted in 1801, has united with Bays Fork Association. Glovers Creek, constituted in 1802, has become Anti-missionary. Mt. Pleasant and Puncheon Camp, both constituted in 1804, are the oldest churches now belonging to the body.

Sketches have been given of a number of the ministers who laid the foundation of the first churches, gathered on the territory of this Association. Several names, deemed worthy of remembrance will be added here.

John H. Baker was among the most prominent and useful preachers of Barren River Association, at the time of its constitution. He was born of Baptist parents, in Buckingham county, Virginia, Sept., 7, 1781. He was brought up to hard labor, and his education was so much neglected that, at the time of his marriage, he could not read intelligibly. Through the teachings of a pious mother, he was much impressed on the subject of religion, from the time he was eight years old. In 1793, his parents moved to Scott county, Ky., where he grew up to manhood. In 1794, he was converted to Christ, and was baptized for the fellowship of Forks of Elkhorn church, in Franklin county, by William Hickman. He was at this time, only 13 years old, and not long afterwards, on committing some slight offense against parental authority, his father gave him his

choice between taking a whipping and leaving home. He chose the latter, and having had some practice in laying brick, he engaged in that occupation. In 1801, he moved to Barren county, and, on the 25th of October, 1804, was married to Sally Buford, a young woman of good education and wealthy parentage, but a deist in faith and training. However, she afterwards professed faith in Christ, united with a Baptist church, and became her husbands tutor. But previous to this happy event, Mr. Baker had neglected his religious duties, and, at one time, became so overwhelmed with remorse and despair, that he resolved to commit suicide, by starvation. But while going to a sequestered spot, at which he had determined to accomplish his desperate purpose, the grace of God prevented him; and he returned home to tell his deistical wife what great things the Lord had done for him. He was now induced to unite with Mt. Pleasant church, located a few miles from Glasgow, Soon after this he was licensed to preach; and, in January, 1821, was ordained to the ministry, by Peter Bainbridge, Zechariah Emerson, Ralph Petty, and John Warder. With the assistance of his wife, he learned the primary branches of an English education, and, by diligent application to reading, became not only familiar with the Bible, but obtained also a good knowledge of general literature. For a number of years, he was very active and abundantly successful in the ministry, serving as pastor, at different times, Concord, Mt. Pleasant, Pleasant Hill, Skaggs Creek, Dover and other churches. He also labored much among the destitute, and aided in gathering Fountain Run, Beaver Creek, Cedar Grove and other churches. In 1832, he had an attack of cholera, which left him in a feeble state of health, from which he never recovered, although he lived 43 years afterwards. He continued to preach as his strength would permit, until old age forced nim to desist. He was in the ministry more than 50 years, during which he received for preaching, $41,37½—less than $1 a year. He had no children of his own, but raised three orphans, and accumulated a good fortune. Of him it was said, perhaps with much propriety: "A better man never lived." He died at his home, in Glasgow, May 6, 1875, in the 94th year of his age. He was buried in a suit of clothes, which he had procured for the purpose, more than 40

years before. Among his last expressions was: "I stand where Moses stood."

THOMAS SCRIVNER, more than any other man, deserves the title of "father of Barren River Association." He was born in Rowan Co., N. C., Feb. 25, 1775. He grew up to manhood with barely enough education to enable him to read and write. In the spring of 1796, he emigrated to Madison county, Ky. Here he professed conversion, and was baptized by Andrew Tribble, for the fellowship of Tates Creek church. In the fall of 1798, he returned to North Carolina, where he was married to Esther Hamilton, the following May. This union was blessed with three sons, all of whom became valuable church members. In the fall of 1799, Mr. Scrivner, with all his father's family, returned to Kentucky, and settled on Viney Fork, seven miles east of Richmond. In May, 1812, he was ordained a deacon in Tates Creek church. In 1816, having lost his land by the establishment of a prior claim, he moved to Tennessee, and settled near his father-in-law, on Duck river. Here his family was sick during the summer, and in the fall of the same year, he started to move to Missouri Territory. When he got as far on his way as Barren county, Ky., his wife and one of his sons became too sick to travel. While waiting here for their recovery, he became so much pleased with the neighborhood, that he bought a tract of land near Glasgow. Here he settled for life. He and his wife gave their membership to Mt. Pleasant church, located seven miles south of Glasgow.

Mr. Scrivner was a man of public spirit and practical benevolence, and was not satisfied without being engaged in something to promote the good of his neighbors. He, with Richard Garnett and John Sanders—names worthy of remembrance—established an evening prayer meeting, which was regularly kept up for a number of years. He also kept up a night school for young men and women, free of charge, during several years. In this humble manner did he labor for the temporal and eternal welfare of his neighbors. Meanwhile he became much impressed with a feeling of duty to preach the gospel. But having a very humble opinion of himself, he regarded such a work impossible to him. However, he commenced reading portions of scripture, and making brief comments on them, in the prayer meetings. His impression continued to deepen. "Often," said he, "have

I tossed upon my bed during the long hours of the night, unable to sleep for thinking of poor perishing sinners, and yet feeling incompetent to preach the gospel to them."

In 1827, his church licensed him to preach. He at once entered upon the work with great zeal. About this time, an extensive revival pervaded the churches around him, and he labored day and night, preaching in school houses, private dwellings, and under the forest trees. Among the multitudes who were converted, were his three sons.

In June, 1829, he was ordained to the full work of the ministry, by Andrew Nuckols, Joshua Welbourn, and John H. Baker. He was now 54 years of age, and felt that he had no time to lose. He obtained a pledge from his son James that he would remain with him as long as they both lived—a pledge that was faithfully kept—and thenceforth gave himself wholly to the work of the ministry. On the first Saturday in July, 1829, with the aid of John H. Baker and Levi Roark, he constituted of 12 persons, which were the first fruits of his missionary labors, Fountain Run Church, at Jamestown, in Monroe county. Of this little congregation, he immediately took the pastoral charge, and ministered to it until 1858, when the feebleness of old age induced him to resign, leaving the church with 208 members. On the 29th of December, 1829, with the aid of John H. Baker, and Richard Ragland, he constituted, of 15 members, Mt. Gilead church, in Allen county. He was immediately called to its pastoral care, and served it also till extreme old age forced him to resign, leaving it with 147 members, On the 30th of January, 1830, assisted by John H. Baker and Richard Ragland, he constituted Peters Creek church, in Barren county, of 13 members. He was pastor of this church from its constitution till 1858, when it numbered 125 members.

About the time Mr. Scrivner was ordained, a great revival prevailed in Glasgow, and the little Baptist Church which had been gathered there some years before, received large accessions. Among these was Joseph W. Davis, a Cumberland Presbyterian preacher. Soon after his union with the Baptists, he was ordained to the pastoral care of Glasgow church. Previous to this, Daniel Parker had preached among the churches in the southern part of Green River Association, and had converted some of the members to his Two-Seeds doctrine. About

1829, Alexander Campbell, Jacob Creath, Jr., and others, visited Glasgow, and other portions of Green River Association, and preached Campbellism with their usual vehemence and plausibility. From the preaching of so many conflicting doctrines, great excitement and confusion arose. Many of the churches were rent into fragments. A majority of the church at Glasgow, under the leadership of Mr. Davis, went off with the Campbellites. It was a time that tried men's souls. Excitable and unstable men became reckless and revolutionary; and even good men grew restless and excitable. But there were three ministers in Green River Association who stood firm and unshaken. These were Jacob Lock, John H. Baker, and Thomas Scrivner. The last named took charge of the fragment that remained of Glasgow church, and ministered to it until the storm passed by, and it could secure a regular pastor.

Six miles south-west from Glasgow was Dover church, which had been constituted of 13 members by Jacob Lock, Zechariah Emerson, and Warren Cash, in 1810, and had been served, in turn, by Lock, Emerson, Walter Warder, and John H. Baker. To the care of this church Mr. Scrivner was called, in 1833. He ministered to it until 1855, and baptized for its fellowship 232 converts. On the 9th of April, 1835, aided by Joshua Welbourn and Seth Bradshaw, he constituted, of 13 members, Indian Creek church, in Monroe county. To this congregation he ministered from its constitution till 1856, when it numbered 194 members.

Mr. Scrivner was now pastor of five churches, four of which he had gathered. When there were not five Sundays in the month, he preached on two week days at Indian Creek. To reach these churches from his home, he had to ride to Dover, four miles; to Peters Creek, ten miles; to Mt. Gilead, twenty-two miles; to Fountain Run, twenty miles, and to Indian Creek, twenty miles. No kind of weather prevented his attending his appointments promptly, and it was his invariable rule to hold a prayer-meeting on Sabbath morning before preaching. But, with the care of five churches upon him, to each of which he preached two days in each month, he by no means confined his labors to them. Between a Sunday and the following Saturday, he would visit several destitute neighborhoods, and, according to previous appointments, preach to the people in school-houses,

private residences, or in the groves. He spent little time in social conversation, and when he was not talking to some one about the salvation of his soul, he devoted his fragments of time to reading the Bible; and afterwards prepared his discourses in the saddle. His energy and perseverance never flagged, and it is not wonderful to those who knew him that late in life as he began his ministry, he baptized about 2,000 people, and witnessed the conversion of as many more, who were baptized by others.

From the constitution of Barren River Association, in 1830, he was the leading spirit of the Missionary party until the division, and afterwards of the Association, as long as he was able to attend to business. That Association originated in a division of the old Green River fraternity by a line running from Glasgow to Scottsville. The new fraternity occupied the southern division. This gave the Campbellites to the old, and the Parkerites or Anti-missionaries, to the new fraternity. The latter had war in its councils and many of the churches for about ten years after its constitution. Andrew Nuckols, a preacher of considerable ability, and a shrewd, watchful manager, was the leader of the Parkerites. At the first anniversary of Barren River Association, it was alleged that the mother fraternity had departed from her ancient faith, and it was agreed that a committee of ten be chosen by private ballot, and sent to labor with her. This was the ostensible purpose of appointing the committee, but the real purpose of Mr. Nuckols, the mover, was to send ten Anti-missionaries to influence the action of Green River Association, and thus to secure its opposition to missions. The balloting resulted in the selection of five Anti-missionaries and five Missionaries. This defeated Mr. Nuckols' design. The next year, he attempted to secure the passage of a resolution condemning the Kentucky Baptist Convention. In this also he failed. But in 1835, he had a majority in the Association. Correspondence with Green River Association was dropped, and a committee of five was sent to labor with that body. But Mr. Nuckols' object was again defeated, in selecting the committee, three of whom, including Mr. Scrivner and his son James, were favorable to missions. But, at the same session, a vote was secured declaring non-fellowship for "the Baptist State Convention and all like institutions of the day." Mr. Scrivner, two of his sons, James and John, and some other

leading Missionaries of the body, determined to visit the churches of the Association, and explain to them the subject of missions. For this work James W. Scrivner escaped exclusion from Mt. Pleasant church, of which Mr. Nuckols was also a member, by taking a letter and joining another church. But the object of his labors, and those of his coadjutors, was accomplished. The next year the Association rescinded its action on the subject of missionary institutions. Still, the contest remained doubtful as to its final issue. In 1840, the Association resolved that contributing to missionary societies should be no bar to fellowship. This aroused the Anti-missionaries, and they put forth their utmost endeavors to secure the rescinding of the resolution, at the next meeting of the body. When a motion to that effect was put to the Association, the vote stood 24 against 24. Thomas Scrivner, the Moderator, promptly gave the casting vote against the motion. This ended the contest in the Association.

Mr. Scrivner was the first preacher who labored as missionary under the patronage of Barren River Association. In this position, he not only labored with abundant success among the destitute, but he visited all the churches in the Association, and instructed them on the subject of missions. He continued his labors as pastor and missionary, till he was 83 years of age, when he resigned his last pastoral charge. After this, he continued to preach when his failing strength would permit. In 1863, he labored in a protracted meeting at Cedar Grove church near his residence, by way of prayer and exhortation, with much zeal and great enjoyment. This was about the last of his labors. On the 16th of July, 1864, he departed the scenes of his earthly toils and entered the rest that remains for the people of God.

Mr. Scrivner was a man of medium gifts, and his power in the pulpit was more the result of a peculiarly consecrated life and patient study, than of any native genius. He was a teacher of the gospel. His preaching was a plain, direct statement of gospel truth, without any attempt at embellishment. He was almost devoid of the gift of exhortation, and he made no attempt to move men by artifice. He was always grave and decorous in his deportment, never indulging in jesting, and was seldom seen to smile. His words were few, and his manner, even in private conversation, was peculiary solemn. In

the pulpit, he inspired his audience with reverental awe. He read his selections from the scriptures, and his hymns, and even delivered his sermons, in the tone of a solemn chant. His powers of endurance seemed exhaustless, and his zeal for the salvation of men, and his energy and industry in attempting to promote it, were alike unceasing. No wonder he succeeded in turning many to righteousness.

James Young was a useful preacher among the old churches of Barren River Association. He was born and raised in Scotland, where he was well educated, and acquired the trade of a tailor. In his youth, he united with a Baptist church in his native country. In his 19th year, he emigrated to America, and after remaining a short time at Williamsburg, Va., came to Kentucky, and settled in Jessamine county, about 1790. Here he was married to Frances, daughter of George Chapman. About 1804, he moved to Barren county. It is not known when he began to preach, or whether he was ever pastor of a church. But he was a good expounder of the scriptures, and a man of excellent christian character. He lived about 16 years in Barren county, and, on account of his superior attainments, was of great advantage to the Baptists of that region, who were very illiterate at that period. On the day before his death, which occurred, in 1821, many of his neighbors visited him in his sick room. It was on Sabbath, and he called them around him, reminded them of his past warnings and entreaties, expressed great concern for their salvation, and then, calling on them to kneel down, prayed for them. After the prayer was ended, he said, with much apparent admiration: "What are these that fill the room, flying around over my head?" After looking intently for some moments, he said: "I cannot tell." The next day, he went to his final reward.

Mr. Young raised one daughter and four sons, of whom Asa was for a number of years, a member of the Kentucky Legislature, from Barren county, and was a very valuable member of Barren River Association; and William was a promising young lawyer, at Glasgow, but died in early life.

Benjamin Bailey was a plain old preacher, who was probably pastor of no church. He was born in Sussex Co., Va., July 30, 1776. About the year 1800, he moved to Barren county, Ky. He professed religion and united with Mt. Pleas-

ant church, in 1810. He was afterwards ordained to the ministry, and, although his gifts were very humble, he was useful in preaching the word of the Lord to the poor. Many of the sons and daughters of the backwoods hunters, heard the gospel preached, for the first time, in the cabins of their parents, by "Old Daddy Bailey." When Barren River Association split on the subject of missions, he adhered to the Anti-missionaries. He died of dropsy, at his home in Allen county, in March, 1848.

Daniel Smith lived on the northern border of Tennessee, in Smith county; but he performed much valuable labor in Kentucky, and well deserves a place among her moral heroes. He was born of poor and pious Presbyterian parents, in Chatham county, N. C., August 6, 1792. He was brought up strictly in the faith of his parents, but with a very limited education. In 1811, he emigrated West, and settled in Smith county, Tenn. Three years later, he entered the Army under Jackson, and was in the famous battle of New Orleans, Jan. 8, 1815. At the close of the War, he returned to his home in Smith county, and pursued the occupation of a farmer. About 1820, he professed religion, and, after a protracted struggle between the education of his youth, and his present conviction of Bible teaching, united with Peytons Creek Baptist church. He soon began to exercise in public, and, in the fall of 1824, was ordained to the ministry, by John Wiseman and others.

The field of his early labors had been the scene of much religious enthusiasm: The jerks, barking exercise, laughing mania, and the religious dance had prevailed in their wildest forms. There were but few Baptists in the region, and the religious education of the people had greatly vitiated their taste. Mr. Smith seemed called of God, and adapted to this especial field. He presented a fine personal appearance, was a ready wit and humorist, and was remarkably easy, simple and pleasing in conversation. His preaching gifts were much above the middle grade, and he was an animated, fluent and attractive speaker. His manner and thought were original and unique, and he soon became the most popular preacher in his region of country. "I well remember," writes Elder A. L. Smithwick, "what an excitement there would be among the people when it was announced that Daniel Smith would preach in the neighborhood.

In those days, people of both sexes would walk eight or ten miles to a night meeting, to hear him."

Like other preachers of his generation and locality, he labored without pecuniary compensation, both as pastor and missionary. The following incident will illustrate his adaptation to the latter work. On a cold day, he had meeting at a school house in which there was no fire-place. The people had built a large fire in the yard. When he went into the house, they all followed him, and filled it up. But he knew the fire in the yard would be a great temptation: so he rose up and said: "Brethren and sisters and friends: It is cold to-day, and we have no fire in the house; but there is a good fire in the yard. I have on good warm socks, and I think I can stand the cold a half hour; but if any of you have holes in your socks or stockings, it will not be thought amiss for you to go to the fire."

At that day, it was customary to have at least three sermons in succession, at associations, on Sunday. On one of these occasions, when it came to Mr. Smith's time to preach, the congregation had become wearied and restless. As he rose up, he cried out in a loud voice: "My friends, I am going to preach to you on a most interesting subject, if I can get your attention. 1st. I am going to tell you something I don't know. 2nd. I am going to tell you something you don't know. 3d. I am going to tell you something nobody knows." This had the desired effect, and he preached to a curious and attentive audience.

Mr. Smith's favorite reading, next to the Bible, was ecclesiastical history, with which he became very familiar. This, with his great familiarity with the Bible, his superior natural gifts, and his universally acknowledged piety, well qualified him to form the religious opinions of the people among whom he labored. His method of directing his labors, was most efficient. He would select a certain point, where it appeared to him a church ought to be built up. He would then preach from house to house and from grove to grove, in this locality, until his purpose was accomplished. In this way he gathered many churches, in a field that, at first, appeared sterile and barren, and lived to see the desert blossom as the rose. Among the churches he gathered, were Mt. Tabor, Buck Grove, Cross Roads, Liberty, LaFayette, and Tomb Ridge, in Tennessee, and Tompkinsville, in Kentucky.

During the last ten years of his life, he labored more in Kentucky, than formerly, and was, for some years, pastor of the church at Tompkinsville. Some months before his death, a slight attack of paralysis confined him at his home, a short time. On recovering, he commenced riding and preaching, with great activity, as if to make up for lost time. He preached his last sermon, at Mt. Gilead meeting house, in Allen county, where Barren River Association was in session, in 1857. His text was: "If ye then be risen with Christ seek those things which are above &c." Here he met and parted with, for the last time on earth, his faithful old co-laborer, Thomas Scrivner. On the following day he started to fill an appointment in Simpson county. He reached the neighborhood, in good health, took a hearty supper, and went to bed. During the night, he had a second stroke of paralysis, which ended his life immediately, Oct. 1., 1857. His son, D. W. Smith, is said to be a good preacher, and is occupying the field made vacant by the death of his noble father.

John Wiseman was born of Presbyterian parents, in Rowan co., N. C., Jan. 24, 1780. He was taught to read and write, and was brought up according to the custom of his fathers. He professed religion in early life, under the ministry of Thomas Durham, by whom he was baptized, A. D. 1800, for the fellowship of a Baptist church, to the great mortification of his parents. He was ordained to the ministry, about 1803, and, two years later, settled in Middle Tennessee. Here he labored, principally, in Smith, Sumner and Wilson counties, and the adjacent border of Kentucky, more than a half century. He was pastor of Bledsoes Creek church, in Sumner county, more than 20 years, and of Dixons Creek church in Smith county, more than 30 years. In 1829, he moved from the county of Smith to that of Sumner. Previous to this, he had raised up Second Creek church, in the latter county, to which he ministered many years. In 1832, he took charge of a church, consisting of one male, and four females, in Lebanon. Here his labors were blessed in building up one of the strongest churches in Middle Tennessee. He was not only instrumental in gathering most of the ten churches of which he was pastor, at different periods, but he aided in constituting many others, and may be justly styled the father of Enon Association. Late in life, he married

a second wife, and moved to Wilson county, where he died in great peace, March 14, 1864, in the 85th year of his age.

Mr. Wiseman was the most distinguished of the pioneer preachers in his region of country. His son, Jonathan Wiseman, was a good and useful minister, and occupied the field vacated by his father.

William Seamands was a native of Smith county Tenn., where he was raised up, and began his ministry. He united with Dixons Creek church, in September, 1852, was licensed to preach, in September, 1836, and was ordained, in March, 1838, by John Wiseman, Daniel Smith, Wm. C. Bransford, E. B. Haney, E. W. Hale and Wm. Terrill. Not long after his ordination he moved to Kentucky, and settled in Allen county. Here he took charge of Puncheon Camp church, in 1843. Afterwards he became pastor of Salem and Mt. Gilead, in Allen county. For some years before his death, he was disabled from preaching by a tumor, which grew back of his eye-ball, slowly pushing out his eye. Finally he had the eye and the tumor taken out, and for some years afterwards, was again actively engaged in the ministry. But the tumor formed again, and finally put an end to his life, May 3, 1877.

Mr. Seamands was a self made man. He could barely read and write, and cipher a little, when he arrived at manhood, but with a strong native intellect, and close application to study, he became a fair English scholar, and was one of the most chaste speakers in his region of country. He studied the Bible with deep and constant interest, and became a good theologian. He was a strong, sound preacher, and a valuable laborer in the Lord's vineyard.

William Ferguson Spillman * was for some years, one of the most popular and efficient ministers in Barren River Association. He was born of Baptist parents, in Sumner county, Tenn., about 1821. When he was three years old, his parents moved to Allen county, Ky., where he was raised up on a farm, receiving a limited common school education. He possessed a quick, sprightly, intellect, and early evinced a fondness for public speaking, frequently avowing his intention to be a preacher, while yet a small boy. In 1838, he professed religion, and

* The author was baptized by this young man, at Hopewell church, in Allen county, on the 21st day of January, 1849.

united with Bethlehem church. He began to exhort and pray with great fervor, almost immediately, and, on the 12th of September, 1840, was licensed to preach. Although but 19 years of age, he at once began to preach from house to house, and from neighborhood to neighborhood, with burning zeal. The people crowded to hear the boy preacher, and many were led to Christ through his efforts. On the 10th of September, 1841, he was ordained to the ministry, by Zechariah Emerson, Younger Witherspoon and Parks Brunson. In 1844, Hopewell church was established of members dismissed from Bethlehem. Mr. Spillman went into the new organization, and became its pastor. For several years the church was very prosperous under his ministry. He was called to other churches, soon his Sabbaths were all occupied, and he became one of the most popular preachers in his part of the State. But his popularity soon reached its zenith, and began to wane. He was an easy, fluent speaker, and spoke very rapidly. His friends unwisely advised him to be more deliberate. Taking their suggestion, he went to the other extreme, and spoke so slowly as to weary his audience. He was averse to study, and had, from the beginning, depended on his genius, rather than his knowledge, for success in preaching. Poverty, a large family of young children, and the failure on the part of the churches to support him, forced him to labor with his hands, and left him little time to read. He preached his old sermons over and over, till his audience became familiar with them. One of his auditors claimed to have heard him forty times, from the same text. His own wants caused him to preach much, and perhaps not always in the best spirit, on the duty of churches to support their pastors. He joined the Sons of Temperance, and became a zealous, and perhaps imprudent advocate of temperance reform. But that in which he was really blameable, was that he took a very active part in current politics. Although his moral and christian character were irreproachable, the circumstances enumerated, with others of less import, destroyed his popularity, and greatly curtailed his usefulness. He soon became sensible that his influence was much diminished, and, in 1854, moved to the south-western part of Missouri. Here he labored, principally as a missionary, with a good degree of success, till the breaking out of the Civil War. His oldest son joined the Southern Army. This rendered the

father obnoxious to the Federal soldiers, and he deemed it prudent to flee to the army for protection. At Corinth, Mississippi, he was seized by a virulent fever of which he died, 1862.

KINCHEN D. DOSSEY was a preacher of some sprightliness, in Fountain Run church, Monroe county. His zeal and fervor made him quite popular, and, during these wonderful revivals which occurred so frequently in that region, between 1837, and and 1850, he appeared to be very useful. But after preaching, with general acceptance, for a number of years, he fell into the sin of adultery, and was excluded from his church. After some years of professed repentance, he was restored to the church, and to the ministry. But he could never regain the confidence of the people, and his attempts to preach appeared to be unprofitable. He died, about 1862.

WILLIS M. TURNER was a native of Tennessee. In early life, he professed religion, and united with the Methodist church. He was soon afterwards inducted into the ministry, and labored as a circuit rider, about eleven years. At the end of this period he became doubtful about the scripturalness of his baptism, and, after investigating the subject, united with the Baptists. He was ordained to the ministry, according to Baptist usage, perhaps not far from 1850. His preaching gifts were ordinary, and his reading was quite limited. But he was rather an easy, pleasant speaker, presented a pleasing personal appearance in the pulpit, and was very attractive in the social circle. He soon became popular among the churches, and usually served four congregations. His membership was at Indian Creek, in Monroe county, and most of his labors were performed in Barren River Association. His education had not been sufficient to eradicate the superstitious notions of his childhood, and he is supposed to have believed in witchcraft. It is certain that one of the churches to which he ministered, a number of years, became much infected by that pernicious superstition. He was however, regarded as a good sincere man, and enjoyed an average degree of success in the ministry. He died, about 1869, scarcely beyond the prime of manhood.

WILLIAM K. MORGAN was a good substantial preacher. He was a native of Allen county, Ky., in which he spent most of his life. His parents gave him a good common school education, and he adopted the profession of a teacher. About 1851, he

was ordained to the ministry, and was pastor of several churches, at different periods. He was a good man, and a good religious teacher; but there was some deficiency in his manner of delivery that prevented his being popular as a preacher, and he enjoyed only a moderate degree of success in the ministry. He was called away from earth in the strength of his manhood, about 1876.

A number of good, humble, but pious and useful ministers, of whom no particular account has been received, have labored within the bounds of this Association. *Richard Ragland* was an early preacher in Concord church, and was the first minister the author remembers to have heard preach. Four of the *Roarks*, *William*, *Levi*, *Asa*, and *Henry*, have been preachers in Puncheon Camp church. *A. Woodward* was a preacher in Good Hope church. *Drury B. Spillman* was a zealous and useful member in Hopewell church, and was afterwards a useful minister in Peters Creek church. He died about 1866. His son, Robert H. Spillman, is now one of the leading ministers in the Association. *James Berry* was an ordained minister in Concord church, about ten years. He died in 1866.

Fleming C. Childress is one of the oldest of the living ministers of this fraternity, and has long been one of the leading spirits of the body. He is a preacher of good gifts and acquirements, and has been a valuable laborer in the Master's vineyard. It is much regretted that more particulars of his eminently useful ministry have not been received. He is still in the active work of the ministry.

L. A. Smithwick was born in Washington county, N. C., January 23, 1820. When he was a year old his parents moved to Smith county, Tenn., where he grew up to manhood. By his own energy and perseverance he acquired a good English education, with some knowledge of the Greek language. At the age of 11 years he professed conversion, and united with the Methodist church. Maturer investigation led him to change his views, especially on the subject of open communion, and, in 1844, he united with the Baptist church at Athens, in Wilson county. Here he was licensed to preach. But, returning to Smith county, he was ordained at Mt. Tabor church, in 1846, by John Wiseman, Daniel Smith, Jonathan Wiseman and Reuben Payne. During this year he married, and settled in

Monroe county, Ky., where he has since resided. He has, at different times, filled the positions of county commissioner, clerk of the county court, and county judge. But, for the last ten years, he has been able to give himself wholly to the ministry of the gospel, and has been successful as a missionary in Enon, Freedom, and Barren River Associations. He has also filled the pastoral office in a number of churches with acceptance. In May, 1875, he engaged in a public debate with Elder H. Wright, of the Campbellite fraternity, at Tompkinsville, and proved himself a ready and skillful debater. He is still engaged in his holy calling.*

W. G. W. Gillock has been one of the most active, zealous and succesful preachers who have labored in Kentucky. He was born in Barren county, Ky., March 28, 1820. He received a very limited common school education, and has read but little else besides the Bible. At the age of 17 years, he professed religion, and was baptized by Levi Roark. He was licensed to preach, in 1847, and was ordained to the ministry, by Isaac C. Tracy, John H. Baker, James Brooks, and others, in 1849. He at once commenced preaching as a voluntary and unpaid missionary, in the most destitute portions of the country around him. The Lord blessed his labors abundantly. Meanwhile, he was called to the care of several churches, of which he has usually supplied from four to six, with monthly preaching. In 1880, he wrote to the author substantially as follows: "In 31 years, I have traveled [on horseback] 123,597 miles, and preached 8,587 sermons. The most of my labors have been performed in the counties of Allen, Barren, Cumberland, Metcalf, Monroe and Warren. I have baptized 2,976 persons, gathered 16 churches, and reorganized several that had been scattered during the War." Mr. Gillock has been Moderator of Barren River Association, since 1872, except one year, and is still actively engaged in the ministry.

LAUREL RIVER ASSOCIATION.

This organization eminated from the old South Union Association, and was constituted of five churches, at Providence meeting house, in Laurel county, September 30, 1831.

* He has recently been called to his final reward.

The churches were Mt. Pleasant, Rockcastle and Providence, in Laurel county, and Indian Creek and Lynn Camp, in Knox county. These five churches aggregated 153 members. The principal preachers of the young fraternity, were David Weaver and William Hopper.

The growth of the Association was slow, but apparently, even and healthful, during the first nine years of its history. In 1840, it numbered nine churches with 247 members. The next two years, it received considerable accessions, and, in 1843, its churches enjoyed a very precious revival; and, during that year, received 242 by experience and baptism. This brought the Association up to ten churches with 615 members. During the next seven years, it gained very little: so that, in 1850, while it numbered 18 churches, they aggregated only 652 members. During the next decade, its growth was still very slow: so that, in 1860, it numbered only 17 churches with 795 members.

During the War, some of the churches made the political views of their members a test of fellowship, and, in 1863, the churches at London and Robinson Creek sent to the Association the following query: "Do we fellowship the principle of secession and rebellion against the Government? Yea, or nay?" The Association answered directly: "Nay." The General Assembly of the Presbyterian church of the United States failed to agree on the question, as to the legality of secession, and split the church by the disagreement, into Northern and Southern factions; the Supreme Court of the United States evaded the question; but this small Baptist Association resolved the profound problem of constitutional law, with great readiness. However, it seems not to have remained satisfied with its decision; for, in 1867, it recorded the following transaction: "This Association believes it committed an error by making politics a test of fellowship; therefore, we rescind said act." This nullified the decision of the Association, and the country is still without an authoritative solution of the great national problem.

Since the War, this Association has made rapid progress, not only in numbers, but also in intelligence and enterprise. In 1867, it printed its first missionary report. Hiram Johnson was its missionary, and reported substantially as follows: "I have been engaged 65 days, delivered 60 sermons, traveled 525 miles, baptized 31, attended five prayer meetings, visited 13

churches, and collected $38." The body has also fostered Sunday-schools and other benevolent enterprises, and is in genral accord with the older associations in the State. In 1868, it numbered 22 churches, aggregating 1,263 members. But this year, it divided its territory, the small river from which it derives its name, forming the division line. The churches south of that stream, ten in number, and aggregating 524 members, were embodied in an association, called Lynn Camp. The mother fraternity continued to increase rapidly, and soon regained the numbers lost by the division. In 1870, it reported 16 churches with 885 members; in 1880, 28 churches with 2,008 members, and, in 1882, 29 churches with 2,193 members. We have full statistics of this body, for 44 of the first 51 years of its existence. During these 44 years, there were baptized into the fellowship of its churches, 3,064 converts.

William Hopper was one of the most prominent and useful preachers among the pioneers of Rockcastle river, Laurel river and Goose creek valleys. He was a relative, if not a son, of Elder Blackgrove Hopper, a pioneer in the old South Union Association, and, after laboring with that worthy old preacher, over a wide expanse of the mountainous region, now comprised in Whitley, Knox, Clay, Laurel and some of the adjoining counties, as a licentiate, several years, he was ordained to the ministry, at Providence church, located on the head of Laurel River, in 1816. From this time till 1831, he was one of the most active and useful preachers in South Union Association. At the latter date, he entered, with Providence church, of which he was a member and the pastor, into the constitution of Laurel River Association. Of this body, he was the first moderator, and continued to serve in that capacity, with the exception of two or three years, till 1861, when the Lord was pleased to call him home. He is said to have been "an eloquent man, and an earnest pleader for the cause of Christ." Of his long and useful ministry, few particulars have been gathered; but he left a deep and lasting impression on society, and is still spoken of with reverence and affection, by the aged people who sat under his ministry.

David Weaver, if not so eloquent as his colaborer, Wm. Hopper, appears to have rivaled him in every christian virtue, and in the confidence and affection of the people to whom they

jointly ministered. Elder J. W. Moran writes of him, to the following purport: "David Weaver was born in Claiborn Co., Tenn., April 29, 1791. He united with the Baptist church at Days Creek, in his native county, at the age of 18 years. He moved to Kentucky, and entered into the constitution of Providence church in what is now Laurel county, in 1819. After serving this church as clerk, for some years, he was ordained to the ministry, in 1826. His labors extended over Laurel, Knox, Whitley and Clay counties, and few men have sacrificed more for the cause of Christ than he. He so ordered his life that the most hardened in wickedness could bring no charge against him. His voice was clear and musical, and his manner was very pleasing. He was greatly beloved by the people to whom he preached. In his old age he lost his eye sight; but so fond were the people of hearing him preach, that they would send for him to a distance of ten or fifteen miles, and convey him back and forward with great tenderness and respect. After preaching on one of these occasions, he asked if brother James Harrison, who was also blind, was in the house. On being answered in the affirmative, he asked to be conducted to him. When the two old blind brothers met, the scene was deeply affecting. They wept aloud as they exhorted each other to be "patient a little longer." The good old minister of Christ was called to his reward, Jan. 18, 1854.

George Brock was of German extraction, and was born in Claiborn Co., Tenn., Sep. 25, 1809. He moved to Kentucky, in 1827, and settled in Laurel county. Here he was baptized into the fellowship of Providence church, by Wm. Hopper, in 1830. In July, 1837, he was "liberated to exercise a public gift," and was ordained to the ministry, Nov. 14, 1841. He was soon afterwards called to the care of Rough Creek church, in Laurel county, where he ministered, 37 years. He was a preacher of fair gifts, and was much devoted to his sacred calling. Elder J. W. Moran writes of him: "He was an humble, earnest minister of the gospel, doing much good, and sacrificing all for Christ. Few men have lived in the mountains, who have left so good a record. He preached extensively in Laurel, Knox, Whitley and Clay counties, and was successful in leading many souls to Christ." He was called to give an account of his stewartship, Feb. 18, 1879.

Hiram Johnson is among the older and more prominent ministers of this body, and has usually served it as moderator, since 1870. *John W. Moran* is also a prominent preacher in this Association. There are a number of other useful preachers in the body, of whom no particulars have been received.

TEN MILE ASSOCIATION.

This fraternity was constituted of churches dismissed from North Bend and Concord Associations, for the purpose. The organization was affected at Ten Mile meeting house, in Gallatin county, on the 7th of October, 1831. The following churches were in the constitution: Ten Mile, Lick Creek, Dry Ridge, Providence, Grassy Creek, New Salem, Poplar Grove, Mt. Zion and New Bethel. These nine churches aggregated 383 members. The ministers in the organization, were David Lillard, Christian Tomlin, Joseph Crouch and A. D. Landrum. David Lillard was chosen Moderator of the meeting that formed the Association, and then, of the Association itself. The latter position, he filled just thirty years. J. W. McCann was the first clerk of the body.

This Association seems to have had contentions during its early years, and for the first ten years of its existence, it had a very small increase. It manifested but little enterprise, and suffered from a scarcity of ministers, until a very recent date. Indeed it has had nothing like a supply of preachers at any period of its history. In 1841, just ten years after its constitution, it numbered 12 churches, with only 472 members. This showed an increase of only 56 members, from its first anniversary. But the next year, the most remarkable event in its history occurred. A most powerful work of grace pervaded its territory, and, in the fall of 1842 the 12 churches reported 752 baptisms. This increased the aggregate membership of the Association, to 1,296; and the next year, it reported 13 churches and 1,327 members. During this wonderful revival the scarcity of preachers was greatly felt, and the Association appointed a day of humiliation and prayer to God, that he would send more laborers into his vineyard.

In 1845 it made its first movement in favor of missions, by appointing messengers to the General Association. In 1848, it was "*Resolved* to appoint a minister to ride in the bounds of this Association." But like too many other bodies of the kind, it passed many good resolutions on this subject, which were never carried into effect. It has been intimated by some of the old ministers, that David Lillard, whose influence over the Association was almost boundless, was not heartily in favor of missions; and his constant refusal to receive any compensation for preaching tends to confirm this intimation. This may account for the backwardness of this nominally Missionary body, in pursuing any missionary enterprise. In 1867, the Association appointed a board to conduct its associational mission. This Board appealed to the churches for means to carry on the work. Oakland church alone responded, contributtng $10. The board has been kept in existence, and some missionary work has been accomplished; but it has been very meager. The Sunday-school work has not succeeded much better, although an interest, amounting, almost to enthusiasm, has been exhibited at some of the meetings of the body. The association favors the benevolent enterprises, fostered by the denomination, in the State; but a defective education on the subject, appears to be the cause of the churches' doing so little in the great cause of christian benevolence, which they so fully indorse by resolutions.

There appears to have been little contention about doctrine and church polity, in this body. At one time, there was some disturbance about Free Masonry; but this appears to have been quieted by the following resolution, adopted in 1846: "*Resolved*, That Masonry shall not be considered a test of fellowship." The course of the body has of late years, been peaceful, and, considering its want of enterprise, it has been moderately prosperous, since the wonderful revival of 1842. In 1850, it numbered 17 churches with 104 members, and, in 1860, 19 churches, with 1,706 members. But, at the latter date, it dismissed four churches to go into the constitution of Crittenden Association. Subsequently other churches were dismissed, which reduced the body, in 1870 to 12 churches with 1,523 members. In 1880, it numbered 14 churches with 1,785 members, and, in 1882, the same number of churches, aggre-

gating 1,718 members. From 1834, to its meeting in 1882, there were baptized into the fellowship of its churches, according to its official reports, 4,581.

Old Churches. *Ten-Mile* is the oldest church in this fraternity. Tradition claims that it was constituted as early as 1800. This is possible, but not very probable. It was a custom of that time, for churches to unite with an association as early as an opportunity was afforded. The first occurrence of the name of this church, is on the records of North Bend Association of 1806, at which date it was received into that fraternity. There is, however, another feature in the case that may have some bearing on the subject. The church was gathered by William Bledsoe. The only preacher of that name, known to have been among the Kentucky pioneers, had been a member of old South Kentucky Association of Separate Baptists; but had become, as early as 1800, a Restorationist, or in modern phraseology, a Universalist. If this was the same man that gathered Ten-Mile church, it may be that it did not stand on orthodox Baptist ground, at first, and hence could not be admitted into an association, while Bledsoe was connected with it. Be this as it may, the church was received into North Bend Association, in 1806, and remained an influential member of that body, till 1831, when it entered into its present relation. For a number of years, it was the home of all the Baptists in the settlement in which it was located. Under the pastoral care of David Lillard, who served it more than forty years, it grew to be a large body, numbering, in 1856, 381 members. Since that time, it has dismissed a large portion of its membership to form other churches. In 1882, it numbered 126. *Poplar Grove* church, located in Owen county, was consituted of twelve members, on the second Saturday in May, 1827. It united with North Bend Association, the same fall. But, in 1829, it took a letter and joined Concord, from which it was dismissed, to go into the constitution of Ten-Mile. Tobias Wilhoit was its first pastor; he was succeeded by Joseph Crouch, in 1830, who served it with much acceptance, about nineteen years. Its growth was slow, till 1842, during which year it received 165 by baptism. Since the death of Mr. Crouch, in 1849, it has fallen into the pernicious habit of frequently changing pastors. However, it is still much the largest church in the association, *Mt.*

Zion was constituted of nineteen members, on the 19th of May, 1827. David Lillard was its first pastor, and served it twenty-seven years. It united with North Bend Association, in 1828, from which it was dismissed to go into the constitution of Ten-Mile. It has enjoyed many precious revivals. In 1842, it received 109 by baptism; in 1849, 54; in 1853, 60; in 1854, 80, and, in 1866, 75. In 1854, J. W. Lee succeeded Mr. Lillard as pastor, and served till 1867. Since that time it has changed pastors at short intervals. In 1882, it numbered 194 members, and was next to the largest church in the Association.

David Lillard was by far the most distinguished and influential of the early preachers of Ten Mile Association. Of his birth and parentage, nothing has been preserved on any accessible record. He was an early settler in what is now Grant county, where he became a member of Ten Mile church, at an early period. Here he was ordained to the ministry, in 1817, and immediately took charge of the above named church. To this congregation he ministered, forty-two years. Under his labors, it grew from a feeble little band to one of the largest churches on the northern border of the State, numbering, at one time, nearly 400 members. He was also pastor of Mt. Zion church, in Grant county, from its constitution, in 1827, till 1854, during which it increased from nineteen, to nearly two hundred members. Several other churches enjoyed his pastoral labors, for different periods. After an active and efficient ministry of forty-two years, he fell asleep in Jesus, in 1861.

Mr. Lillard was a man of great energy and perseverance, a christian without a spot on his garments, and a preacher of good practical gifts. Possessing a good property, he steadfastly refused to receive any compensation for his ministerial labors. He was moderator of Ten-Mile Association from its constitution till his death, with the exception of one year, when he was absent. He was greatly loved and honored, and few men have possessed so great an influence as he exercised over the entire Association.

Joseph Crouch was, next to David Lillard, the most influential and successful preacher in Ten-Mile Association, in his generation. He was born of Baptist parents, near Petersburg, Va., March 27, 1794. In his childhood, his parents moved to Green county, in East Tennessee, where he was brought up.

He was instructed in the elements of a common school education, principally by his older brother and sister, being disabled from attending school by a fall from a horse. He professed religion and united with Buffalo Ridge church, in his adopted county, at the age of fifteen years. A year later, he commenced exercising in public prayer and exhortation. At the age of nineteen, he was married to Anna Lada, and, at the age of twenty, was ordained to the ministry, by Jonathan Mulky and and his son, John Mulky. While residing in Tennessee, he served, at different times, the churches at Buffalo Ridge, Fall Branch, Beech Creek, Double Springs, Carters Station, Leesburg, and Sinking Creek, and baptized 391 persons.

In the fall of 1829, he moved to Owen county, Ky., and united with Poplar Grove church. Campbellism was agitating the churches at that time. Mr. Crouch put two queries to Poplar Grove church: "1. Is salvation of God, or of man?" Answer: "Of God." "2. Is baptism regeneration?' Answer: "Baptism is not regeneration." It was thence inferred that persons teaching salvation by works, or baptismal regeneration, ought not to be allowed to preach in the church house, and the church decided accordingly. In March, 1830, Mr. Crouch was called to the care of this church, and continued to serve it, till the Master bade him come up higher. He was also pastor, at different periods, of the churches at Dry Ridge and Mt. Zion, in Grant county; Grassy Creek and Crooked Creek, in Pendleton; New Bethel, in Boone; Lick Creek and Providence, in Gallatin, and Long Ridge and Muscle Shoals, in Owen. In addition to his pastoral work, he labored much among the churches, especially in protracted meetings. Like his co-laborer, David Lillard, he received no compensation for his ministerial labors. During his ministry, of nineteen years, he baptized 1,192 converts. He raised a large and respectable family, and acquired a comfortable property. The Lord took him to himself, April 30, 1849.

Joseph Ambrose settled within the bounds of Ten-Mile Association, and united with Ten-Mile church, in 1855, He was born in Bedford county, Va., March 30, 1798. About 1808, his parents moved to Kentucky, and settled in Pulaski county. Some four years later, they moved to Clay county. Here young Ambrose, in early life, united with Elk Lick church, in what is now

Owsley county, and was baptized by Abijah Gilbert. He was licensed to preach, about 1826, and was ordained, in February, 1827, by David Chenault and Thomas White. He soon discovered unusually effective gifts and great zeal in the work of the ministry. He traveled extensively over several counties, and remarkable success attended his labors. He was called to Elk Lick church, which he served seventeen years. He was also pastor of Sextons Creek and Red Bird churches, in the same county. In 1833, he moved to Estill county, where he continued to labor with unabated zeal and success. He gathered the following churches, to which he ministered till they could be supplied with pastors: Mt. Gilead, in Owsley county; Woodwards Creek, White Oak and Clear Creek, in Estill; Clover Bottom and White Spring, in what is now Jackson, and Drowning Creek, Union and Red Lick, in Madison. Clear Creek and Red Lick were gathered in neighborhoods where churches of the same names had been dissolved. Mr. Ambrose was the principal leader in organizing South Fork Association, which he served as moderator from its organization, in 1841, till 1855.

In the midst of this career of great zeal and wonderful success, he fell into the sin of adultery. The temptation was sudden and peculiarly trying, and it was generally believed that the sin was not repeated. He immediately confessed his crime to his church, and was promptly silenced from preachiug. After some time, he was restored to the ministry, and continued to preach many years, with a good degree of success. But the stain on his garment could never be wholly effaced, and his sin, like that of David, was ever before him.

After he moved to Gallatin county, he raised up Concord church, to which he ministered, with a good degree of success, for a number of years. About 1857, he was crippled by the overturning of a cart, so that he was compelled to ride on a side saddle afterwards. After this he seldom attempted to baptize, but he continued to preach, and was usually pastor of four churches, till old age necessitated his resignation. In 1870, he moved to Missouri, but his wife dying, he returned to his old field of labor in Gallatin county, the following year. He died in great triumph, having predicted the time of his death nine days before, on the 26th of March, 1881.

With the single exception noted above, the life of Mr. Ambrose was one of eminent purity and devotion to the cause of Christ, and few men of his generation were more successful in building up that cause. His son, C. A. Ambrose, is a citizen of some prominence, and has represented Gallatin county in the State Legislature.

Caristian Tomlin, was born of German parents, in Culpepper county, Va., in 1781. He was converted through reading the Scriptures, there being no church or preacher near where he lived. After his conversion, he began to collect his neighbors together and read the Scriptures to them. He would also pray for them, and exhort them to repent and turn to Christ. This was about 1799 He continued to exhort and pray among his neighbors, some two or three years, and a number was converted. Some ministers hearing of this work, came into the neighborhood, and a church of about thirty members was raised up. Mr. Tomlin was ordained to the pastoral care of this church. The first person he baptized was his mother. In 1814, he moved to Brown county, Ohio. Here he gathered a church to which he ministered, till 1817, when he moved to Pendleton county, Kentucky. Here he was an active and useful laborer in the Master's vineyard, about thirty four years. He was pastor of Grassy Creek church, about thirty years; of Dry Ridge thirty-two years; of Short Creek, twenty-two years; of Unity, from its constitution till his death, and of Fork Lick, several years. Most or all of these churches, he is believed to have gathered. He was a good man, and a very useful preacher, and was noted as a peace-maker among his neighbors and brethren. He died of Cholera, Aug. 5, 1851, his wife having died of the same disease, the 31st of July of the same year.

Asa Tomlin, son of the above, was born in Brown county, Ohio, August 15, 1815. His parents moved to Kentucky, in 1817, where he was raised up. In 1845, he united with Mt. Zion church in Grant county, of which he is still a member. He was ordained to the ministry, in 1856, and has, usually, been pastor of three or four churches. He claims to have baptized at least 2,000 persons, and to have been the principle instrument in gathering about twelve churches. Although he has labored much among the poor and destitute, and has been quite

successful, he has not succeeded in retaining the confidence of his brethren. He is said to indulge in the foolish habit of exageration, and to give himself much to extravagant boasting of his own achievements. In 1866, the Association passed a resolution, earnestly requesting Mt. Zion church "to take steps to stop him from *tryiug to preach*." The church seems not to have heeded the request, and he is still exercising the ministerial functions. It is believed that no charge has been alleged against his moral character except the one alluded to above.

THOMAS M. GRAY, labored a few years in this Association, and was held in high esteem by the people. He was born in Shelby county, Ky., in 1836. In early life he united with the church at Cedar Creek in Jefferson county. Here he was ordained to the ministry, and chosen pastor of the church. After serving in that capacity a short time, he went to Georgetown College, where he spent some time as a student. After returning from college, he married and settled near Mt, Eden, in Spencer county, about 1862. While here, he preached to Chaplin Fork church, and labored as missionary of the General Association. After the War, he moved to Glenco, in Gallatin county, and at different times, was pastor of the churches at Oakland, Ten Mile, Concord, Dry Ridge, and Paint Lick, in Ten Mile Association. He was a good man, and a preacher of average ability. He died at his home in Glenco, in September, 1872.

LAFAYETTE JOHNSON is among the most prominent and active of the living ministers of this Association, and has usually served it as moderator, since 1868. He was born in Boone county, Ky., May 22, 1838, educated at Georgetown College, joined New Bethel church, in 1856, was licensed to preach, in 1858, and ordained in 1862. He has usually been pastor of four churches, and, in 1881, he had baptized about 400 persons.

CLARKS RIVER ASSOCIATION.

The history of this small Anti-missionary fraternity is interesting, on account of its having been the first Baptist Associa-

tion organized in that portion of Kentucky lying west of the Tennessee river.

As early as 1823, there were twelve churches in what was known as Jackson's Purchase. Ten of these, viz: Birds Creek, Middle Fork of Obion, Beaver Dam, Hollow Rock, Ramble Creek, Walnut Fork of Obion, Spring Creek of West Sandy, Cypress Creek, Morgans Creek and Providence, were in Tennessee. The other two, viz: New Salem and Clarks River, were in Kentucky. In September of that year, these twelve churches, aggregating 417 members, were organized, under the style of "Western District Association." This body grew so rapidly that, in 1828, it numbered thirty churches. At this date, it divided its territory by a line running west from Tennessee river, through Parris, to Mississippi river. The southern division retained the old name. The northern division, comprising fourteen churches, aggregating 524 members, was organized under the style of "Obion Association." Of these churches, New Salem, Clarks River, East Fork of Clarks River, and Bethel were in Kentucky.

In 1830, Obion Association declared a non-fellowship for all churches that "would suffer its members to join the Masons, or frequent their lodges." This resolution elicited the fact, that some of the most prominent and efficient members of the body, among whom were Elder John Conyers and a Brother Nance, were members of the interdicted fraternity. Much disturbance ensued, and finally, seven churches withdrew from the Association.

On Saturday before the third Sunday in November, 1831, these seven churches met, by their messengers, at New Salem meeting house, in Calloway county, Ky., and constituted Clarks River Association. These churches aggregated 227 members, and their names were as follows: Beaver Dam, Barren Fork, Bethlehem, East Fork, New Salem, New Hope, and Shiloh. The association enjoyed a good degree of prosperity, for a few years. In 1837, it numbered fifteen churches with 508 members. This was the largest aggregate membership it ever attained, In 1845- an attempt was made to unite Obion, Soldiers Creek and Clarks River, and form, of the three, two associations. But the effort failed. From this time, Clarks River Association gradually diminished, and, in 1868, was formally dissolved.

ORIGINAL LITLLE RIVER ASSOCIATION.

This small fraternity of Anti-missionary Baptists originated in a split of Little River Association, in 1833. There has been much disputing in regard to the causes which led to the division, and other circumstances connected with it. But the subject does not appear to be of sufficient importance to justify a lengthy investigation. It is sufficient to say, that one party believed in a general atonement and the lawfulness of benevolent societies, while the other rejected these positions, and refused to tolerate them. Nor is it of any importance now, to determine which party was in the majority, in the Association, at the time of the split.

At the meeting of Little River Association, at Mt. Pleasant meeting house, in Trigg county, in 1833, the letters from some of the churches expressed a desire that the differences which had long existed in the Association, should be adjusted, or, if this could not be done, that the contending parties should separate by mutual consent. The matter was brought before the body in due form. A motion was made to determine the belief of the Association, on two points, viz.: "a general atonement," and the "universal operation of the Spirit." According to a statement in the circular letter of the Anti-missionary party, a majority of the messengers voted adverse to the two points of doctrine. This, however, was not a fair test of the strength of the contending parties, as Parker's Two-Seeds doctrine, and the lawfulness of benevolent societies had been involved in the controversy, neither of which points were included in the motion. But the debate had been long and heated, party spirit had run high, and the members of the body were too much excited for calm deliberation. As soon as the Anti-missionaries came to the conclusion, from the result of the vote, that they were in the majority, one of them cried out: "I motion that all those that cannot retain in fellowship those that preach and believe the doctrines of general atonement and universal operation of the Spirit, manifest it by rising to their feet, and collecting themselves together; and [that they] organize themselves as Little River Association, to the exclusion of those that believe the above doctrines, contray to the constitution."

Responsive to this call, the messengers from nine churches arose, collected in one corner of the house, and organized for business. It was soon ascertained that the party had miscalculated it strength. While messengers from nine churches had responded to its call, those from eleven, rejected it. The minor party withdrew to the grove, the following day, leaving the Missionary party in possession of the records and the house. Both parties claimed the name and prerogative of Little River Association. But, subsequently, the minor organization prefixed the word "Original" to its title. The relative strength of the two parties may be best ascertained from the statistics of the two organizations, for the following year, when the churches had settled down in their true position. In 1834, Little River Association numbered 14 churches with 860 members, while the party that had split off from it, and assumed the title of Original Little River Association, numbered 13 churches with 385 members.

Original Little Association was organized of the following churches: Eddy Grove, Cubb Creek, Crocketts Creek, Dry Creek, Dry Fork, Muddy Fork, South Fork of Little River, and Saline Creek in Tennessee. Cases Creek was received immediately after the organization. These ten churches aggregated 421 members—a much larger aggregate membership than the body has since reported. At its first anniversary meeting, the Association adopted the following item: "The missionary proceeding, with the Baptist Convention and all the train of benevolent institutions (falsely so called), we believe to be unscriptural and anti-christian, and to belong to the kingdom of darkness, &c." As might be expected of an organization holding such sentiments, this Association gradually diminished from the beginning. It has accomplished little worth recording. In 1850, it numbered nine churches with 248 members; in 1860, eleven churches with 225 members; in 1870, nine churches with 203 members; in 1880, nine churches with 191 members, and, in 1881, nine churches with 198 members. From its constitution, in 1833, to its meeting, in 1881, a period of 48 years, there were baptized into the fellowship of its churches, according to its official reports, 327 persons.

Peyton S. Nance was the most prominent preacher of this fraternity, in its early history. He was born in Henry county, Va.,

February 18, 1795. He united with a church, in 1823, commenced exercising in public the following year, and was ordain- to the ministry, August 2, 1828. In 1830, he moved to Kentucky, and settled in Trigg county. Here he entered into the constitution of Cases Creek church, the same year, and remained a member of it the rest of his life. This church first joined Little River Association, and Mr. Nance preached the introductory sermon before that body, in 1831. He also served it as moderator, the following year. When his church joined Original Little River Association, in 1833, he went with it. He served that Association, as moderator, 21 years. The Lord called him to his reward, about 1860.

Mr. Nance was a man of excellent moral character, and a preacher of fair ability. He was pastor of Muddy Fork and other leading churches of his Association, and was probably the ablest and most influential minister that has been connected with that fraternity.

Samuel Ross was born in Edgecomb county, N.C., Sep. 20, 1789. He emigrated to Stewart county, Tenn., in 1808. Here he united with Saline Creek church, in 1818. In 1825, he was licensed to preach, and was ordained to the ministry in 1830. His church first joined Little River Association, but went into the organization of Original Little River, in 1833. Of the latter organization, he was the first clerk, and served in that capacity, six years. He was a preacher of very moderate gifts, but was regarded a good, sincere man. He died, about 1863.

William Buckley, of whom something has been said elsewhere, was in the organization of this fraternity, and was its moderator, the first three years of its existence. He was a man of experience and fine preaching ability; but he fell into the habit of drinking to excess, and was deposed from the ministry. *Balaam Ezel*, who was a minister in Muddy Fork church, and was a zealous opposer of benevolent institutions, and especially of temperance societies, was also deposed from the ministry, for habitual intoxication. *Francis Moore* and *John Barnett* were among the early ministers of this body. The former died, Oct. 11, 1839; the latter, June 25, 1854.

John W. Young, a blacksmith by trade, was a preacher in this fraternity, for a number of years. His preaching talent was very meager; but he was regarded a good, upright man, and

had the respect of the people among whom he lived. He died, at a good old age, about 1860.

PAUL H. L. WALKER was among the most gifted preachers in this Association, from about 1853 to 1870. He was moderator of the body seven years, served it as clerk, two years, and preached the introductory sermon on several occasions. He was expelled, or withdrew from the Association, on being charged with preaching the following doctrines, which the Association deemed heretical. 1. That the gospel is the means of saving sinners. 2. That the preaching of the gospel was ordained of God; and that all men are under obligations to obey it. 3. That Jesus Christ came into the world to make the salvation of sinners possible. Pleasant Hill church was excluded from the Association "for retaining Elder P. H. L. Walker and his doctrine, among them." Mr. Walker continues to preach to Pleasant Hill and some other unassociated churches, in Crittenden county, and is said to be highly esteemed by the people among whom he labors.

J. B. Hardy of Crittenden county, and *Hezekiah Smith*, of Trigg, are among the most prominent of the living ministers of this fraternity.

WEST UNION ASSOCIATION.

In no portion of the country, have the Baptists had more confusion and strife in establishing themselves, than in that part of Kentucky and Tennessee, lying west of the Tennessee River, and known in the early times as the Western District, or Jackson's purchase. In the southern part of this territory, the early churches were planted principally by preachers from old Red River Association, and were consequently hyper-Calvinistic and anti-missionary in sentiment. Those in the northern part were gathered by ministers from southern Illinois, and from Little River and Highland Associations in Kentucky. As early as 1823, there were, in the Western District, 12 churches, aggregating 317 members. All of these churches, except New Salem in Calloway county, and Clark's River in what is now Marshall county, were located in Tennessee. In September of the year named, these churches associated themselves under the style of

Western District Association. The fraternity grew so rapidly that, in 1828, it comprised 30 churches. During that year it divided its territory by a line running due west from the Tennessee River, through Paris, Tenn. to the Mississippi. The churches north of this line organized under the style of Obion Association. These churches, 14 in number, aggregated 524 members, and nearly half of them were located in Kentucky. In 1830, this body declared by resolution, that it would not hold in fellowship any church that would "suffer its members to join the Masonic fraternity, or frequent its lodges." It was now discovered that some of the most prominent members of the body, including its moderator, Elder John Conyers, and a brother Nance, had united with the Masons. At once seven churches withdrew from the Association, and, together with two others, constituted *Clark's River Association*, in November, 1831. The nine churches aggregated 376 members. Notwithstanding this fraternity was willing to tolerate Free Masonry, it was hyper-Calvinistic in doctrine, and opposed to missions and other benevolent institutions. But neither the churches of the fraternity, nor those of Obion, were harmonious. Some of them were moderately Calvinistic, and were in favor of missions. These felt the need of a separate association, in which they could carry out their convictions of duty. Accordingly, they obtained leave of their associations to hold a convention for the purpose of consulting on the subject. This convention met at Wadesboro' in Calloway county, in December, 1832, and was composed of messengers from ten churches, aggregating about 300 members. Of the proceedings of this meeting, the records are all lost. If a meeting was held during the succeeding year, no account of it has been preserved. But, in 1834, messengers from the following ten churches, as nearly as can be ascertained, met at Gum Spring, in McCracken county: Wadesboro, West Fork of Clark's River and Sinking Spring, in Calloway county; Gum Spring and Ohio in McCracken; Trace Creek, Mayfield and Little Obion, in Graves, and Emmaus and Clinton, in Hickman. The meeting was called to order, and after due deliberation, it was resolved to form a new association. A constitution, rules of decorum, and an abstract of principles were adopted, and the meeting permanently organized, under the style of *Union Association of United Baptists.* Afterwards, as-

certaining that there was another organization of the same name, in the State, it prefixed the word *West* to its title, in 1844.

The next session of the body was held at Wadesboro', in 1835; but as the record of this and several other of its early meetings are lost, little is known of its early proceedings. It held its third session at Trace Creek in Graves county, in 1836. James P. Edwards was chosen Moderator, and J. C. Wilkins, Clerk. Mr. Edwards also preached the introductory sermon. At this time, the Association numbered 14 churches with 397 members. The next year, it met at Little Obion in Graves county. Durin Alcock preached the introductory sermon, J. P. Edwards was reelected Moderator, and A. E. Daniel was chosen Clerk. Two churches were received, and the Association now aggregated 408 members. From this period, till 1840, the growth of the body was slow. But about the latter date, a revival commenced within its bounds, and prvailed with great power, about three years. When the Association met at Hopewell in Ballard county in 1843, it numbered 29 churches with 1,474 members. This year, the Association appointed an executive board, to conduct missionary operations within its bounds. The following year, the board reported the performance of seven months missionary labor, and a balance of $125 in the treasury.

But, in 1844, the revival had subsided, and a factious spirit seemed to pervade the body. The constitution was so amended as to allow individuals to bring queries before the Association, through the committee of arrangements. A resolution was adopted, declaring that any minister, preaching the doctrine of apostasy, should be considered as acting in direct opposition to the gospel of Christ, and an express item in the abstract of principles held by the Association. This was intended as a warning to some unsound preacher; but no intimation as to who he was is recorded. Elder Wm. K. Young charged Elder J. P. Edwards with having made a false report concerning Sugar Creek church, to which he had been sent as a committee. The charge was investigated, and a resolution, offered by T. L. Garrett, declaring that Mr. Edwards had made a correct report, was unanimously adopted. A resolution was adopted, condemning open communion. This was intended for the benefit of Columbus and Paducah churches, which were reported to

have been practicing the heresy. Committees were also appointed to visit those churches, inquire into the matter, and report to the next Association.

This charge, brought against Paducah church, and the way in which the affair was conducted, proved exceedingly unfortunate for the Baptists of the Western District. West Union Association comprised at that time, all the Baptist churches (if we except the Anti-missionary Baptists,) in that end of the State. This unfortunate affair exerted a baleful influence on all the churches in the Association, and kept them in a state of agitation, in a great degree, for a period of more than a quarter of a century. A detailed account of the official proceedings in the case would take much more room than can be allowed here. Nor is such an account desirable. A brief outline of the facts is all that history needs to preserve.

Paducah church was gathered, by J. P. Edwards and Willis White, in 1840. Soon after its constitution, it called to its pastoral care the now venerable A. W. Meacham, then recently ordained. About 1842, Mr. Meacham invited Thomas L. Garrett, then living at Hardinsburg, Ky., to assist him in a protracted meeting. The meeting was very successful, and Mr. Garrett became very popular with the church. Soon after this, the young pastor deemed it prudent to resign, and Mr. Garrett was called to succeed him, in 1843. Mr. Garrett was a preacher of marked ability and superior acquirements. But he was ambitious and dictatorial, and possessing an unhappy natural temper, he could not tolerate opposition. Having ascertained that Paducah church had suffered some persons belonging to other denominations to partake of the Lord's Supper with her during his predecessor's administration, Mr. Garrett, although pastor of the church at that time, objected to her letter, when presented to the Association, in 1843. In 1844, the Association appointed a committee to investigate the report against the church. The following year, Wm. E. Bishop and J. P. Edwards of the committee, reported that, although the church had suffered one or two women, belonging to the "Reformers," to commune with her, a considerable time before Mr. Garrett became her pastor, she now declared herself opposed to open communion. The committee also reported that they believed her to be sound in the faith. When the report was read, Mr. Garrett pronounced

it false. A long and exciting debate ensued. The church, through her messengers, acknowledged her former error, begged pardon of the Association, and was retained in fellowship, by a vote of 28 to 19. In 1846, some of the churches complained, in their letters, of the course of the Association in retaining Paducah church in fellowship, and requested that the act be rescinded. The Association acknowledged that she had erred, inasmuch as the confession of the church had not been made through her letter. But as the church had acknowledged her error, in her letter of the present year, the Association expressed its satisfaction by a vote of 30 against 12. The difficulty with Paducah church was now happily settled. But the conflict in the Association assumed a new form.

Mr. Garrett continued to assert that Mr. Edwards had knowingly and wilfully made a false report, to shield a guilty church. The churches at Humphreys Creek and Lovelaceville complained to the Association, in their letters of 1847, of the treatment of Mr. Garrett towards Mr. Edwards, and requested the Association to adopt means to adjust the difficulty between the two ministers. The discussion of the sujbect, in the Association, occupied the greater part of three days. The Clerk of the Association records, that on the fifth day of the session, the body attempted to prosecute the investigation, relative to the charge, made by T. L. Garrett against J. P. Edwards. "But after much altercation, no progress having been made, and said Elder T. L. Garrett having, for several days, treated this Association with much indignity, it was moved by Elder J. E. Grace, that we now suspend proceedings, and expel Elder T. L. Garrett for contempt." Mr. Garrett moved that the body decide by a vote whether it had the right to expel a member, for any cause. The question was decided in the affirmative, whereupon Mr. Garrett withdrew from the Association. Mr. Grace's motion was put to a vote, and Mr. Garrett was formally expelled from the body.

In July, 1848, Mt. Olivet, Little Obion, Liberty and Salem churches, which had withdrawn from the Association, on account of its difficulty with Mr. Garrett, met, by their messengers, and constituted Mt. Olivet Association. The four churches aggregated 199 members. This small fraternity espoused Mr. Garrett's quarrel, and in a series of resolutions, denounced

the mother Association, with great bitterness, as having expelled Elder T. L. Garrett for the purpose of blasting his reputation, and thereby covering up the guilt of Elder James P. Edwards; and as having been guilty of the most flagrant violation of truth and justice. The strife was now changed from a civil, to a foreign war. West Union Association replied, at length, to the charges made by the new fraternity, by publishing in its minutes of 1848, a detailed account of the difficulty, from its origin. Mt. Olivet Association reiterated its charges at its two following sessions. But West Union took no further notice of the subject. Various attempts were made, from time to time, to bring about a reconciliation between the two fraternities. But they all proved abortive, till 1871, when they entered into fraternal correspondence, which has been amicably sustained to the present time.

While this quarrel was kept up in West Union Association, that body retrogaded in numbers, as well as in moral power. When the trouble began, the Association numbered 30 churches, aggregating 1,132 members. In 1849, the year after the Garret schism, it numbered only 21 churches, which, by the addition of 216 by baptism during that year, aggregated 1,030 members. The next year was one of prosperity, and the body increased to 26 churches with 1,321 members.

As early as 1845, there was such a degree of annoyance from unsound and inefficient preachers, that the Association took up the matter, and adopted the following preamble and resolution:

"*Whereas*, much difficulty has heretofore risen in consequence of the common practice, now in use in ordaining ministers and deacons; therefore,

"*Resolved*, That we advise the churches to take into consideration the propriety of sending, each year, to the Association, before calling them forth in ordination, such persons as they may desire to call forth to the said offices, and also, of authorizing the Association to appoint a committee to examine into their qualifications and capacity, and if found capable and worthy, to give the applicant a certificate of qualification."

This action appears to have been taken hastily, at the close of the session, and without deliberation; for it was certainly contrary to all Baptist principles and practice. But the churches

took the alarm, and protested so vigorously against this proposed assumption of power by the Association, that the resolution was rescinded by a unanimous vote, at the next meeting of the body. The subject was again brought before the Association, in 1849. Emmaus church sent a request that the Association appoint a presbytery to ordain Henry Trent, one of her members, to the ministry. But the subject had now been investigated, and the Association promtly decided that it had not "the lawful prerogative to do so."

In 1846, the subject of alien baptism was brought before the body. The churches were advised to receive no applicants for membership, except they had been legally baptized by a Baptist minister. A new church at Blandville petitioned for membership in the Association, in 1851. It was ascertained that the young church had received into its membership a Campbellite woman, without baptizing her. The church was received into the body, only on her acknowledging that she had unintentionally departed from Baptist principles, and promising not to repeat the unlawful act. The following resolution was also adopted:

"*Resolved*, That if any of the churches of this Association shall persist in such practice, it will become the unpleasant duty of this Association to withdraw from such churches." This resolution was re-adopted, in 1858.

A local interest in Sunday-schools was manifested within the subsequent bounds of this Association, at an early period.

Elder Stephen Ray organized a Sabbath-school, near the present site of Clinton, in Hickman county, in 1831. But the Association appears to have taken no notice of the subject, till 1846, when it adopted the following resolution:

"*Resolved*, That we regard the Sunday-school as a great blessing to the church, community, and particularly, to the rising generation; and therefore recommend brother S. W. King, Sunday school agent, to the Christian sympathies and cooperation of our churches." From that time, to the present, the Association has fostered Sunday-schools, with constantly increasing interest; and much progress has been made in that department of Christian benevolence.

Like most other bodies of the kind, in the more recently settled portions of the State, this body has exerted its princi-

pal strength in supporting missions within its own bounds. In this enterprise, it has employed many of its ablest and most efficient preachers, and an excellent work has been accomplished. The leading enterprises of the denomination have received the sympathy and, to some extent, the contributions of the churches of this body. In 1855, a committee reported on ministerial destitiution. The report states that there were 42 churches in the Association, with 30 preachers—licensed and ordained; and that 12 of these did about all the preaching that was done within the bounds of the Association. A similar committee recommended, in its report, the following year, that the churches give their pastors a more liberal support, as a means of inducing efficient ministers to settle among them.

In 1857, the attention of the Association was called to the fact, that a number of small, feeble churches existed within its bounds, which were without pastors; and further, that these churches, in many instances, were located very close together. The Association advised that such contiguous bodies unite, and form one church, of two or more. This is by no means the only association in which the bad policy of constituting churches so near to each other that they could not become self-sustaining, has prevailed.

Some confusion has originated in this fraternity, from its churches receiving into their fellowship persons excluded from sister churches. In November, 1858, Thomas Willingham was excluded from Cypress church. In July of the next year, he was received into Hopewell. This caused a breach of fellowship between the two neighboring fraternities. The matter was brought before the Association, in 1859, and that body, *Resolved*, "That it is ordinarily discourteous and improper for one church to receive the excluded members of another." The next year, a committee, which had been appointed to investigate her case, reported substantially as follows: "We regard the action of Hopewell as wrong, and therefore, advise her to rescind the act of receiving brother Willingham." In 1862, the Association passed a resolution, respectfully advising, and earnestly requesting the churches not to encourage the practice of receiving persons excluded from other churches. Similar advice was given, in 1866, and again, in 1871.

The progress of this fraternity has been quite irregular. Mt. Olivet Association was located in the same territory, and, from year to year, received into its fellowship such churches, from West Union, as found it more convenient to attend the meetings of the former, and were willing to make the change. In 1860, West Union Association numbered 55 churches, aggregating 2,899 members. But while its churches received, during the next ten years, nearly 2,000, by baptism, it was reduced, in 1870, to 50 churches with 2,259 members. The same year it dismissed 11 churches to go into the constitution of Blood River Association. During the next decade, the Association enjoyed continuous prosperity: so that in 1880, it numbered 44 churches with 3,148 members, and, in 1882, 48 churches with 3,479 members. There have been baptized into the fellowship of its churches, from its first anniversary, in 1835, to its meeting in 1883, 8,755 converts, exclusive of those baptized in the years 1840, '41, and '63, of which we have no statistics.

Old Churches. *Wadesboro*, now in Blood River Association, was constituted in 1823, and is probably the oldest Missionary Baptist church in the Western District of Kentucky. *Trace Creek*, in Graves county, is the oldest church now belonging to West Union Association. It was gathered by Absalom Copeland and Lewis Goad, and was constituted in the cabin of Joshua Shelton, Oct. 2, 1824. Among its original members were John Taylor, Joshua and Jeremiah Shelton and their wives, and Ralph Shelton. It probably belonged first to Western District Association, and afterwards to Obion, but under a different name from the one it now bears. Absalom Copeland was its first pastor, and has been followed in turn, by M. S. Wyman, H. R. Puryear, S. S. Taylor and some eight others. In 1837, it was so nearly destroyed by Campbellism, that it was reduced to five members. But soon afterwards it was revived, and in 1843, numbered 32 members. It now (1883) numbers 57 members. *Mayfield Creek* is the next oldest, and was constituted in 1825. It was in the constitution of West Union Association. *Emmaus*, in Hickman county, was constituted in 1828; *Gum Spring*, in McCracken, in 1829; *Little Obion*, in Graves, in 1831; *Clinton*, in Hickman, in 1833; *Ohio*, in Ballard, in 1833; *Hopewell*, in Ballard, in 1835; *Concord*, in Graves, in 1836, and *Paducah* and *Mississippi*, in 1840.

Among the early minister's of this body were James P. Edwards, Stephen Ray, E. A. Daniel, M. S. Wyman, James Bone, H. H. Richardson and Joseph Ashbrook.

Isaac Edwards, though a very plain, humble preacher, performed his part in planting the standard of the cross among the pioneers of the Ohio valley, and deserves to be remembered. He was raised up to the ministry, in Harrison county, Va., from whence he emigrated to Kentucky, in 1791. After stopping a short time in Mason county, he moved farther west, and settled not far from the present site of Mt. Eden, in Spencer county. Here he probably went into the constitution of what was called the church on the Ridge, in 1798. While living here, he visited a small settlement on the north side of the Ohio river, about 25 miles above Louisville, and there gathered the first church that was organized in what is now the great and populous State of Indiana. It was constituted of four members, viz: John Fislar and his wife Sophia, and John Pettit and his wife Cattern, on the 22d of November, 1798. This church united with Salem Association, in Kentucky, under the style of Fourteen-Mile Creek, the following year. To this little band, Mr. Edwards ministered, till the Lord raised up to it, of its own number, a preacher of the name of Henson Hobbs, who was afterwards famous in Long Run Association in Kentucky, and who gathered the first Baptist church that was constituted in Louisville. After the church on the Ridge dissolved, he united with Little Mount church in Spencer county, of which he remained a member, till 1815, after which we have no farther account of him.

James P. Edwards, not inappropriately styled the father of West Union Association, was a son of Elder Isaac Edwards, and was probably born in Harrison county, Va., previous to his father's moving to Kentucky, in 1791. Sometime previous to the year 1815, he became a member of Beech Ridge (now Salem) church in Shelby county, Ky. At the last named date, he was sent by Long Run Association, as a corresponding messenger to Wabash Association, in Indiana. He was licensed to exercise his gift, not far from the last named date, and soon afterwards moved to Cape Girardeau, Missouri, where he was ordained to the ministry. After preaching with great zeal and activity, in southern Missouri and northern Arkansas

and south-western Illinois, a few years, he moved to Jonesboro, Ill. There he took charge of the churches at Jonesboro and Shiloh, both of which he gathered while living in Missouri. While residing at Jonesboro, he traveled and preached extensively in the west end of Kentucky, then newly settled, and gathered a number of churches.

In 1834, he moved to Ballard county, Ky., and united with Little Obion church. He entered into the constitution of West Union Association, the same year. The next year, he moved to Fulton county, and settled near Poplar Grove church. Here he labored with his usual zeal, about two years, when he moved back to his former home in Ballard county. In 1851, he moved to Lovelaceville in the same county, where he spent the remainder of his days. He was called to his reward, about the beginning of the year 1856.

This eminent servant of Christ seems to have been raised up for the work of a pioneer missionary. Endowed with a strong practical intellect and almost superhuman powers of endurance, and fired with a burning zeal for the glory of God and the salvation of sinners, he paused at no surmountable obstacle, in his great work. He rode, alone, through wide, unbroken forests, disregarding alike the burning heat of summer and the winter's ice and snow, plunged through deep, swollen waters and defied the dangers of flood and storms, to bear the tidings of salvation to the humble tenants of rude cabins in the wilderness. The blessing of God attended his labors, with mighty power, and wonderful success crowned his efforts. The now venerable Willis White of Clinton, Ky., who, in his youth, was a colaborer of Mr. Edwards, names no less than 18 churches that were gathered, in western Kentucky and Tennessee, principally by his labors, besides those gathered in Illinois and other States, in the early years of his ministry. He was an active and zealous missionary, up to the close of his life, and was under the appointment of the executive board of West Union Association, at the time of his death. He wrote his autobiography, in his last years, which is said to have contained much valuable information regarding the early Baptists of the West. But unfortunately it was never published, and fears are entertained that it is now lost.

Stephen Ray was born in Anne Arundel county, Maryland, May 29, 1788. His parents moved to Kentucky, in 1793, and settled in Washington county. Here he was brought up, receiving a fair English education. At the age of twenty, he was made sheriff of his county, and continued in that office four years. At this time he was an Infidel of the Tom Paine school. But, by reading Buchanan's work on Asia, he was induced to read the Bible. This led to his conversion, and he united with the Presbyterians. Having an active, inquiring mind, he investigated the differences between the various religious denominations around him, comparing their tenets with the Bible. He finally adopted the principles of the Baptists, and united with New Hope church, in Washington county, being baptized by Jeremiah Vardeman. Here he was licensed to preach, August 23, 1820, and was soon afterwards ordained. For a time, he engaged actively in the ministry. But, in April, 1823, he commenced the publication of a weekly paper, at Bloomfield, under the style of "The Baptist Monitor and Political Compiler." The paper was published one year, at a loss of over $1,000. After this, Mr. Ray was known to the denomination as a writer, rather than a preacher. His style was rough, but pointed and forcible, and he wrote extensively for the periodical press, principally on controversial subjects.

In 1828, he moved to Hickman county, and settled near Clinton. Here, in 1831, he organized the first Sunday-school west of the Tennessee river. He was in the constitution of West Union Association, and, for a number of years, served it as clerk. In 1857, he moved to Texas, where he remained nine years, after which he returned to Hickman county, Ky. He continued to write extensively for the religious press, till near the close of his life. He died at the residence of his son, Judge G. W. Ray, near Owensboro, Ky., July 16, 1871, in the eighty-fourth year of his age.

Durin Alcock was an early laborer among the churches of Highland Association and, afterwards, those of West Union. He was born near Newbern, N. C., September 25, 1787. In early life he moved to Muhlenburg county, Ky., where he united with Unity church, and was baptized by John Bowlin, in 1813. About two years later, he was ordained to the pastoral care of that church, and was also called to the care of Bethel church,

in the same county. To these and other churches in that region, he ministered till 1834, when he moved to Graves county. Here he united with Concord church, became its pastor, and entered with it into the constitution of West Union Association, the same year. But finding in this church a strong element opposed to missions, he moved his membership to Gum Spring in McCracken county. Here he remained a member till his death, although he had obtained a letter of dismission for the purpose of joining Mt. Olivet church. He died at his home in Graves county, September 5, 1844.

Mr. Alcock was a plain, old-fashioned preacher, of ordinary ability. But he was warm and zealous in his address, had the confidence of the people, and was useful in the Master's cause.

William K. Young was many years a minister in this Association. He was a native of England, and spoke in the full, broad, Yorkshire brogue. He was pastor of the church at Columbus, a number of years, and perhaps served other congregations. He was a preacher of only moderate ability, and was not very popular among the people. Other particulars of his ministry are not known to the author.

E. A. Daniel settled near Clinton, in Hickman county, about 1831. He professed faith in Christ and was baptized, in 1833, and entered into the constitution of Clinton church, the same year. He was soon set apart to the ministry, and labored acceptably in West Union Association about ten years. After this, it is believed, he moved west.

James Bone was a useful young preacher in this Association, a few years, He appears to have been raised up to the ministry in Mississippi church in Ballard county, about 1842. He was a young preacher of fine gifts, and was an active and zealous laborer in the Master's vineyard. After preaching two or three years, he attended school, perhaps at Georgetown College, about two years. He moved to Missouri in 1848.

Henry H. Richardson was born in Stewart county, Tenn., about 1808. In early life, he professed conversion, and united with the Cumberland Presbyterians, among whom he preached several years. In 1835, he united with Ohio Baptist church in Ballard county, Ky., and was baptized by James P. Edwards. He was ordained to the ministry, in June, 1836, by Durin Al-

cock and Lewis Goad. In this region of country, he labored with great zeal and success, about ten years, when he moved to Union county, Ill., where he has been eminently useful. He was still living, in 1882.

Willis White, who, though far advanced in years, is still living, was in the constitution of West Union Association, and has been one of the most active and useful mininisters in that fraternity. He was born in Halifax county, N. C., February 26, 1805. He was brought to Nashville, Tennessee, in his mother's arms, and, in 1809, his parents settled in Caldwell county, Ky. Here he was brought up on a farm, receiving a moderate common school education. In 1824, he moved with his parents to Hickman county, and, after his marriage, settled in Ballard county, in 1833. During this year, he professed hope in Christ, and, on the 8th of October, was baptized into the fellowship of Mayfield Creek church, by James P. Edwards. In the Spring of 1834, he was licensed to preach, by Ohio church, and, in June, 1836, was ordained to the ministry, by Durin Alcock and Lewis Goad, H. H. Richardson being ordained at the same time and place. The two young ministers preached much together, and, by their joint labors, gathered Sugar Creek (now Lovelaceville) church, in 1841, Mississippi church, in 1840, and Newton's Creek (now Spring Bayou), in 1842. Mr. White also aided James P. Edwards in gathering Paducah church, in 1840, Mayfield, in 1843, and Humphreys Creek, in 1844. He also labored extensively among the destitute, sometimes in the employment of a missionary board, but much oftener, at his own charges. During his long ministry, he has, at different periods, been pastor of the following churches: Ohio, Sugar Creek and Newton's Creek, in McCracken county; Mayfield Creek and Liberty, in Graves; Columbus, Spring Hill and Clinton, in Hickman; Poplar Grove and Hickman, in Fulton; Metropolis, in Illinois, and Jackson, in Tennessee. During the last ten or twelve years, he has been school commissioner of Hickman county; but still preaches when his strength will permit.

Joseph Ashbrook exercised a brief ministry in this fraternity. He was born in Chesterfield county, Va., about 1800. At the age of thirty, he emigrated to Kentucky and settled in Hickman county. Three years later, he professed hope in Christ and was baptized into the fellowship of Emmaus church,

by James P. Edwards. After exercising in public prayer and exhortation for some time, he was ordained to the ministry, in October, 1836. The good man labored acceptably in the Lord's vineyard a little more than four years, when the Master bade him come up higher, January 5, 1841.

William E. Bishop was a good, faithful man, and a useful member of Hopewell church in Ballard county. He was also a prominent actor in the Association, and was associated with James P. Edwards in making the famous report concerning Paducah church, which was made the occasion of producing the chism in West Union Association, in 1847. Mr. Bishop was ordained to the ministry late in life, and preached only a short time. He was moderator of the Association during the three years preceding his death. The Lord called him home, about 1852.

Thomas Henry Porter, an older brother of the well known Elder D. N. Porter, M. D., of Eminence, Ky., and Elder Joseph B. Porter, of Kansas, was a native of Virginia, whence he emigrated to Kentucky, and settled near Columbus in Hickman county. He gave his membership to Hopewell church in Ballard county, where he was ordained to the ministry, about 1856, being then considerably advanced in years. He was pastor of Wolf Island church in Mississippi county, Mo., and perhaps one or two others. His preaching gifts were below mediocrity; but his deep toned piety, his sound practical judgement and his manifest love of his race, gave him great influence over the people, and made him a valuable servant of Christ. He preached only a few years, before the Master called him to his reward.

John M. Harrington. This strangely gifted, but singularly weak and vacillating man, was a native of New York, whence he emigrated to Metropolis, Illinois, and became pastor of the church at that village, not far from the year 1850. This church belonged to West Union Association, and Mr. Harrington soon became a prominent actor in that body. About 1854, he moved across the Ohio river and settled near Spring Bayou church in McCracken county, Ky. He was a brilliant and fascinating speaker, and would have been extremely popular, but for the fact that he occasionally got drunk. He was moderator of the Association, some five or six years. After the

beginning of the civil War, he attached himself to the Federal army, in the capacity of a suttler, While in this position, he was accused of various disorderly acts, upon conviction of which, he was excluded from Spring Bayou church. After the close of the War, he moved to Nelson county, where his preaching was so popular that the church at Bardstown entered into negotiations with Spring Bayou church from which it obtained consent to receive him into fellowship. After this, he spent several years in preaching in Nelson and the surrounding counties, and was remarkably successful, especially as an evangelist. After the death of his wife, he moved to Illinois, where also he was very successful, for a time. But charges of disorderly conduct were prefered against him, and he was again excluded from his church. After some time, he obtained admission into another church, and then moved to Kansas, where he was still preaching, when last heard from. His son, J. R. Harrington, is a respectable preacher in Nelson Association, and, if he lacks his father's brilliant genius, he has not exhibited his moral weaknesses.

Robert Williams was one of the ablest and most useful preachers that have labored in Western Kentucky. He was born near Petersburg, Va., Nov. 12, 1811. His parents moved to Kentucky and settled near Franklin in Simpson county, in 1813. Here he grew up to manhood, receiving barely the rudiments of an English education. He was converted to Christ under the ministry of Robert T. Anderson, and was baptized into the fellowship of Lake Spring church in Simpson county, in January, 1833. During the next year he was licensed to preach, and was ordained to the ministry and called to the pastoral care of Lake Spring church, in 1835. After laboring here about two years, he moved to Robertson county, Tenn., and took charge of Harmony church. He was also called to Greysville church in the same county, and to Lebanon and Mt. Zion churches, both in Todd county, Kentucky. With some changes of pastoral relation, he labored in this field twenty-one years; and it is probable that no minister in Bethel Association did more in building up the cause of Christ, during that period. He was a hard worker, and a good student, and became a well informed and able preacher. Both willing and able to defend the doctrine he preached, he did not hesitate to engage in public

debate, when it appeared to him that the cause of truth demanded it.

In 1858, he moved to McCracken county, Ky., and gave his membership to Spring Bayou church. Here he soon attained the same eminence in West Union Association, that he had reached in Bethel. In this field, he was pastor of several churches, and was moderator of the Association several successive years; but he gave much of his strength to evangelizing, not only within the bounds of West Union Association, but extending his labors into Missouri, Illinois and Indiana. About 1875, he was attacked by bronchitis, from which he suffered much, during two winters, and which greatly impaired his capacity for labor. While on a visit to his son, Prof. A. F. Williams, in Elkton, Ky., he was taken ill, and, on the twelfth of May, 1877, departed to give an account of his stewardship.

E. W. Benson was born in Robertson county, Tenn., Oct. 5, 1823. He professed faith in Christ, at the age of fifteen years, and was baptized into the fellowship of Hopewell church in his native county, by Robert T. Anderson. He was licensed to preach, in the Spring of 1842, and, the same year, entered Cumberland University, at Lebanon, Tenn. In 1843, he entered Union University, at Murfreesboro'; Tenn., where he remained three years. Having finished his studies, he married Gillie S. A., daughter of Elder W. S. Baldry, and moved to northern Alabama, having been ordained to the ministry, at Murfreesboro', in September, 1846, by J. H. Eaton, Matt. Hillsman and Bradley Kimbrough. In Alabama he took pastoral charge of Russells Creek church in Lawrence county, and some others. In 1850, he located in Maury county, Tenn., where he was chosen pastor of Carters Creek, Friendship and Rock Spring churches. To the last named he ministered nine years, teaching school during the same period. In 1860, he moved to McCracken county, Ky., and settled near Paducah, giving his membership to Spring Bayou church. Here, at different periods, he was pastor of the churches at Spring Bayou, Salem, Providence, Newtons Creek, Antioch, Mayfield, Lovelaceville and Harmony. He was clerk of West Union Association from 1865 to 1876. Without any extraordinary natural gifts, he was a good, solid well informed preacher, and enjoyed a fair

degree of success in the ministry. He was called to his reward Oct. 17, 1882.

Of a number of other good preachers, who have labored within the bounds of this fraternity, in the past, no particulars have been received. The Association is now supplied with an able and efficient corps of preachers, among whom may be named J. S. Taylor, R. W. Mahan, F. M. Sharpe, W. C. Taylor, T. H. Pettit, J. N. Hall and J. B. Moody. Of several of these active and useful ministers, some particulars are known to the author; but the space allotted to this Association is filled, and he is forced to deny himself the privilege of giving even brief sketches of them.

The Baptist Gleaner, a deservedly popular religious weekly, is published at Fulton, within the bounds of West Union Association. It is conducted by J. N. Hall and J, B. Moody, both of whom are regarded able preachers and clear, forcible writers. Mr. Moody is a native of Christian county, Ky., was educated at Bethel College, followed mercantile business in Louisville, several years, was ordained to the ministry at Pewee Valley, preached at Pewee Valley, Lagrange, Harrods Creek and Elk Creek churches a short time, and then took charge of the church at Paducah. After a year there, he became co-editor of the Baptist Gleaner. Mr. Hall was born in Henry county. Ky., Feb. 5, 1849, was raised up in Ballard Co. At the age of fourteen, he united with Cane Run church, was licensed to preach, at the age of twenty, and ordained in January, 1872. He taught school, farmed, and preached to some country churches, till January, 1880, when he issued, at Fulton, Ky., the first number of the *Baptist Gleaner.* The paper has grown rapidly in public favor, and now has an extensive circulation in Western Kentucky and Tennessee. Mr. Hall has already taken high rank as a newspaper writer. He is also endowed with excellent preaching gifts, and devotes himself to the ministry with great zeal and activity.

LITTLE BETHEL ASSOCIATION.

This organization originated in a split in Highland Association. That fraternity had become so violently opposed to missions and other charitable enterprises, that it refused to fel-

lowship any church that would suffer its members to contribute to any of the benevolent institutions of the day. On this account, the following four churches withdrew from its union, in 1835: Grave Creek, in Henderson county, Bethel, in Muhlenburg, and Highland and Little Bethel, in Union. Messengers from these churches met at Flat Creek meeting house in Hopkins county, on Saturday before the 2d Sunday in September, 1836. Timothy Sisk was chosen Moderator, and A. M. Henry, Clerk. The meeting then proceeded to adopt the constitution of Highland Association, adding the following article:

"9. Whereas the benevolent institutions of the day have been made a bone of contention in Highland Association, to the destruction of the happiness of that body, which contention has led to our separation from the same, we do solemnly agree to abide by the nine articles of general union of Baptists in Kentucky, of 1801, leaving each church, and every individual member thereof, to his own discretion and sense of duty, to give or not to give to such things, and that this Association shall never have the right or power to intermeddle with churches or individual members thereof, in regard to them; and further, they shall never be made a bar to fellowship in this our union." The meeting also adopted the rules of decorum of Highland Association, and assumed the title of *Little Bethel Association*. The new fraternity gave as its reasons for withdrawing from Highland Association, "the violent opposition of a majority of that body to the benevolent institutions of the day." and "its repeated violation of the spirit and letter of its constitution: 1st, by appointing committees to determine matters which belonged exclusively to the churches, 2d, by nullifying acts of the churches, and, 3d, by appending to its minutes of 1835, that document known in this section as Harroldson's Bull, which we consider an infringement on the rights of the churches, and which contains grossly false charges against Baptist preachers of the highest standing for piety and usefulness."

At the time of its constitution, three of the four churches composing the Association, aggregated 90 members, the statistics of Grave Creek not being given. At its first anniversary meeting, which convened at Bethel in Muhlenburg county, in 1837, three churches were received, viz.: Bethel in Henderson county, Unity in Muhlenburg, and Richland in Hopkins.

This gave it a membership of seven churches with 163 members. Its preachers were Wm. Morrison, Richard Jones, William Hatchett and T. L. Garrett, Timothy Sisk having died since the constitution. Garrett moved away during the year, leaving the Association only three preachers. But small and weak as was the infant fraternity, it was deeply inbued with the spirit of missions, and at once set about the work from which its churches had hitherto been restrained by the intolerance of the mother association. It passed resolutions, recommending Sunday schools and other benevolent institutions, and, what was more to the purpose, appointed a committee to raise funds to suppprt a missionary within its bounds. The committee was successful, and the following year, Wm. Morrison was appointed missionary, at a salary of $300 a year. The next year, R. Jones was employed at the same salary, and the churches were advised to hold protracted meetings, within the year. The labors of both the missionaries were very successful, and the Association increased from seven churches with 163 members, in 1837, to 15 churches with 812 members, in 1841. Meanwhile, Highland Association had decreased, from the time of its publication of Harroldson's Bull, in 1835, from 14 churches with 619 members, to 14 churches with 362 members, in 1840. The two associations occupied the same field, and Highland had the advantage in the number of its preachers. The difference in the success of the two fraternities, originated in the fact, that one used the means God had placed in its hands, while the other rejected the use of means. Little Bethel continued to support its home mission, foster a Bible society in its midst, and contribute to Indian missions and enjoyed a high degree of prosperity.

In 1844, the Union Baptist Bible society was organized for the purpose of supplying the destitute within the bounds of the Association, with the sacred scriptures. The Anti-missionaries on the one hand, and a large Catholic population on the other, strongly opposed the operations of the society. L. W. Taliaferro, one of its colporteurs, reported that the opposition was so great that he could neither sell Bibles, nor give them away. Still the society persevered in its efforts, for a number of years, and, doubtless, accomplished a good work.

In 1845, some confusion was caused by one P. F. Ogleby, who had been chosen pastor of Zion church in Union county.

Ogleby was a stranger, and was soon suspected of being an impostor. Disturbances in the church ensued, and several prominent members were excluded. Charges against Zion church were brought into the Association. After examining the case, the Association advised the church to reconsider her acts, and call a council to aid her in adjusting the difficulties. The church took the advice, and, convicting Ogleby of imposture, excluded him from her fellowship. This allayed the distress, and harmony was restored.

In 1845, the churches, having failed to contribute sufficient means to employ a missionary, were advised to give their pastors such support as would enable them to perform missionary labor in their respective neighborhoods. The next year, the ministers of the body were requested to preach all they could, and make collections on the field for their support. These arrangements for supplying the destitute were continued three years, and were very effective , but as the burthen fell almost entirely on the preachers, a missionary was again employed, in 1848. From that period, the Associat ion has generally had one or more missionaries employed within its bounds. This has been its principal work. It has approved foreign missions, Bible societies and Sunday schools. But, until recently, it has done but little in these departments of benevolence. Considering that it has had much opposition from a large Catholic population in its territory, a strong Antimission element to contend with, and a respectable Protestant population to rival, it has probably done well to exert its principal strength in its own field. By this measure, it has enjoyed a good degree of success.

In 1846, on motion of Wm. Morrison, the churches were requested to observe "a day of fasting, humiliation and prayer," and to maintain "weekly prayer meetings as a means, under God, of preserving them in a thrifty state." The latter recommendation was repeated frequently, from year to year, with the additional request that especial prayer should be made for the success of their missionary. In 1847, the following item was recorded: "Took up the following query: 'Is it in accordance with the Christian character and the spirit of the gospel for a professor of religion to retail spirituous liquors?' We as an association, answer unanimously: It is not."

In 1848, Richland church divided on the subject of Freemasonry. The matter was brought before the Association, and was discussed at much length. The following decision was finally rendered: "We do not know that belonging to the Freemasons, or any of the secret institutions, is a violation of the gospel, therefore, we do not declare non-fellowship for any brethren who may belong to such institutions, or may wish to do so." This did not altogether allay the disturbance. In 1850, there was a division in Friendship church, on the question, and the subject was again brought before the Association. The following resolution offered by L. W. Bailey, was adopted without debate, by a vote of 30 to 28: "Seeing that brethren's identitifying themselves with the Freemason Lodge produces unkind feelings among us, therefore, *Resolvea*, That we advise them to discontinue frequenting the Lodge, and endeavour to carry out the principles of charity, benevolence, fidelity and temperance, in and through the church of God." This was the last time the subject was brought before the body.

The subject of alien baptism was brought before the body, in 1854, by a query from Liberty church. The question was answered as follows: "We advise the churches in our Association not to receive any into their communion, who shall not have been baptized by a regularly ordained Baptist minister." When the subject came before the body again, in 1873, it was, "*Resolved*, That the reception of all such immersions is inexpedient and unscriptural."

This fraternity has made good progress, in numerical strength. In 1850, it numbered 27 churches with 1,837 members; in 1860, 32 churches with 2,389 members, and, in 1868, 36 churches with 2,952 members. At the last named date, it dismissed 8 churches, aggregating 879 members, to go into the constitution of Henderson County Association. In 1870, the fraternity numbered 38 churches with 2,206 members; in 1880, 37 churches with 2,348 members and, in 1882, 39 churches with 2,941 members. From the time of its constitution, in 1836, to its meeting in 1883, there have been baptized for the fellowship of its churches 7,989 converts, exclusive of those baptized in 1840, of which we have no report. This is an extraordinary work, and will compare favorably with that of most associations in the State.

There are, it is believed, no very old churches in this body. The oldest that have belonged to it, have gone to other associations, under the heads of which some of them will be noticed.

William Morrison was among the fathers in this fraternity. He was born of Presbyterian parents at Aberdeen, Scotland, May 25, 1795. Having been well educated, he embarked for America, at the age of 23, and arrived at Philadelphia, in the fall of 1818. Here he found the Presbyterian General Assembly in session. Forming the acquaitance of Rev. N. H. Hall, of Kentucky, he was induced to accompany him to his home, and was employed by Mr. Hall as a clerk in a dry goods store at New Market in what is now Marion county. After two or three years, he established himself as a grocer, in Springfield, Washington county. Here, on the 7th of August, 1823, he was married to Elizabeth G. Seay, a lady of eminent virtues. In the fall of 1827, he closed up his business in Springfield, and moved to Union county, where he bought a farm and settled, about six miles from Uniontown, and near the same distance from Morganfield. In the following spring, he and his wife professed religion and united with the Presbyterian church at Morganfield, he having been christened in the "Kirk o' Scotland," in his infancy. Soon after his union with Morganfield church, he was elected to a ruling eldership. He was zealous in public prayer and exhortation, and through the solicitation of his brethren, was preparing to attend the approaching meeting of the Presbytery, in order to be set apart to the ministry. Meanwhile, his wife had become convinced, by a close study of the subject, that infant baptism and affusion for baptism, were unscriptural. She now induced her husband to read that immortal work, Pengilly on Baptism. This raised so many doubts in his mind, that he declined to attend the Presbytery, and resolved to thoroughly study the whole subject. He finally arrived at the conclusion, that nothing but the immersion of a true believer in Christ, is scriptural baptism.

On the the 19th of August, 1832, he and his wife were baptized into the fellowship of Highland Baptist church in Union county, by Wm. C. Buck, and, at the following church meeting, he was licensed to preach. On the resignation of Mr. Buck, Mr. Morrison was called to the pastoral care of Highland church, to which office he was ordained by Wm. C. Buck, Mar.

16, 1834. This ordination caused some dissatisfaction, on account of its having been performed by only one minister. The subject was brought before Highland Association, in 1834, and the following opinion was given: "This Associatlon is of opinion that although the act was in violation of the letter of the constitution of the Association, yet the Association deemed it prudent to acknowledge the ordination, while it hopes that Bro. Buck, the church at Highland, and all others concerned, will be more tenacious of this rule in future."

Mr. Morrison continued to serve Highland church, as pastor, from his ordination, till his death, a period of about 24 years. Under his ministry, it was exceedingly prosperous, and no less than six other churches have been constituted of its membership. Of these, Mr. Morrrison was directly instrumental in gathering Zion and Uniontown, in Union county, and Mt. Pleasant and Bethlehem, in Henderson. He was laborious also in the broad mission field beyond the bounds of his pastoral charge, and was the first missionary employed by Little Bethel Association. He continued to preach with untiring zeal and activity, till the Master called him from the field, to his rest, on the 24th of August, 1858. On a marble slab that marks his resting place are engraved the words: . . . "a sinner saved by grace," placed there by his request.

Mr. Morrison's preaching talents were not above medium; but they were supported by an undoubted piety, and used with consecrated diligence. He was greatly beloved, and implicitly trusted by the people among whom he labored, and his influence was extensive and salutary. His eminently godly and faithful wife is (1884) still lingering on the shore of time, and doing what she can to advance that cause to which she has been scarcely less useful than her husband.*

John Bryce was born of wealthy Scotch parents, in Goochland county, Va., May, 31, 1784. He was put to school early, and was thoroughly educated in the primary English branches, acquiring also some knowledge of the Greek and Latin languages. He chose the profession of law, and entered upon its practice, at about the age of 21 years. Being brought up strictly in the faith of his parents, who were Episcopalians,

*She has recently been called to her reward.

he heartily dispised all dissenters and more especially the Baptists. It is probable that he never heard a Baptist sermon, before he attained his majority. But about the time he came of age, he and a number of other gay, aristocratic young people attended a Baptist association, near his father's residence. Of this meeting, he gave the author the following account: "When we reached the place of meeting, there was an immense concourse of people assembled in the shade of the forest trees. Three preachers were sitting on a temporary stand, erected for the occasion. As I had not gone to hear preaching, the first two men that spoke had very little of my attention. But when the third speaker arose, the first sentence he uttered riveted my attention. There was an easy, graceful elegance in his manner, a thrilling sweetness in his voice, and a solemn dignity and snblimity of eloquence in his diction and delivery, that I have never met with in any other man. The gospel of Christ flowed from his lips, a living power that penetrated my heart with an acuteness, sharper than a two-eged sword. When he closed his sermon, notwithstanding I was a member of the Episcopal church, I felt myself a lost and undone sinner."

The preacher here referred to, was the distinguished Andrew Broadus. Mr. Bryce soon afterwards obtained peace in Christ, and, despite the opposition of his aristocratic parents and friends, united with the Baptists. He began to warn sinners to repent, almost immediately after he was baptized, and was soon afterwards ordained to the ministry.

He did not give himself wholly to the ministry, for many years after his ordination. He practiced law in Richmond and Lynchburg, and was master in chancery under Chief Justice Marshall, several years. In 1810, he was chosen assistant pastor of the First Baptist church in Richmond, the venerable John Courtney being the pastor. This position he filled till 1822, except during a short period, in which Andrew Broadus occupied the place. During his residence at Richmond, he was president of the fire department of that city, several years, at a salary of $1,000 per annum. He was also chaplin in the army, one year, during the last war with Great Britain. In 1822, he accepted a call to the church at Fredericksburg, where he remained two years. He then accepted a call to the church at Alexandria, D.C., where he preached one year, and then returned to Fred-

ericksburg. During his pastoral labors in his native State, he was one of the prime movers in the erection of Columbian College. He was also a prominent member of the American Colonization Society. At one time, he freed 40 of his own slaves, and sent them to Liberia, through this society.

In 1827 he moved to Georgetown, Ky., and engaged in the practice of law. During an exciting political contest, in 1832, he was induced to "take the stump," in favor of the Democratic party. As the campaign progressed, it grew more exciting, and the eloquent lawyer of Georgetown was led into the habit of drinking too freely. He was soon awakened to a sense of his guilt and shame, and, at once, abandoned the use of intoxicating drinks forever. But a remembrance of his shameful fall, and the reproach it brought on the cause of Christ, filled him with remorse, during the remainder of his days. He at once left Georgetown, and went to Crawfordsville, Ia. Here he united with the "hardshell" Baptists. He remained at Crawfordsville, about ten years, representing his county in the State Legislature, at least one term. From Crawfordsville, he moved near Indianapolis, where he lived about two years.

In 1844, President Tyler appointed him Surveyor of the port at Shrievesport, Louisiana. This was pending the annexation of Texas to the United States; and Mr. Bryce is supposed to have been Mr. Tyler's confidential agent, in that important affair of State. The time he remained at Shrievesport, was, by far, the most useful period of his life, in the ministry. The duties of his office, which he held but a short period, required but a small portion of his time. The remainder of his time, he devoted very actively to the ministry. There probably was not a Baptist church, or another Baptist preacher, within two hundred miles of that town, and the rite of immersion had never been performed there. Mr. Bryce preached in the open air, when the weather would permit, and, at other times, like Paul at Rome, "in his own hired house." He was soon brought into controversy with Leonidas Polk, then Bishop of an Episcopal diocese, and since Major General in the Confederate Army, on the subject of baptism. Shortly after this, he constituted, in his room at a hotel, a church, consisting of himself, his wife and son, Dr. W. George, John Howell and one other person.

Within a year the little church increased to 42 members, and before two years had expired, it built a large, commodious house of worship. Mr. Bryce did not confine his labors to the city, but, as if inspired with a new and irresistable zeal, he preached with wonderful power and success, throughout a large district of country, embraced in western Louisiana and eastern Texas. The people that sat in darkness saw a great light. The whole country appeared to be inundated by a holy religious influence. Churches seemed to spring up as if by magic. Within the seven years that Mr. Bryce remained at Shrievesport, about twenty churches were constituted and two associations formed.

After his term of office, under appointment of the General Government, expired, Mr. Bryce was elected Mayor of Shrievesport, the duties of which office he discharged with faithfulness, and to the satisfaction of the people.

In 1851, he returned to Kentucky, and located in Frankfort. He was invited to the pastorate of the church at that place, but on account of an irreconcilable division of that body, he declined the invitation. In July of the next year, he moved to Henderson, Ky., and took charge of the church in that village. The relation between him and his people there was remarkably pleasant, and he continued to minister to them about ten years, when he resigned on account of the encroachments of old age. After this, he preached when his strength would permit, but his long and eventful life was drawing to a close. He died at Henderson, of congestion of the brain, July 22, 1864.

Mr. Bryce was a man of extraordinary gifts, and a liberal culture; but while he did much good in his generation, his capacities were by no means used to the best advantage. His father left him a good estate, he acquired enough in the practice of law, and in filling lucrative offices, to have made a handsome fortune, and married wealthy four times, yet he squandered it all, and was reduced to poverty in his old age. He spent three-fourths of his life and strength in purely secular pursuits, when his inherited estates, properly husbanded, would have enabled him to give his whole time and strength to his holy calling. Let young men emulate the virtues of this good and great man, and carefully avoid the mistakes that deprived the cause of Christ of so large a portion of his ex-

traordinary powers. His fifth wife, with whom he lived 40 years, survived him a short time.

William Hatchett was in the constitution of Little Bethel Association. He was a native of Virginia, and began his ministry in Lunenburg county, in that State. He was licensed to preach, in 1817, and ordained, in 1821. In 1828, he emigrated to Kentucky and settled in Henderson county. The next year, he succeeded John Dorris in the pastoral care of Grave Creek church. In this position he continued about 30 years, although he had the aid of an assistant pastor, a number of years before his death. In 1835, he withdrew from Highland Association, with his church, and, the following year, entered into the constitution of Little Bethel Association. He was a man of meek and gentle spirit, was greatly beloved by his people, and was a good plain, gospel preacher. He was called to his reward, in 1860. His son, Abraham Hatchett, is a useful preacher in Henderson County Association.

Timothy Sisk was a native of North Carolina. He emigrated to Kentucky with his parents, at an early period, and settled in Hopkins county. Here he united with Flat Creek, the oldest church in Hopkins county, it having been constituted in 1803. Mr. Sisk was licensed to preach, by this church, in 1819, where also he was soon afterwards ordained. As his church went into the constitution of Highland Association the same year he was licensed to preach, most of his ministry was spent in that fraternity. In 1835, he dissented from that body on account of its intolerance to missions, and, the next year, became identified with Little Bethel Association. But his connection with this fraternity was short. Before its first anniversary meeting, in 1837, he had gone to his final reward. He is said to have been a good, useful preacher.

Gabriel Sisk, a son of Elder Timothy Sisk, was a young preacher of excellent gifts. He was probably raised up to the ministry in old Flat Creek church, not far from 1843; but became identified with Sharon church, in what is now Webster county, in 1846. But his ministry was short. He was both preacher of the introductory sermon, and moderator of Little Bethel Association, in 1852. But before the next meeting of that body, the Lord had called him to give an account of his stewardship.

John Withers was a native of Union county, Ky. In the 24th year of his age, he professed conversion and united with Little Bethel church in his native county. In 1840, he was ordained to the the deaconship, and, in May of the next year, was licensed to preach. In May, 1842, he was ordained to the ministry, by Wm. Morrison, Joseph Board, and Joel E. Grace. In July of the same year, he accepted the pastoral care of Little Bethel church, in which capacity he served about 13 years, when he resigned, in order to ride as missionary of Little Bethel Association. The next year he resumed his old charge, where he continued to serve till the Master called him from his labors. In 1858, the church enjoyed a precious revival under his ministry, and about twenty were added to her number. From Little Bethel, he went to Vanderburg in what is now Webster county, to begin another meeting. Here he was taken ill, and, after a few days, passed to his final reward, Nov. 30, 1858. At the time of his death, he was pastor of four churches, as he had been during the greater part of his ministry. He was noted for his piety and faithfulness, and his ministry was much blessed. His son, S. B. Withers, is now in the ministry, and is said to be every way worthy of so godly a father.

Richard Jones was among the most prominent and useful preachers in Little Bethel Association, during his brief ministry. He united with Grave Creek church in Henderson county, in 1822. He was licensed to preach, in 1829, and was ordained to the ministry, in 1836. At the last named date, he entered into the constitution of Little Bethel Association, among the churches of which he was a zealous and effective laborer, for a number of years. In 1839, he was chosen to succeed Wm. Morrison as missionary of Little Bethel Association, at a salary of $300 a year. He afterwards moved to Muhlenburg county and united with South Carrollton church. While living here, he was pastor of Beaver Dam, Nelson Creek and Pond Run churches, all in Gasper River Association. About 1850, he was appointed agent for the Indian Mission Association, a position he was occupying at the time of his death. On his way to his association, in 1851, he was taken ill at the house of James Collier, in Muhlenburg county, where, after a few days illness he departed this life on the 11th of October.

Joseph Board was a member of Richland church in Hopkins county, and an early minister in Little Bethel Association, which body he served as moderator, from 1842, to 1845. He appears to have been a preacher of fair gifts, and was regarded a good and useful man. It is regretted that more is not known of his life and labors. He was called to his reward, about 1871, at a ripe old age.

William Whayne was also a good, zealous, preacher in this Association. His membership was at Bethel church in Henderson county, where he was an ordained minister, as early as 1845. After laboring within the bounds of this Association, both as pastor and missionary, about ten years, he moved west, about 1854, where he has since died.

L. W. Bailey was a preacher in Sharon church in what is now Webster county, as early as 1845, and was a zealous and useful laborer in Little Bethel Association, about twenty-five years. His preaching gifts were not great, but he used them diligently, and made them useful in the Master's cause. He was a good man, and was much esteemed by his brethren. The Lord called him to his inheritance, Aug. 19, 1870.

L. W. Taliaferro was licensed to preach, at Salem church in Hopkins county, as early as 1846, and was ordained to the ministry, in 1847. For some time, he acted as colporteur for Union Baptist Bible Society, within the bounds of Little Bethel Association. Of his subsequent labors, no definite information has been received. But he maintained a good christian character, and doubtless accomplished good in his generation. He left the shore of time, about 1873.

Pryor S. Loving was born of pious Baptist parents, in Hopkins Co., Ky., Oct. 13, 1818. At the age of twenty years, he obtained hope in Christ, under the ministry of Richard Jones, by whom he was baptized into the fellowship of Concord church in his native county. In 1841, he was licensed to preach, and was ordained, in the spring of 1844, by Gabriel Sisk and Joseph Board. He was an active and faithful laborer, principally among the churches of Little Bethel Association, about twenty-one years. Fair success attended his ministry, and he so lived as to win the confidence and affection of the people among whom he labored. The Lord was pleased to call him from his toils, in the prime of manhood, Jan. 19, 1865.

William McLean was born in Barren Co., Ky., Sept. 25, 1805. At an early age, he moved lower down in the State, where he was married to Harriet Bourland, in Calloway county, April 16, 1832. He professed faith in Christ, and was baptized by T. .L Garrett, for the fellowship of Richland church in Hopkins county, in July, 1841. After exercising in puplic prayer and exhortation some time, he was ordained to the ministry, July, 2, 1844. From that period till near the close of his life, there were few more faithful or useful preachers in that region of the State. His preaching gifts were by no means brilliant. But he was well versed in the Bible, and his preaching was sensible, practical and safe. He was an excellent singer, and an earnest, quiet and constant worker. His christian character was above reproach, and he had the full confidence of all who knew him. He was usually pastor of several churches, which he labored to build up. But in addition to this, he searched out the destitute places, talked to the people privately, as well as publicly, and encouraged the scattered brethren to organize churches, where it appeared prudent. His labors were so quiet and unpretending, that others were often accredited with the work that he performed. He laid the foundation and others built thereon. He quietly prepared the materials and others put them together. The now prosperous church in Madisonville, where he spent his latter years, owes its existence to his labors, more than to those of any other man. He labored in the ministry about thirty-eight years, and then went to receive the reward of one who had turned many to righteousness. He died at the home of his son, in Johnson county, Ill. Oct. 4, 1882.

Roland Gooch was long a prominent and useful member of Olive Branch church in Hopkins county, before he entered the ministry. He was licensed to preach, in 1863, and ordained the following year. His preaching talent was very moderate; but he was a man of so much practical wisdom, of such exalted piety, and so consecrated a zeal and diligence, that perhaps no preacher in the Association accomplished more for the cause of Christ, during the brief period of his ministry. He was called to his home above, about 1873.

F. J. Jessop was a native of Ireland, where he was raised up in the Episcopal church, and received a classical education. In his youth, he came to America for the purpose of joining

Gen. John Morgan's calvalry, during the Civil War. At the close of the War, he located in Central Kentucky. In 1866, he professed conversion and was baptized by Wm. G. Hobbs, into the fellowship of Elk Creek church in Spencer county. He began to pray in public before he was baptized, and was soon afterwards ordained to the ministry. In 1868, he started to Missouri; but, on reaching Uuion county, he stopped and gave his membership to Highland church. Here he married and settled. During the remainder of his days, he labored among the churches of Little Bethel Association, and was held in high esteem by his brethren. He died in Morganfield, July 21, 1875.

Brooken T. Taylor was born and raised in Henderson county. In early life, he obtained hope in Christ and united with the church. Having been licensed to preach, he went to Georgetown College, where he completed his course, not far from 1854. He then took charge of the church at Columbia in Adair county. Here he labored with very remarkable success, about four years. From Columbia, he was called to the church at New Castle in Henry county, where he remained about two years. In 1860, he was called to Owensboro, where he labored only a short time. From this point, he moved to Henderson county, where he served several churches in Little Bethel Association. from 1862 to 1867. He also served that Association as moderator, three years. About 1868, he moved to Missouri where he still labors.

Mr. Taylor is a man of a high order of talents and extraordinary preaching gifts. Few men have displayed more intellectual power in the pulpit, in Kentncky, or enjoyed a higher degree of success in the ministry.

James C. Hopewell is one of the most prominent ministers of this fraternity, and has usually served the Association as moderator, since 1868. He is a native of Spencer county, it is believed, but was raised up in Union county, where he continued to reside until he moved to Madisonville, about 1879. He was set apart to the ministry, at Little Union church in Union county, not far from 1860, and has usually had all his time occupied in the pastoral office. He is said to be an excellent and very successful preacher.

David Whittinghill is one of the elderly ministers of

this Association, and is a valuable laborer among its churches. He was raised in Ohio county, where also he was put into the ministry, about 1858. He was, for a considerable period, employed as a missionary. After the close of the Civil War, he located near Madisonville in Hopkins county, where he still resides. He is a preacher of warm zeal and great energy, and his labors have been blessed in bringing many sinners to Christ.

There are, and have been, a number of other good and useful preachers in this Association, of whose lives and labors no particulars have been received. Among these, the names of W. S. Morris, S. M. Martin and John O'Bryan appear to be conspicuous.

BARREN RIVER REGULAR BAPTIST ASSOCIATION.

This small body broke off from Barren River Association on account of its tolerating the Baptist State Convention and other benevolent societies. The following six churches, or rather fragments of churches, comprised the schism : Dripping Spring, Glovers Creek, Skaggs Creek, Mt. Vernon, Mt. Pisgah and Green River. These churches, which aggregated 145 members, met by their messengers, at Glovers Creek meeting house in Barren county, on the 4th Saturday in July, 1837, and organized under the style of "Barren River Association of United Baptists—united upon the principles of sovereign grace." The body thus formed proceeded to claim the original constitution of Barren River Association, set forth the proof on which it based its claim, and annonnced its readiness to receive all churches, parts of churches, or individuals, who held firmly to the constitution, and were upright in practice. In accordance with a request from all the churches in the body, it declared "non-fellowship with the Baptist State Convention, missionary [societies], and all their unscriptural tributary streams and Arminian doctrine." It also agreed to dispense with the practice of choosing a minister, a year before, to preach the introductory sermon.

Andrew Nuckols was the principal preacher and the prime

leader in the body. At its first meeting, the Association set forth the facts, that Mr. Nuckols had been excluded from Pleasant Hill church for publishing a certain pamphlet; that he had uniformly opposed monied institutions; that he had publicly opposed John S. Wilson's preaching at the stand, at Glover's Creek, in 1833; that it was he who made the motion in Barren River Association, in 1835, to declare non-fellowship for the Baptist State Convention; that he opposed correspondence with Green River Association, and that, upon the testimony of Asa Young, he had a writ served upon him for interrupting a congregation assembled at Pleasant Hill, for public worship, in May, 1836. These statements were made to show the faithfulness of Mr. Nuckols, and the persecutions he had suffered for righteousness' sake. The reader will be his own judge as to how much credit he deserved for the course he pursued. It may be observed that the case of prosecution was compromised without cost to the defendant.

In 1839, the Association agreed to be known as Regular Baptists; and, in 1851, it declared: "We do believe the doctrine of Two-Seeds as set forth in the Bible;" i.e. as the Bible was interpreted by Daniel Parker. The only other noticeable transaction of the body was its declaration, in 1855, of non-fellowship for the American party, popularly denominated the Know-Nothing Party, a political organization of the period.

This fraternity, as might be expected, enjoyed but a small degree of prosperity. Its greatest numerical strength was attained in 1847, when it numbered 8 churches, aggregating 167 members. From that period, it gradually declined, till 1878, when it numbered 3 churches, aggregating only 53 members. It is probable that it has not met since that date. From its constitution, in 1837, to its meeting in 1878, there were, according to its official reports, baptized into the fellowship of its churches, 88 persons.

Andrew Nuckols, the only preacher of any considerable ability that has been connected with this fraternity, was born of Baptist parents, in Goochland county, Va., April 4, 1782. He was led to Christ under the preaching of Wm. Webber, by whom he was baptized into the fellowship of Nuckols church in his native county, about the year 1800. After his marriage to Patsy, daughter of Joseph Preyer, he moved to Kentucky, and

settled in Jefferson county, in 1804. Here he probably united with Old Beargrass church. In 1807, he moved to Barren county, and united with Mt. Pleasant church, where, after some years, he was ordained to the ministry, by John Warder and John B. Lougan. He soon became pastor of Glovers Creek, Mt. Vernon, Mt. Pisgah and Pleasant Hill churches, all in Barren county, and all belonging to Green River Association. Mr. Nuckols is said to have been an active, zealous and useful preacher, for a number of years. But having adopted Daniel Parker's Two-Seeds theory, he became strongly opposed to missions. He was a preacher of above ordinary ability, a man of tireless persistence and energy, and a partizan zealot of fierce intolerance. With these qualities, he became leader of an Anti-missionary party in Green River Association. In 1830, the churches in the southern part of that fraternity, where opposition to missions was strongest, organized Barren River Association, Mr. Nuckols being the leader in the movement. The Baptist State Convention was organized, in 1832, and about the same time, the spirit of missions began to be developed in Barren River Association. Mr. Nuckols was very active in trying to suppress every tendency in that direction. Party spirit became rife in some of the churches, and, in 1835, Mr. Nuckols procured the passage of a resolution, by the Association, declaring "non-fellowship for the Baptist State Convention and all like institutions of the day." There was strong opposition to the passage of this resolution, and the mover feared it would be reversed the next year. Meanwhile, the leaders of both parties were extremely active among the churches, in advocating their respective principles. Mr. Nuckols became so excited and turbulent, that a writ was served on him for disturbing a worshiping assembly. The excitement ran very high, during the year. When the Association met, in 1836, there was but one messenger absent, from all of the 18 churches comprising the body. The resolution of the previous session was rescinded. This act was decisive. Mr. Nuckols lost hope of bringing the Association to his views. In July of the following year, he succeeded in organizing the small fraternity whose history has just been given. After this, his labors were confined to the little scattered churches of his own sect, and, it is feared, were productive of evil, rather than good. But he seemed to have an intense con-

viction of the correctness and importance of the principles he advocated; and he continued to preach them with unwearied zeal and activity, not only in Kentucky, but among the people of his faith, in the surrounding States, until his strength failed. He died of disease of the kidneys, April 24, 1856.

In private life, Mr. Nuckols was a man of unimpeachable moral character. His errors were those that originated in his false philosophy. His last words were: "What was the errand of Jesus in this world?" [Then pausing a moment, he concluded:] "To save sinners."

MIDDLE DISTRICT ASSOCIATION.

This fraternity was located in Shelby and some of the adjoining counties, and was constituted, on the 9th of April, 1837, of the following churches: Bethel, Beech Creek and Mt. Moriah, in Shelby county, and Pigeon Fork, in Anderson. At the first meeting of the body, Bethlehem church in Spencer county was received, and the Association then numbered five churches, aggregating seven hundred and four members. The principal ministers of the young fraternity were John Holland and Moses Scott, of whom something has been said elsewhere. The body enjoyed a good degree of prosperity, for a few years, and, in 1844, numbered nine churches with 1,436 members. This was the largest aggregate membership it ever attained. The anti-missionary spirit began to be developed in some of its churches, and most, or all of them were wanting in enterprise. Its ministers, too, were weak and inefficient, after the death of Mr. Holland. Bethel church withdrew from the body, and Beech Creek soon followed its example.

In 1859, the Association appointed a missionary board, consisting of Henry White, W. Watts and B. Harding, to endeavor to supply the destitute portions of its territory with preaching. The board secured the services of David Bruner as missionary. But it was able to collect only $48 during the year, and the missionary was employed only thirty-two days, at a salary of $1 per day. Some attempts were made to keep up missionary operations within the bounds of the Association; but the churches were wanting in liberality, and but little was

accomplished. The body gradually declined in numbers, and still more in efficiency; and, after the constitution of Shelby County Association, in 1872, it formally dissolved. It was the means, however, of accomplishing some good, while it existed. Its churches enjoyed some very precious revivals. In 1843, its eight churches reported 301 baptisms, and, in 1868, its eleven churches reported 237 baptisms. The Association numbered, in 1850, eight churches with 895 members; in 1860, twelve churches with 1,243 members, and in 1870, eight churches with 1,109 members. During twenty-five of the first thirty-three years of its existence, there were baptized into the fellowship of its churches, 2,066 converts.

OLD CHURCHES. Of *Bethel* (formerly Tick Creek) and *Beech Creek*, some account has been given. *Salem* (formerly Beech Ridge) was constituted of thirty members, in 1811. It was probably gathered by Thomas Martin, who was a preacher among its members, a short time. The famous James P. Edwards of West Union Association was licensed to preach by this church, and John C. Freeman was raised up to the ministry among its members. *Mt. Moriah* was constituted of about twenty members, in 1818, or '19. It was probably gathered by Francis Davis, who went into its constitution.

WILLIAM G. HOBBS was one of the most efficient preachers in this fraternity, for a number of years. He is a native of Nelson county, and a brother of the well known Dr. S. M. Hobbs of Mt. Washington. He took the pastoral charge of Salem and other churches in its vicinity, about 1853, and served the Association as moderator, from 1855 till 1861. Soon after the latter date, he moved into the bounds of Long Run Association, and took charge of Elk Creek, Plum Creek and other churches in that fraternity. He is a preacher of good gifts, a pleasing and attractive speaker, and has been a successful pastor. About 1872, he moved to Kansas, where he still resides.

BETHLEHEM ASSOCIATION OF REGULAR BAPTISTS.

This small body was evidently the outgrowth of the preaching and intriguing of the indefatigable Andrew Nuckols. In his efforts to prevent Stocktons Valley Association from following

the example of Barren River, in tolerating the Kentucky Baptist Convention and other benevolent institutions, he visited the meetings of the former fraternity, and frequently spent some time among its churches. He failed to bring the Association to his views, especially on the Two-Seeds doctrine, but succeeded in producing discord in several of its churches, and attaching two or three preachers to his party. Under his advice, and the leadership of William Cross, four fragments of churches, bearing the names of Jordan, Clear Fork, Seventy-Six and Line Creek, met by their messengers, at Clear Fork meeting house in Clinton county, on the 17th of November, 1838, for the purpose of forming an association. A constitution was adopted, one article of which reads thus: "The churches composing this Association shall stand in the same relation to each other as individual members do to [each other in] churches." Article 2d of the abstract of principles reads as follows: "We believe the Scriptures of the Old and New Testaments, as translated by King James, to be the Word of God, and the only rule of faith and practice." The 8th article of the same instrument, reads: "We believe the modern mission system, in all its various branches, is unscriptural; for which we are resolved to have no fellowship with either associations, churches or individuals, who do directly, or indirectly, favor them [it]."

The organization having been effected, that body assumes the title of "Bethlehem Anti-Mission Baptist Association." This, it is believed, is the only body in the State that has incorporated the term Anti-Mission in its title. This befitting but unique name, was changed, in 1840, by substituting the term "Regular" for Anti-Mission. In 1841, the body attained a membership of six churches, aggregating seventy-seven members. The same year, it gave its reasons for having withdrawn from Stocktons Valley Association, chief among which was, that the mother fraternity had "fallen into disorder by favoring the Baptist State Convention and modern-mission system, through her correspondence with disorderly Barren River Association." But no reasons for its existence could prevent its decay. It never attained an aggregate membership of one hundred, and, in a few years, it was finally dissolved. Its ministers were James Crouch, Isaac Denton (not the famous pioneer of that name,) Joel Henly, and William Cross.

William Cross was the most prominent preacher in this fraternity, and, before he was led off by Andrew Nuckols, was a zealous and useful minister of Christ. He was a native of East Tennessee, it is believed, and was born September 7, 1786. At about the age of eighteen years, he moved with his widowed mother to what is now Clinton county, Ky. During the British War of 1812 to '15, he served as a soldier, for which he drew a pension in the latter years of his life. During a revival which prevailed in his neighborhood, in 1820, he professed conversion and united with Clear Fork church in Clinton county. In July, 1821, just a year after his baptism, he was licensed to preach, and was ordained to the ministry, in June, 1824. He was called to the care of Clear Fork church, and afterwards, to that of Seventy-Six and Long Bottom. In these charges, he was comfortable and useful, till he had the misfortune to fall in with Andrew Nuckols, from whom he imbibed Parker's Two-Seeds doctrine, and a strong aversion to missions. After this, he succeeded in leading off factions from at least two of the churches to which he ministered. Of these, and other similar factions, he organized the little fraternity whose history has just been given. After the dissolution of this body, he had little scope for preaching, and the latter part of his ministry was unfruitful. But, however erratic his faith, he was highly esteemed for his simple piety, his amiability, and his upright life. He died at his home, one mile north of Albany, in October, 1876.

PAINT UNION ASSOCIATION.

This is the largest body of Baptists on the eastern border of the State. In doctrine, it is in harmony with the great body of the Baptist denomination; but in polity, it is opposed to benevolent societies as means of promoting the cause of religion. It bears the name of United Baptists, believes in a general atonement, and practices feet washing as a religious ordinance. The following extract from the minutes of Burning Spring Association, of October, 1837, will show its origin:

"This Association, taking into consideration the bounds of their churches; and the distance being so great, that they

do unanimously and friendly agree to form another association, on the waters of Big Sandy, and to keep up a friendly correspondence with each other, and that the churches of Union, Bethel, Big Blain, Open Fork of Paint, Georges Creek, Rockcastle and Silver Creek compose that association; and that they send letters and messengers to attend at the Union meeting house in Floyd county, Ky., on the second Saturday in April, to enter into their constitution, and make their necessary arrangements for that Association; and that brethren Wm. Coffee, Benjamin Caudill, Wallace Bailey and Elijah Prater attend, there and then, to assist them in their business."

In accordance with this arrangement, the body was constituted, under the style of "Union Association of United Baptists." Afterwards, learning that there was another association of the same name, in the State, it prefixed the word "Paint" to its title, in 1840. Of the seven churches named in its constitution, Silver Creek was located in Cabell county, Va., the others in Kentucky.

This fraternity enjoyed a good degree of prosperity, from the beginning. Its first regular meeting was held at Georges Creek in Lawrence county, in September, 1838. William Wells preached the introductory sermon, and was also elected moderator. He filled both of these positions, three successive years. Henry Jayne, father of the well known Elder William Jayne of Flat Gap, Johnson county, was the first clerk of the body. At this meeting, the Association reported seven churches, aggregating 333 members. The growth of the body was so rapid that, in 1843, it numbered fourteen churches with 632 members. But, in 1848, Zion Association was constituted, and, the following year, Mates Creek Association was organized, both on its southern border; so that, in 1850, it was reduced to ten churches, with 397 members. From this period to the present, it has enjoyed a regular, healthy growth. In 1860, it numbered thirteen churches with 769 members, in 1870, sixteen churches with 1,055 members, and, in 1880, twenty-four churches with 1,980 members. Its statistics for five years, principally of its early history; are wanting. During the remaining thirty-nine years, from its constitution, in 1838, to its meeting, in 1881, there were baptized into the fellowship of its churches, 2,427 converts.

Burning Spring church is the oldest and largest in this Association. It is located on Licking river, in Magoffin county, and was constituted of twelve members, about the year 1810, by the famous pioneer, Daniel Williams, who ministered to it until his death. Since his death, it has been served by Samuel Hannah, Ezekiel Stone, Caleb May, Wm. Coffee, Ambrose Jones, Wm. Ferguson, Benjamin Caudill and C. W. Baley. Its principal growth has been attained under the ministry of Mr Baley, who has been its pastor many years. Three churches have been constituted from it, and, in 1881, it numbered 171 members.

William Wells appears to have been the most prominent leader in this Association, at the time of its constitution. He was the first moderator, and served in that capacity three years. He also preached the introductory sermon three years in succession. But nothing more is said of him. He probably either died or moved away, about 1841.

John Borders was in the constitution of this fraternity, and was among its most active and useful laborers. He was born of Methodist parents, in Virginia, about 1792. While a small boy, he was brought by his parents to Johnson county, Ky., where he was raised up in the mountainous wilderness. He professed conversion when young but hesitating as to what church he should join, he did not unite with any, for some years. At length he decided in favor of the Baptists, and was immersed by Samuel Hannah, for the fellowship of Georges Creek church, about the year 1827. He soon began to exercise in public prayer and exhortation, and was licensed to preach, about 1829. As he was uneducated, and not especially gifted, he improved very slowly, but he was useful as an exhorter, in which capacity he labored about ten years. Meanwhile he established a good religious reputation, and gained the confidence and affection of the people. He was ordained to the ministry, about 1839, by Samuel Hannah and Elias Cazee. He was soon called to the care of Georges Creek church, to which he ministered many years. Among the churches he raised up, before and after he was ordained, were Silver Creek, Rockcastle, Hoods Fork, Toms Creek, and Little Blain. To all of these, he ministered until they could procure pastors.

In 1841, he succeeded Wm. Wells, both as preacher of the introductory sermon, and moderator of Paint Union Association. The latter position he filled nine successive years, and four years, at a later period. After a long and useful ministry, he died March 13th, 1879, aged eighty-seven years.

Cornwallis Baley has been among the most prominent ministers of this Association, from its constitution, to the present time (1885). He is a son of Joseph Baley, and was born in Henry county,, Va., Sept. 10, 1802. When he was eighteen months old, his parents moved to Lee county, and in 1807, emigrated to Floyd county, Ky., and settled at the Big Meadows on Licking river. Here young Baley grew up to manhood. He describes his surroundings during his boyhood, as follows: "Our neighbors were mountains, rocks, and canebrakes, inhabited by wild beasts of the forests; our clothing was taken from the gray and red buck that roamed among the hills; our meal was beaten in a mortar, baked in the fire, and called ash-cake; our meat was bear, venison, turkey, and wild honey. We lived happily among the canebrakes on Licking river."

In the 22d year of his age, Mr. Baley was married to Polly Patrick, and at the age of twenty-nine, was convicted of sin, under the preaching of William Adams, a Baptist, and William Cundiff, a Methodist. He had been raised under Presbyterian influence, but did not long hesitate, after his conversion, to join the Baptist church at Burning Spring in what is now Magoffin county, where he was baptized by Ezekiel Stone, in November, 1831. Deeply impressed with the worth of souls, he soon began to exhort sinners to repent; and, in April, 1833, was ordained to the ministry. Soon after his ordination, he accepted a call to Burning Spring church, to which he still ministers. He wrote to the author, in December, 1881, as follows "I am now going on eighty years old. I have the charge of three churches and two other regular preaching places. I preach funeral discourses over ten counties. I have traveled through West Virginia ten times, through Kentucky, as far Frankfort, and preached at that city, Richmond, Mt. Sterling, Booneville and many other places." The great popularity of Mr. Baley is evinced in the fact that he preached the introductory sermon before his Association, on at least ten occasions, within twenty-seven years. Like Caleb of old, the aged vete-

ran of the cross was still strong for war, and was doing good service in the Master's cause, when last heard from.

James Pelphry who has been moderator of the Association, since 1870, *R. H. Murray* and *Jeremiah Caudill* are, at present, prominent preachers in the fraternity.

OTTER CREEK ASSOCIATION.

This fraternity extended over a territory embracing more than a dozen counties, lying around Louisville. It originated in the general confusion that pervaded the denomination, on the subject of missions and benevolent societies, after the organization of the Kentucky Baptist State Convention. The churches of which it was composed were, in a few cases, majorities, but more generally minorities of churches that had split on the exciting subject. Seven of these fragments of churches met, by their messengers, at Otter Creek meeting house in Mead county, on the 25th of October, 1839, and formed "Otter Creek Regular Baptist Association." The following churches, which aggregated 376 members, were in the constitution: Elk Creek, Otter Creek, Union, Sinking Creek, Hill Grove, Ephesus and Bethlehem.

The Association grew quite rapidly, for a time. Within a year after its constitution, it numbered 13 churches, with 502 members. In 1842, it numbered 21 churches, with 760 members. This was the largest membership it ever attained. It had not only declared itself opposed to all benevolent enterprises, but had adopted, as its faith, a species of Antinomian philosophy, which obviated the necessity of any christian effort, and gave ample scope for the vague speculations of its illiterate preachers.

Enoch S. Tabor, perhaps the most gifted minister of the body, but by no means of the best religious reputation, came to the conclusion that the resurrection of the body was unphilosophical, and began to declaim against that item of christian doctrine. He had been appointed to preach the introductory sermon before the Association, at its meeting at Mt. Pleasant in Franklin county, in 1847. But having been busy during the year preaching against the doctrine of the resurrection, and

(what was almost as bad, in the eyes of the fraternity,) having joined the Free Masons, he was prohibited from preaching the sermon; and Ephesus and Brush Creek churches, and a majority of Mt. Tabor church, were excluded from the Association, for receiving his doctrine. In 1851, four churches of the body were reported dissolved. In 1855, it was reduced to eighteen churches with 339 members. After a few more annual meetings, it ceased to convene altogether, and it is probable that no one of its churches has now even a nominal existence. We have statistics of the Association for twelve years, during which there were baptized into the fellowship of its churches, seventy-three persons.

Among the most respectable ministers of this body, were Benjamin Keith and his nephew, Waller Keith.

LIBERTY ASSOCIATION.

This large and prosperous body originated in a split in the old Green River fraternity, on the subject of missions, in 1840. But the origin of the split dated much further back. Green River Association, like all others in the State, at an early period was warmly in favor of missions. As late as 1820, it recommended, in its circular letter, "Bible societies," "missionary societies," home and foreign missions, the support of ministers and the means of qualifying them for their labors. Two years later, it said, in its circular letter: "While praying the Lord of the harvest for more laborers, our alms for their support should ascend before God for a memorial." But about this time, the notorious Daniel Parker and some other preachers came into the Association, and preached, with great vehemence, against missionary societies. The churches were generally illiterate, and they all held in remembrance the traditions of their fathers, concerning the oppression of "Episcopal taxes," in Virginia and the Carolinas, and they began to be suspicious, that missionary societies, conducted by learned and talented men, were in some way designed to take away their liberties, and oppress them with taxes. This caused many to set themselves against all benevolent societies, while the more enlightened still warmly favored missions. A division of sentiment in the body was a necessary

consequence. In 1824, "on motion to introduce a *system* of itinerant preaching throughout the churches of Green River Association, a large majority voted in the negative." The next year, the Association expressed its disapproval of a Baptist tract society, located in Washington City.

The Missionary party, finding itself powerless to effect anything in the Association, remained quiescent, several years, contenting itself with contributing privately to missionary enterprises. Even this caused some murmuring. But, in 1834, it secured a recommendation, by the Association, "that the churches should not make the subject of the Kentucky Baptist Convention a test of fellowship." In 1836, the Association declared, "That as a body, this Association has never had any connection with the Kentucky Baptist State Convention;" but at the same time, it advises, "that churches and individuals should be left free to act as they think the Scriptures require." This was not satisfactory to either party. The Missionaries desired the privilege of combining their efforts in the cause of missions. Accordingly, in 1837, a move was made to adopt some plan to secure a more general preaching of the gospel, within the bounds of the Association, and for the supply of the destitute; but "the motion was over-ruled."

The next year, an extensive revival prevailed, and the hearts of the brethren were softened; so that nothing was said, in the body, on the exciting subject of missions. But, in 1839, the Anti-missionary party was largely in the majority, in the Association, and were correspondingly arrogant and domineering. A charge was preferred against Glasgow, Mt. Olive and Bowling Green churches, "for having joined, or represented themselves, as churches, in the General Association." The case was referred to the churches, with a request that they send up their decision to the next Association. Correspondence with Gasper River Association was dropped, because she "held missionary churches in her body." The Missionary party now saw that it could expect no quarters from the Association. A proposition was made, therefore, "that this Association come to a friendly division, and that all members, friendly to missionary efforts, be lettered off from this body." This proposition was referred to the next Association, and the Missionary party was defeated in its last effort to obtain relief. It had now only the

alternative of submission to an intolerant majority, or revolution. It speedily chose the latter.

The Messengers of the Missionary churches appointed a meeting for consultation. This meeting convened at Glasgow, on the 12th of June, 1840. Messengers were present from the following churches: Mt. Tabor, Bowling Green, New Hope, Three Springs, Salem, Mt. Olive, Glasgow and Liberty Hill. Jacob Lock was chosen Moderator, and Richard Garnett, Clerk. The following preamble and resolutions were adopted:

"*Whereas*, We have for several years past witnessed in the Green River Association a departure from the former usages of that body, and a culpable opposition to the missionary enterprise—an enterprise not only authorized, but made obligatory by the Savior's last command: 'Go ye into all the world and preach the gospel.'

"And, whereas, said Association, by arraigning, at its last session, Bowling Green, Glasgow and Mt. Olive churches, for representing themselves in a missionary body, (the General Association of Baptists in Kentucky,) invaded the sacred precincts of church sovereignty, and interfered with liberty of conscience in religious matters; therefore,

"*Resolved*, That we decidedly disapprobate, and sincerely regret the course pursued by the Green River Association.

"*Resolved* also, That we, in the name of the churches we represent, withdraw from said Association, that we may worship God, and labor for the extension of the kingdom of Christ, according to the dictates of our consciences.

"*Resolved, further*, That it is expedient now to organize a new association, on principles securing the invaluable privilege of serving God agreeably to the requisitions of his word."

The meeting then adopted a constitution, abstract of principles, and rules of decorum, assuming the title of "Liberty Association of United Baptists." The 8th article of the constitution reads thus: "Every church and individual member shall be at liberty to give to, or withold from the benevolent institutions of the day; and giving, or witholding, or joining any of those institutions, shall be no bar to fellowship." The new Association appointed its next meeting to be held at Mt. Tabor meeting house, and invited sister churches agreeing with them in faith and practice, to meet with them, by letter and messen-

gers. According to this arrangement, the Association met at Mt. Tabor, on the 31st of July, 1840. J. M. Pendleton preached from Matt. 5:16. The officers of the preceding meeting were re-elected. The church at Union Chapel was admitted into the union. It was agreed to solicit correspondence with Barren River, Bethel, Russells Creek, Gasper River and Goshen Associations. The claims of the American and Foreign Bible Society were presented, and a collection of $31.30 taken up to promote its objects. It was recommended that each church in the Association hold a protracted meeting during the ensuing year.

The next meeting of the body was held at Salem, in Barren county, commencing August 14, 1841. The year had been a prosperous one. At its constitution, the body numbered eight churches; at its meeting the same year, at Mt. Tabor, it reported eight churches with 645 members; and, at its meeting, in 1841, eleven churches, 225 baptisms, and 908 members. Moses Aikin was appointed to labor as missionary within the bounds of the Association, and a board, or, as it was then called, a committee, was appointed to conduct the affairs of the mission. This committee, which was the first missionary board of Liberty Association, consisted of the following brethren: Peyton Cook, James Lock, John Burnam, John Jones, A. M. Barret, A. Ford, John White, Isaac Newland, T. B. Drake, Isham Hardy, A. A. Gossam, Henry Eubank, J. M. Anderson, Rob. C. Blakey, and David T. Busby. The board reported to the next Association that Moses Aikin had labored six months, John Jones and James Lock, six weeks each, and that, after paying the missionaries, there was a balance of $23 in the treasury. Moses Aikin was again appointed, for the following year. In 1843, the report of the board was not printed. But Mr. Aikin was again, and for the third year, appointed missionary—this time, by private ballot—and his salary was fixed at $300, together with whatever sums might be contributed to him, where he should labor. Of this year's proceedings, no report was made, except that the missionary's salary was fully paid.

A spiritual dearth prevailed, during the year 1844, and the Association became dissatisfied with its plan of missionary operations. The new plan adopted, was to divide the Associatlon into four districts; and the churches in each district were to appoint a board, consisting of one member from each church, which

board was to employ a missionary and provide for his support. This plan was tried two years, and proved inefficient. In 1846, the churches were advised to sustain their pastors, that they might give themselves wholly to the work; and all the ministers of the body were requested to preach among the destitute, as much as possible. Each preacher present was called upon to state how many days of missionary labor he would perform during the succeeding year. The subscription amounted to 257 days, thirty days of which was pledged by Isaac Newland, who promised to enable his pastor to redeem the pledge. This plan was operated ten years, and succeeded well. At first, the burden of the work rested principally on the preachers; but gradually the lay brethren adopted the example of Isaac Newland, and shared the burden with their pastors.

In 1856, a missionary was again employed. The plan adopted was that the General Association was to send an agent into the field, collect the necessary means, and pay the missionary. John G. Durham was appointed, and made an excellent report. The subsequent reports are obscure, but the plan seems to have been operated till the War put a temporary stop to the work. During the War, and for five years afterwards, the missionary labor was performed by the preachers, according to the plan adopted in 1846. In 1869, the work was again intrusted to the General Association. R. R. H. Gillock was appointed missionary, and succeeded well. This plan was followed two years, when the General Association declined further resposibility. The board of Liberty Association then assumed the full responsibility of the work, which has been prosecuted to the present time, substantially on the plan of 1841.

This Association prospered greatly, during the first three years of its existence, during which time it grew from eight churches with 654 members, to twenty churches with 1,639 members. It appears to have piously appreciated the goodness of God, in blessing it so abundantly. In 1843, it recommended the churches "to observe the first Saturday in January and July, as days of fasting and prayer to God, that he would continue his blessings, and pour out his spirit more copiously on the churches." The churches were especially urged to pray the Lord to send forth laborers into his harvest. In 1846, it was recommended, "that the first day of October and July be

observed as days of fasting and prayer, that God would revive his work." In 1855 it was recommended to the churches, "that they observe Saturday before the first Sabbath in October as a day of fasting, humiliation and prayer to God, that he would humble our hearts, make us grateful for his innumerable blessings, and revive religion in our midst." The 25th of December, 1859, was recommended to the members of the churches as a day of fasting and prayer, without any specified object. This appears to have been the last fast recommended by this Association, and this pious custom of the fathers was allowed to fall into disuse.

The subject of Sunday-schools was brought before this Association for the first time, in 1844, when the following resolution was adopted :

"*Resolved*, That the best interests of our churches and our country may be greatly promoted by the organization and fostering of Sunday-schools.". The resolution appears to have remained a dead letter. Even the Association took no further notice of the subject, during the next eight years. In 1852, the ministers were "requested to present the subject of Sunday-schools and the monthly concert of prayer," to the churches. The manner of presenting the subject shows a want of interest in, and appreciation of it. In 1856, the Association showed the first real interest that it exhibited on that subject. A committee was appointed to report on Sabbath-schools. S. P. Forgy, pastor of Glasgow church, submitted a brief, but spirited report, to the following purport: "There are but few schools in operation, in our Association. We are neglecting an important means of moralizing and christianizing our land. It is to the youth that we must look for the future church. Shall we neglect them, and let them grow up in ignorance and vice, or shall we have a Sabbath-school established in every church and neighborhood?" A resolution was appended to the report, requesting the pastors to labor to establish a Sabbath-school in every church. From that period, this important branch of christian benevolence has received constantly increasing attention. In a report, submitted by A. W. Richardson, in 1870, it is said: "Your committee on Sabbath-schools hail with profound satisfaction, the evidence of a wide spread and deeper interest in this noble work. A few years ago, a Sunday-school

in one of our country churches, was the exception, now, in most localities, the absence of such a school is the exception."

The various leading objects of christian benevolence early engaged the attention of this body. Bible societies, Indian missions, foreign missions, the Colonization Society, and home missions all shared its sympathy and contributions. But, in 1848, it adopted a policy, which was peculiar, though, perhaps, not unwise. Feeling it impracticable to keep the churches sufficiently posted concerning all these enterprises, to enlist their intelligent cooperation, the Association resolved to concentrate its efforts in supporting *one* benevolent enterprise, aside from its domestic work, without, however, discouraging contributions to others. It made choice of the Indian mission, as the object of its especial encouragement. R. W. Thomas, was, at once employed to visit all the churches in the Associaciation, and explain to them the whole subject of Indian missions. During the ensuing year, the sum of $154.80 was collected, and appropriated to this enterprise. The mission was fostered in this manner, by the Association, a number of years.

In 1846, the treasurer of the printing fund was directed to expend the surplus money left in his hands, in purchasing books for the young preachers in the Association. Five years later, it was resolved to establish a book concern; and a small contribution was at once taken up for the purpose. R. W. Thomas was appointed agent for the new institution. R. T. Gardner succeeded him, in 1853, and was appointed to act as colporteur. No reports regarding the book concern, were published, and what it accomplished cannot be ascertained.

In 1851, it was, "*Resolved*, That a ministers' and deacons' meeting be held in the bounds of this Association, in the month of November, of each year, the object of which is to consult on the great interests of the Redeemer's kingdom." The first meeting of this organization, so far as can be ascertained, was held at Little Bethel, in Barren county, in November, 1852. It appears to have been soon dissolved; for, in 1857, the Association again recommended the organization of such a meeting. But this, if, indeed, it was organized at all, soon shared the fate of its predecessor. It was not till 1867, that the subject was referred to again. At this date, it was resolved to "revive the

ministers' and deacons' meeting," as it was believed to be "the best plan to arrive at the gifts" in the body.

The subject of education was introduced into the Associations, for the first time, in 1853. A committee reported in favor of establishing a high school within the bounds of the Association, "one of the grand objects" of which should be the educating of young preachers, free of charge. A charter was secured for such an institution. But this instrument proved unsatisfactory, and the enterprise failed. In 1870, a report made to the body by W. W. Durham, closes in these words: "We recommend that steps be taken to organize, locate, and put in operation a high school for Liberty Association." A similar suggestion was made in the report on education, in 1871, with the additional suggestion that it be a female high school. A committee, consisting of P. H. Leslie, T. W. Dickey and C. T. Cheek was appointed to digest a plan, secure a charter and report to next Association. The enterprise was carried to a successful issue. The school was located in Glasgow, and, in 1875, the committee on education reported as follows: "We are happy to inform you that our female college building is now complete, and its halls will be opened the first Monday in September, for the reception of our daughters. The building is situated on an eminence commanding a splendid view of the town and surrounding country." The school has been in successful operation, about nine years, and has established an excellent reputation as an institution of learning.

The subject of temperance reform first received the attention of this body, in 1853. A committee, of which R. W. Thomas was chairman, made a report, which contains the following facts and sentiments: "We know of no subject which demands more earnest consideration. It is estimated that 30,000 drunkards die, every year, in the United States. Let every one abstain from intoxicating liquors as a beverage. The question of a prohibitory liquor law is likely to be agitated throughout the States. Will not every voter in the churches composing this body, vote in favor of such a law?" The next year, a resolution was adopted, advising "the churches and the members composing them, to abstain from the use of intoxicating liquors as a beverage, and to use their influence, in all proper ways, to promote entire abstinence." These sentiments, it is believed,

have been uniformly, though perhaps not unanimously, held by the Association, to the present time.

Some incidental transactions of the body are worthy of note. In 1855, it opposed the project of organizing a Green River General Association. The next year, in answer to a query from Blue Spring church, it expressed the following opinion: "It is the opinion of this Association that baptism belongs to the church; if the church thinks best, she may set apart any of her members to baptize; but we do not think that a deacon is authorized to baptize by virtue of his ordination to the deaconship." In 1858, the Association contribnted $100 to aid J. G. Hardy, a young preacher, in procuring an education at Georgetown College. The following resolution, adopted in 1867, shows the feeling of the Association towards the colored people who had recently been their slaves: "*Resolved*, That we have only the kindest feeling of friendship for the colored man, and we will do every thing we ought to do, to ameliorate his condition." The following preamble and resolution defined the position of the Association, on the subject of alien baptism: "*Whereas*, Some Baptist churches have recognized the validity of Pedobaptist and Campbellite immersions, by receiving members from those congregations, without reimmersing them . . . . *Therefore*, *Resolved*, That we advise and counsel our brethren of Liberty Association, that they abstain from this error, and that they fail not to enter their protest against the recognition of such immersions.

The progress of this body has been unusually regular, except, that, on two occasions, it dismissed a number of churches to join other associations. In 1850, it numbered 29 churches with 1,772 members; in 1860, 25 churches with 1,797 members; in 1870, 31 churches with 2,785 members; in 1880, 50 churches with 3,872 members, and, in 1882, 41 churches with 3,602 members. From its constitution, in 1840, to its meeting, in 1882, there were baptized into the fellowship of its churches, 7,401 converts.

Old Churches. This fraternity embraces some of the oldest churches in the Green River country. Of Mt. Tabor, Blue Spring (originally, Mud Camp) and Sinking Creek, something has been said elsewhere. *Salem*, in Barren county, was constituted in 1804, and united with Green River Association. In

1812, it entered into the organization of Gasper River Association, and, in 1820, entered into the constitution of Drakes Creek Association. Two or three years later, it returned to Green River, and, in 1840, entered into the constitution of Liberty Association. *Lonoke* was constituted, near the present site of Woodsonville, in Hart county, under the name of "Green River," in 1803. It was afterwards moved two or three miles south, and took the name of Pleasant Hill. It assumed its present name, and occupied its present location, two miles from its ancient site, in 1878. *Dover* was constituted, about five miles south-west from Glasgow, in 1810, and was a member of Green River Association, till 1830, when it entered into the constitution of Barren River Association. It joined Liberty, in 1868. *Cave City*, formerly called *New Hope*, and *Glasgow* churches were constituted, in 1818. The remaining churches of this body are younger.

Among the early preachers of this Association were Jacob Lock, James Lock, J. M. Pendleton, Thomas Edwards, John Jones, A. Ford, R. W. Thomas, Moses Akin, Azariah Hatcher, J. B. Evans, James Brooks, Isaac N. Brown, R. C. Doyle and Wm. Hawkins. Of Jacob Lock, Thomas Edwards and James Brooks, some account has been given.

James Madison Pendleton, a son of John Pendleton, was born in Spottsylvania county, Va., November 20, 1811. His parents moved to Christian county, Kentucky, in 1812. Here he was raised upon a farm, attending the neighborhood schools, at such times as he could be spared from labor. By this means, he acquired some knowledge of reading, writing, arithmetic, geography and grammar. His parents were pious Baptists, and he was the subject of early religious impressions. At the age of 15 years, he commenced seeking religion with much earnestness. For about two years, he groped in darkness; but he was finally enabled by divine grace to trust in the Savior. He united with Bethel church, in Christian county, and, on the 14th of April, 1829, was baptized by John S. Wilson. In February, 1830, he was licensed to preach. For some time he labored under many doubts as to his call to the ministry; and some of the old ministers feared he would never make a preacher. Early in the year, 1833, he went to Hopkinsville and entered school, for the purpose of studying Greek and Latin. Meanwhile, he

accepted an invitation to preach, one Saturday and two Sundays in the month, to each of Hopkinsville and Bethel churches. Having moved his membership to the former, he was there ordained to the ministry, November 2, 1833, by Reuben Ross, Wm. Tandy, Wm. C. Warfield, and Robert Rutherford. He remained at Hopkinsville about four years, preaching and devoting himself to study.

At the beginning of the year 1837, he succeeded William Warder, then recently diseased, in the pastoral charge of the church at Bowling Green. Here he remained 20 years, with the exception of a few months, spent in Russellville, about 1850. On the 13th of March, 1838, he was married to Catherine S. daughter of Richard Garnett of Glasgow. In 1840, he entered with Bowling Green church into the constitution of Liberty Association, and, two years later, succeeded Jacob Lock as Moderator of that body. This position he filled during eight successive years. The church at Bowling Green prospered under his ministry; and while residing there, he acquired the reputation of a learned and able minister, and a very pure and logical writer.

In 1857, he was elected professor of theology in Union University, located at Murfreesboro, Tennessee, and was, at the same time, called to the pastoral care of the church at that place. He continued to fill these positions till the War broke up the school, in 1861. The next year, he accepted the pastoral care of the church at Hamilton, Ohio. Here he did not succeed to his own satisfaction, and, at the end of a three year's pastorate, resigned his charge. In 1865, he accepted a call to the church at Upland, Penn. To this congregation, he ministered, abont 18 years, with much satisfaction, both to himself and the church. In the fall of 1883, he resigned this charge, and went to Nashville, Tennessee, to spend the winter.

Dr. Pendleton is a man of extraordinary industry. From 1838, to the present time, he has probably written more for the periodical press than any other man who has regularly filled the pastoral office; and, yet, he has never published an article that did not evince calm thought and mature deliberation. He was one of the editors of the *Southern Baptist Review* during the six years of its publication, at Nashville, Tenn. He was also co-editor of the *Tennessee Baptist*, a number

of years, during which time it attained the largest circulation of any Baptist weekly in the world. In addition to his contributions to the periodicals of the times, he has published a number of books and pamphlets which have attracted popular attention. His first book was published, in 1853, under the title of "Three Reasons Why I am a Baptist." This was followed by a volume of sermons, published in 1858. In 1868, he published a "Church Manual." The next year his work on "The Atonement of Christ," issued from the press. His largest work, titled "A Compendium of Theology," was written, in 1877.

Robert W. Thomas was one of the most attractive and eloquent preachers that have lived in the Green River country. He was raised up to the ministry, and spent about twenty years among the churches of Liberty, and the surrounding associations. Liberty Hill church, in Edmonson county, licensed him to preach, about 1840, and ordained him to the ministry, two years later. In 1850, he succeeded J. M. Pendleton in the moderatorship of Liberty Association, and filled that position five successive years. A number of churches had his pastoral labors, but he did not succeed so well in the pastoral office, as in some other branches of ministerial labor. He was a successful financial agent, and a shrewd and ready debater; but his great oratorical powers were most effective in the work of an evangelist, in which he labored abundantly, especially in the early years of his ministry. In later years, his influence was much curtailed by his irresistible inclination to take an active part in every popular contest of the time. He was among the first ministers, in his part of the State who mounted the rostrum in favor of temperance reform. His eloquence bore down all opposition, for the time; but the bitterness of his denunciation, and the keenness of his satire and sarcasm often inflamed the opposition, and thereby injured the cause he advocated. He did not hesitate to take the stump, during an exciting political campaign, and to denounce the party he opposed unsparingly. He was not unfrequently engaged in financial speculations of considerable magnitude, which he prosecuted with the same intensity, that he did whatever else he was engaged in. During the civil War, he moved to Arkansas, and, afterwards, to Texas, where he was still living, when last heard from.

Henry B. Wiggin was set apart to the ministry, at Glasgow, about the time Liberty Association was constituted, and was in the organization of that body. In 1843, he moved to Logan county, where he preached and taught school, some three or four years. He then moved within the bounds of Gasper River Association, where he spent about fifteen years, following the same occupations. He was pastor of the church at Rochester, on Green river, from 1861 to 1863. About the latter date, it is believed, he returned to New York, his native State. He was a man of fine culture, and was esteemed for his piety and usefulness.

Richard G. Doyle was born in North Carolina, Sep. 4, 1794. He was brought by his parents, to Kentucky, when he was about ten years of age, and grew to manhood, in what is now Edmonson county, He was married to Sally Garrison, April 3, 1817. His parents were Cumberland Presbyterians, and educated him, with the hope that he would be a minister of their church; but, on his making a profession of religion, under the ministry of Jacob Lock, he united with the Baptist church at Mt. Tabor in Barren county. He taught school a few sessions, and afterwards served his county as justice of the peace. In 1838, he was licensed to preach, at Cedar Spring church in Edmonson county, where also he was ordained to the ministry, in June, 1839, by Frederick Meredith and John M, Chaudoin. When the split occurred in Green River Association, Cedar Spring church adhered to the Antimissionaries. Mr. Doyle attempted to obtain a letter of dismission, but was refused, on the charge of having fraternized with Missionary preachers and allowed them to preach in his house. However, he finally succeeded in procuring a letter, with which he entered into the constitution of Little Hope church, which joined Liberty Association, in 1842. Of this church, he was pastor the remainder of his life on earth. He was also pastor of New Hope, Little Jordan and Cane Spring churches, at the time of his death, which occurred, about 1864. His last labor was the preaching of a sermon at the funeral of a Mrs. Slemmons. He closed his discourse and turned to sit down, when he suddenly dropped on the floor, and was immediately taken up a corpse. Mr. Doyle was a good, plain, zealous preacher, and his labors were much blessed. He was twice married, and raised eight daugh-

ters and five sons, all of whom became Baptists.

James B. Evans was a preacher in this Association, a number of years. He was set apart to the ministry by the church, at Scottsville, in Allen county, not far from 1843. Being a practicing physician, he preached only occasionally. He is a man of good reading, and of an investigating mind; and is an orator of no mean powers. With a peculiarly charming voice, an easy, graceful delivery, a vivid imagination, and a highly poetical temperament, he never failed to attract and please an audience. About 1854, he moved to Russellville, where he still continues to practice his profession, and preach as opportunity is afforded.

Amos W. Richardson was born of Methodist parents, in Hart county, Ky., Jan. 9, 1839. His parents being poor, his educational advantages, during his minority, were very meager. At the age of nineteen, he obtained a good hope in Christ; and was baptized into the fellowship of Boiling Spring church, in his native county, by the venerable William M. Brown, in September, 1858. Feeling impressed with the duty of preaching the gospel, he determined to procure such an education as would enable him to pursue that holy calling. Accordingly, he left the humble home of his parents, with two suits of home made jeans, the woof of which he had spun with his own hands, and thirty-five cents in his pocket, to accomplish his noble purpose, without assistance. He worked as a common laborer and went to school, alternately, until he was sufficiently advanced to teach a common school. After this he taught and attended school, alternate sessions, until he obtained a fair academic education, which he has continued to improve by application and study.

On the 22d of February, 1866, he was licensed to preach, by Pleasant Hill church, formerly called Green River, and now known as Lonoke, where also he was ordained to the ministry, by N. G. Terry and J. G. Hardy, Feb. 2, 1867. He was soon afterwards called to the care of the church that ordained him, and has served it eighteen years. He served Gilead church, in Hart county, fourteen years; Big Spring, in LaRue county, seven years; Salem, in Barren county, and several others, for shorter periods. He was married to Idaline T., daughter of deacon John S. Owen, Oct. 18, 1881, and settled near Rowletts,

in his native county. He is much esteemed as a pastor, and few preachers enjoy more fully the confidence and affection of the people among whom they labor.

There have been a number of other good, faithful preachers in this Association, of whose lives the author has no definite information.

MOUNT PLEASANT ASSOCIATION.

This small Antimissionary body, located in Henry and some of the surrounding counties, originated from a split in Sulphur Fork Association, at its meeting with East Fork church, in 1840. An account of the affair has been given in the history of that organization. Messengers from five churches, aggregating 275 members, drew off from Sulphur Fork Association, and organized under the style of that fraternity. But at its first regular meeting, which convened at Mt. Pleasant church in Henry county, in October of the same year, the name of the new organization was changed to "Mt. Pleasant Regular Baptist Association." The names of the churches which entered into the constitution, were Mt. Pleasant, Hillsboro and Sulphur Fork, in Henry county, and Providence and Union Spring, in Trimble. R. W. Ricketts was the only ordained preacher in the young fraternity, at the time of its organization.

This Association has enjoyed but a small share of prosperity. In 1843, it numbered seven churches with 351 members. This was the largest aggregate membership it has attained. In 1851 it numbered ten churches, but they aggregated only 273 members. From that time, it gradually declined. In 1879, it numbered 8 churches with 162 members. During 25 of the first 33 years of its existence, there were baptized for the fellowship of its churches, 101 persons.

Robert Wilson Ricketts was the most distinguished minister that has been connected with this Association. He

was born in Maryland, Aug. 23, 1794. His parents emigrated to Jessamine county, Ky., when he was about three years old. Here he was raised up, receiving a limited common school education, and learning the trade of a gunsmith, by which he ultimately acquired a handsome property. In 1815, he was married to Sally Williams Thomas, a grand-daughter of the distinguished Elder David Thomas of Virginia. He professed conversion, and was baptized into the fellowship of Friendship church in Clark county, by Wm. Rash, about 1823. In 1830, he moved to Henry county, and gave his membership to the church at Newcastle, where he was licensed to preach, in 1833, and ordained to the ministry, the following year. For some years he was active and zealous in exhorting and persuading sinners to repent and turn to the Lord, even leading his daughter forward for prayer, during a protracted meeting at Newcastle. In 1838, he moved his membership to Mt. Pleasant church in the same county, and thereby became connected with Sulphur Fork Association, of which he was chosen moderator, the same year. He also preached the introductory sermon before that body, three successive years. There was much excitement in the Association, on the subject of missions, during this period; and Mr. Ricketts, who had spent the first seven years of his christian life in one of the churches of Licking Association, took strong grounds against the benevolent institutions of the times. He was a good preacher, for that day, a man of strong convictions, and a bold, persistent executor of his purposes. With such fitting qualifications, he naturally became the leader of the Antimissionary party, in his Association. The result was a schism in the body, in 1840, and the organization of Mt. Pleasant Association, of which Mr. Ricketts was generally moderator, from its constitution, to the close of his pilgrimage. Of course, after his connection with this fraternity, which was Antinomian in doctrine, as well as Antimissionary in polity, his ministerial labors were of little value to the cause of Christ. He was called to give an account of his stewardship, Jan. 1, 1856.

Of his children, the late Dillard Ricketts of Indiana was a prominent rail road man, and a large capitalist, and Luther Ricketts of Henry county, Ky., is a prominent citizen and a good business man.

BAYS FORK ASSOCIATION.

The origin of this body is somewhat singular. Drakes Creek Association, from which it eminated, had become Anti-missionary, and had withheld correspondence from Bethel Association, on account of its missionary sentiments. In 1838, Jesse L. Hickman was pastor of Trammels Fork, Bethel and Rocky Spring churches, all in Drakes Creek Association. Some time during that year, O. H. Morrow, a minister of Bethel Association, visited Mr. Hickman at Bethel, and, while there, aided him in the administration of the Lord's Supper. This affiliation with a Missionary association, by Mr. Hickman and Bethel church, was soon noised abroad, and caused considerable excitement, especially along the Tennessee border, which was the field of the notorious Daniel Parker's early labors. At its meeting of this year, Drakes Creek Association adopted a resolution, declaring that she would hold no connection with the Baptist State Convention, either directly or indirectly. Under cover of the resolution, a small minority of Trammels Fork church sent to the Association, in 1839, a remonstrance against the conduct of the majority, in retaining Jesse L. Hickman as pastor, after his disorderly proceeding in Bethel church had become known. The Association took up the remonstrance, and advised Bethel and Trammels Fork churches to report to the next Association, as to whether they had abandoned their disorderly course. These churches, together with Rocky Spring, failing to give satisfaction, were dropped from the Association, in 1840. Correspondence with Barren River Association was dropped, and the minority of Trammels Fork was recognized as the true church. Rocky Spring, Bethel and Trammels Fork churches, regarding these proceedings, especially their exclusion, as illegal, united in calling a council from Liberty and Barren River Associations, to investigate the matter. The council decided that the three churches had not acted disorderly, and that they had a right to the original constitution and prerogatives of Drakes Creek Association. Accordingly they met, by their messengers, at

Rocky Spring meeting house in Warren county, in 1841, and, after a sermon by Zechariah Emerson, organized as "Drakes Creek Association of United Baptists." Younger Witherspoon was chosen Moderator, and J. W. Whitten Clerk. The Association numbered three churches with 307 members. The next year, it met at Trammels Fork in Allen county, and reported a gain of five to its aggregate membership. Its third meeting was held at Bethel, in Allen county, in 1843. Three additional churches were received, and the aggregate membership of the body was increased to 543. The fourth meeting was held at Hanging Fork in Barren county. Younger Witherspoon was still moderator. M. F. Ham preached the introductory sermon, for the first time. In 1845, the Association met at Rocky Spring again. It now numbered seven churches with 594 members. At this meeting, on motion of Stephen Claypool, it changed its name from Drakes Creek, to "Bays Fork Association."

At the time the Association was constituted, Younger Witherspoon was its only preacher. R. P. Brunson was ordained soon afterwards; but he lived only obout two years after his ordination. M. F. Ham was ordained in 1843, and he and Mr. Witherspoon were, for a number of years, the only preachers in the Association. Isaac McMurry was ordained about 1848, and John G. Durham, not far from the same time. Four preachers, even in no larger a territory than that occupied by this fraternity, could illy cultivate the field. But they were earnest men, and devoted themselves to the work with great zeal and energy, and the Lord wonderfuliy blessed their labors, notwithstanding the strong Antinomian and Antimissionary opposition they had to contend with.

In the year 1848, a revival commenced within the bounds of this Association, and continued about three years, during which time the body increased from seven churches with 667 members, in 1847, to ten churches with 1,088 members in 1851. From that time to the beginning of the civil War, in 1861, the body enjoyed uninterrupted prosperity, and, at the last named date, numbered seventeen churches with 1,756 members. A considerable loss was sustained by the severance of the colored members from the churches, during and after the War; so that, notwithstanding the churches received 1,600 by baptism, between

1861 and 1876, the Association wanted twelve members of being as strong, numerically, at the latter date, as at the former. The increase in numbers, since 1876, has been quite rapid. In 1880, the body numbered twenty-one churches, aggregating 2,216 members, and, in 1882, twenty-three churches with 2,235 members. From its organization, in 1841, to its meeting in 1882, there were baptized for the fellowship of its churches, 4,040 persons.

OLD CHURCHES. *Bethlehem*, located three miles north of Scottsville, in Allen county, is the oldest church in this fraternity, and the oldest in Allen county, except a small Antinomian organization called Sulphur Spring, and located in the extreme south-western corner of the county. It was constituted, January 27, 1801, of the following persons: James Atwood and his wife, Margaret, William Strait and his wife, Dorcas, William Thomas and his wife, Mary, Thomas Spillman and Polly Richey. It was probably gathered by Joseph Logan and John Hightower. It was, at first, called the Church on the head of Difficult, under which style it united with Green River Association, the same year it was constituted. At that time it numbered forty-eight members. The following year, it dismissed eight members, probably to go into the constitution of either Trammels Fork, or Lower Difficult, both of which churches were constituted that year. In 1802, it was represented in Green River Association by Elder Joseph Logan (probably its pastor), William Strait, and William Thomas, and reported a membership of eighty-eight, thirty-two of whom had been received by experience and baptism, and twenty-one by letter, during the year. The church continued to prosper, under the preaching of Joseph Logan, John Hightower, Alex. Devin, Alex. Davidson and Samuel Greathouse, till 1811, when Zachariah Emerson, who had just settled in the country, united with it, and became its pastor. The next year, it reported to the Association, 155 members. Meanwhile, it had assumed its present name. Mr. Emerson served it as pastor until 1845, when he resigned, and was succeeded by M. F. Ham, who has continued to serve it with great acceptance till the present time (1885). It remained a member of Green River Association, till 1830, when it entered into the constitution of Barren River Association. It joined Bays Fork Association, in 1875. *Lower Difficult*, probably the first off-

spring of Bethlehem, must have been located in the Stark Settlement, on the creek from which it takes its name, some eight or ten miles north of Scottsville. It was constituted, in 1802, and was represented in Green River Association, the same year, by Elder Lawrence Smith, J. McIntosh and Ahimas Spencer. It numbered, at that time, forty-six members. But nothing more is known of it or Elder Smith. It is probable that the latter soon died or moved away, and that the church was dissolved.

Trammels Fork Church, located some six miles west of Scottsville, was constituted, in 1802, and was represented in Green River Association, the same year, by Elder John Hightower, Nicholas Darnall and John Williams. At that time, it numbered seventy members. Mr. Hightower was probably its first pastor, as well as the chief instrument in gathering it. He was succeeded by John Howard, who served it with much acceptance a number of years, when he moved to Illinois. Jesse L. Hickman was the next pastor, and continued his labors, till about 1840, when he was succeeded by Younger Witherspoon. In 1843, M. F. Ham was ordained to the ministry by this church, and immediately became its pastor, in which capacity he has served till the present time. This is one of the sixteen churches that entered into the constitution of Gasper River Association, in 1812, one of the thirteen that formed Drakes Creek Association, in 1820, and one of the three that organized Bays Fork Association, in 1841.

Bethel Church, at first called New Bethel, is located seven or eight miles north of Scottsville, in Allen county. It was constituted, or, perhaps, reorganized of a portion of the membership that had composed Lower Difficult church, in 1820. With a membership of seventeen, and Samuel Hinton as its messenger, it united with Gasper River Association the same year. In October, 1820, it entered into the organization of Drakes Creek Association. Jesse L. Hickman was probably its first pastor, and served it with good success, till about 1839. Younger Witherspoon succeeded him, and served the church acceptably a number of years, when he was succeeded by M. F. Ham, who has continued to minister to it till the present time. For a number of years previous to the War it was a large and wealthy body, and had a great many colored mem-

bers. The Starks and Searses were among its most prominent members.

Rocky Spring church resulted from a split in old Bays Fork church, which dated back to near the beginning of the century. The split was caused by the imprudent conduct of Samuel Greathouse, the pastor. The party that adhered to Mr. Greathouse soon became extinct, and its leader fell into disgrace. Rocky Spring church is located in Warren county, about ten miles east of Bowling Green. Jesse L. Hickman was its pastor from about the time of its organization, till 1839, when he was succeeded by Younger Witherspoon, who had been raised up to the ministry in its membership. Mr. Witherspoon served it about thirty years, with good acceptance. The Claypools were among the most prominent members of this church, and to the wisdom, zeal and prudence of Stephen Claypool and his son Elijah it owed much of its prosperity.

Hanging Fork church in Barren county was gathered by Zechariah Emerson, and was long served by that zealous and useful man of God, Younger Witherspoon. It was first a member of Barren River Association, but joined Bays Forks, in 1844. It has generally been a prosperous community. Most of the remaining churches of this fraternity have been raised up by its own ministers, and are comparatively young.

Jesse Lee Hickman was a active, zealous and very successful within the present bounds of Bays Fork Association, about twenty-five years, and was in some sense the originator of that fraternity, although he was not permitted to enter into its constitution. He was of German extraction, and was born of Methodist parents, in Saulsbury, N. C., in 1786. His parents emigrated to Kentucky, the same year, and settled in Bourbon county. Here he was brought up, receiving such an education as enabled him to read, write and cipher a little. In early life he adopted Tom. Paine's system of infidelity, and, in his seventeenth year, left his parents, and made his way to Warren county, where he engaged in teaching school. In his nineteenth year, he married Mary Ann Griffin, and afterwards settled in Allen county.

In 1810, a series of eathquakes commenced in the Mississippi Valley, and frequently recurred with great violence, for two or three years. Many people regarded the fearful pheno-

mona as the threatenings of divine vengance against them, for their great wickedness. Among these was the infidel Hickman, who was so deeply convicted of his sins, that some of his friends feared he would die of remorse. But after several months, he obtained a joyous hope in Christ, and was baptized into the fellowship of Bethlehem church in Allen county, in 1811, by Zechariah Emerson. After a few months, he was licensed to exercise his gift, and, within a year or two, was ordained to the ministry, by Zechariah Emerson, Augustine Clayton and Samuel Greathouse.

Mr. Hickman was a man of warm, emotional nature, and manifested much zeal and energy in his holy calling. Large success attended his labors, and many were led to Christ through his efforts. He became pastor of the churches at Trammels Fork, Bethel and Salem (now extinct), in Allen county, and Rocky Spring in Warren. During many years, he ministered to these churches with excellent success, and gained the confidence and affection of the people, in an eminent degree. But, alas, for the weakness of human nature! After preaching with tireless zeal, in winter's cold and summer's heat, without compensation, for more than a quarter of a century, he was tempted into the sin of adultery, by a member of his charge. When accused of the crime, he made a full confession of his guilt, and then added: "The Devil persuaded me that I could make a strong fight on a denial of the charge, but I could not add to this crime, the sin of *lying* before God." He was excluded from the church, about 1840, and the remainder of his days was passed under a dark cloud of remorse and shame. After a few years, he was restored to the church, but not to the ministry. He died, at his home in Allen county, March 23, 1850

John W. Hickman, nephew of the above, was born in Simpson county, Kentucky, in 1819. His parents were Methodists, and brought him up in their church. He received a very limited education, but was endowed by nature with extraordinary gifts. In early life, he made a profession of religion, and united with Sulphur Fork Baptist church, being immersed by O. H. Morrow. He was licensed to preach, when qnite young, and immediately entered upon the duties of his holy calllng with burning zeal. Having moved his membership to Harmony

church in Allen county, he was there ordained to the ministry, in May, 1849, by George Butler, M. F. Ham and Joseph Skaggs. From Allen county, he moved to Macon county, Tennessee, a little before his ordination, and gave his membership to Spring Creek church. Here he continued to preach with unabated zeal and success. He was a brilliant natural orator, and gave promise of great usefulness. But he had wrought only a brief morning hour, when the Lord was pleased to call him to his reward. He died, greatly lamented, in 1850.

YOUNGER WITHERSPOON is the senior minister of Bays Fork Association, and was the only ordained minister that entered into its constitution. He is a native of Wake county, N.C., and was born, July 14, 1803. In 1809, his parents emgrated to Kentucky, and settled in what is now Allen county. Here he grew up to manhood with barely enough education to enable him to read and write. He was a wild, frolicsome young man, and was excessively fond of the rude amusements of the time. About 1827, he married Martha, daughter of Elder Samuel Greathouse, and settled in Warren county. Here he professed conversion, under tbe preaching of Thomas Scrivner, by whom he was baptized into the fellowship of Rocky Spring church, in 1836. His conversion was a very happy one, and he immediately commenced exhorting with great zeal, and good effect. He was ordained to the ministry, by Thomas Scrivner, August 24, 1839. He soon afterwards succeeded Jesse L. Hickman in the pastoral care of Bethel and Trammels Fork churches, in Allen county, and Rocky Spring, in Warren. To the last named church, he ministered 30 years; to Bethel, 14 years, and to Trammels Fork, 6 years. He also served Bethlehem in Allen county, in connection with the venerable Zechariah Emerson, a short time, and Hanging Fork in Barren county, many years. He was the principal instrument in gathering Bethany, Drakes Creek, and Friendship churches, in Warren county, and Liberty, and Big Spring, in Allen, to all of which he ministered, during longer or shorter periods. In 1873, he went to Woodland, California, where he gathered a church, to which he ministered, until his return to Kentucky, the following year.

In addition tó his very successful pastoral ministrations, he has labored much, and with equal success, among the destitute,

and in numerous protracted meetings. At the age of more than four score years, the venerable man of God is still doing good service in the Master's vineyard.

Mordecai F. Ham has been a leading minister in Bays Fork Association, from near the time of its constitution. He was born in Allen county, Kentucky, April 30, 1816, and has thus far resided within its limits. He received a meager common school education, in his youth. But possessing a good natural intellect and a grave, thoughtful disposition, he has applied himself to study, as opportunity has afforded, till he has acquired great familiarity with the English Bible, an extensive stock of useful general knowledge, a liberal reading in church history, and some acquaintance with the Greek language. He professed conversion, and united with Trammels Fork church, in 1838, being baptized by Jesse L. Hickman. After exercising in the prayer meeting, a few times, he was licensed to preach, January 1, 1842, and was ordained to the ministry, April, 1, 1843, by Younger Witherspoon, R. P. Brunson, J. B. Evans, and W. F. Spillman. Soon after his ordination, he was called to the care of Bethlehem church, to which he has continued to minister to the present time—a period of more than 40 years. He has served Trammels Fork, nearly as long, and Scottsville and Bethel churches, more than a quarter of a century. During the Civil War, and for some years after, he was pastor of six churches, preaching to two of them on week days. He has enjoyed a high degree of success in his pastoral charges. It would be safe to say that more than 2,000 persons have been brought into the churches he has served, under his ministry.

In addition to his pastoral labors, he has performed much work among the destitute, and the weak, pastorless churches. Indeed, all the churches in his Association, and the broad mission field within its limits, have shared his labors, his prayers and his tears. He seems to have left nothing undone that his perpetually serious thought could suggest, and the means within his power accomplish, to advance the cause of Christ. At the cost of no small percent of his little estate, he has collected a library of rare and costly works, for the special benefit of young preachers. At the age of nearly three score years and ten, he is still laboring with increasing zeal and industry, preaching to four churches, visiting mission stations, and in-

structing the churches of his Association on special subjects of practical utility.

Tobias J. Ham, only son of the above, was ordained to the ministry by Trammels Fork church, in 1876, and has, generally, been pastor of four churches, since. He is regarded a good preacher, and is said to be worthily following the foot steps of his father. He received a fair education, having spent some time at Bethel College, after his early marriage to the amiable Ollie McElroy. The churches are looking to him to fill the place of his venerated father, when that consecrated man of God shall lay down his armor at the brink of Jordan.

Richard Parks Brunson was the first preacher ordained in Bays Fork Association. He was a son of Jonathan Brunson, a small farmer and miller of Allen county, and was ordained to the ministry by Bethel church, about 1841. Being a cripple, and of a feeble constitution, he adopted the trade of a tailor. On being ordained, he took the pastoral care of Salem church in Barren county, to which he had been previously called. To this congregation he ministered only one year. He possessed very moderate preaching gifts, but was esteemed for his piety and devotion. After preaching a year or two, he was called to his reward.

John G. Durham, a native of Allen county, was among the early laborers in Bays Fork Association. He was ordained by Trammels Fork church, about 1848, and was a very zealous and active laborer, for a number of years, within the bounds of Bays Fork and Barren River Association. He was well adapted to the work of a missionary, and was very useful as a laborer among the destitute. He was also an acceptable pastor of several churches, at different periods. After the close of the War, he moved to Bowling Green, and engaged in merchandising, since which time he has not been so useful in the ministry. He still continues to preach occasionally.

Isaac McMurry, a son of James McMurry, a prominent Baptist of Allen county, was several years a minister in Bays Fork Association. He was fairly educated, acquired a good knowledge of books, and was esteemed for his piety and upright life. What church he first joined, does not appear; but, about 1842, he gave his membership to Rocky Spring church in Warren county. Here an attempt was made to ordain him to the

ministry. But the presbytery called for that purpose, deemed him unsound in doctrine, and refused to lay hands on him. However, he continued to labor as a licensed preacher, and, with the aid of his pastor, Younger Witherspoon, raised up Big Spring church, in Allen county. To this congregation he gave his membership, and was soon afterwards ordained to its pastoral care. He was also called to the care of some other churches in that vicinity. About the beginning of the War, he moved to Logan county, from whence, after a year or two, he moved farther west, and settled within the bounds of Little River Association. Here he labored in the ministry, about ten years. In 1875, he moved to Texas, where he still resides.

Henry Ray was born of poor parents, in the State of Mississippi, about 1833. In youth he professed conversion, and united with a Baptist church. He was at once deeply impressed with a sense of duty to preach the gospel ; and, believing himself called of God to that work, he resolved to prepare himself for the solemn responsibility. In 1855, he came to Kentucky, and, although a stranger and destitute of money, entered Georgetown College. Using the strictest economy, teaching school during vacation, and borrowing some small sums of money from his brother, he remained in college, till June, 1858, when he graduated with the second honors of his class. He was soon afterwards called to the church at Maysville, Ky., where he labored acceptably, till the fall of 1860. He then returned to his native State,, where he soon afterwards married. During the War, he preached at various points in the Southern States. In 1865, he returned to Kentucky, and took charge of the church at Bowling Green. This church had suffered greatly during the War, and was in a sad state of confusion. Mr. Ray went diligently and prayerfully to work, and before the first of June of the following year, the scattered and dispirited membership had been collected, the schisms healed, and about fifty members had been received by Baptism. But the model young pastor had now finished his work. While attending the Southern Baptist Convention at Russellville, about the last of May, 1866, he was attacked by billious fever. He returned home, and after about a week of great physical suffering, he went to receive his eternal reward.

John Mitchell Billingsly united with Union church in

Warren county, under the ministry of O. H. Morrow. He was licensed to preach, in 1849, and ordained, about 1851. About 1856, he moved to Allen county, and united with Harmony church. He was well informed, possessed fair preaching gifts, and was a ready and pointed writer. But his fondness for controversy, his radical temper, and his bitter denunciation and sarcasm, rendered him unpopular, and prevented his being as useful as he might otherwise have been. When the civil War broke out, he was commissioned captain of a company of home guards. In this position he is said to have been very tyrannical, and to have deported himself, otherwise, in a manner unbecoming a christian. After the War, he was, with considerable difficulty, nominally restored to the fellowship of his church. Soon after this, he moved to Illinois, where it is hoped that age and experience have sobered down his fiery passions, and rendered his fine capabilites useful to the cause of Christ.

John F. South was for many years a Methodist preacher, and was honored with the title of Doctor of Divinity. About 1857, he united with Providence Baptist church in Warren county, and was baptized by J. M. Pendleton. He was soon afterwards ordained to the ministry, according to Baptist usage. Being a man of superior ability, of large experience, and high social connections, much was hoped from his ministerial labors. But his preaching, though able and eloquent, was unbaptistic, and he failed to secure the confidence of the denomination. After a few years, evil reports concerning his morals, began to be freely circulated, and his influence, as a minister, was greatly impaired. He then turned his attention to politics, and edited a political paper, and, at one time, was a candidate for Congress. But he succeeded as illy in his political aspirations, as in the ministry. He remained a member of Bowling Green church, and preached occasionally, till near the close of his life. But a cloud of suspicion rested upon him, and he died at the mid afternoon of manhood.

Joseph Skaggs was a good, humble man, of moderate ability, but of devoted piety. He was licensed to preach, by Union church in Warren county, about 1841, and was ordained, a year or two afterwards. Soon after his ordination, with the aid of George Butler and O. H. Morrow, he gathered Harmony church in Allen county. To this congregation, and perhaps to

some others, he ministered a few years. He died of lung disease, about 1855.

SALEM ASSOCIATION OF PREDESTINARIAN BAPTISTS.

This small body is located in Boone and some of the surrounding counties. It originated in a division of North Bend Association, produced, it is alleged, by the preaching of Thomas P. Dudley of Licking Association. Some of the churches of the old North Bend Association became dissatisfied with that body on account of its tolerating benevolent societies. As early as 1833, Forks of Gunpowder church inserted in her letter to the Association the following paragraph:

"Since our last, we have taken into consideration the propriety of our members uniting with, or having anything to do with the societies as follows, viz: Missionary Societies, Bible societies, tract societies, Sunday-school or temperance societies, State convention, American Bible Society. After the matter was taken up, and some investigation had on the subject, the church agreed that her members should have no connection with siad societies. And we wish, also, the counsel of the Association to be given on that decision, and advise the churches accordingly. We have no difference of sentiment on that subject, with the exception of two of our members, who are friendly to the Bible society." To this the Association replied: "We are willing to leave the whole subject of those societies with the brethren who compose the churches, trusting that each one will act in that matter so as to have a conscience void of offense toward God, and that they will all bear with one another in love."

The answer of the Association was not satisfactory to the church, which desired an unqualified condemnation of all these societies; and the subject became a matter of contention in the Association, till the meeting of that body, in 1840, when it culminated in a division. In the fall of that year, Forks of Gunpowder, Crews Creek, Salem, Mud Lick, Bethel and Four-Mile churches withdrew from North Bend and organized themselves under the style of "Salem Association of Predestinarian

Baptists." The new fraternity adopted a Hyper-calvinistic creed, and expressed an unqualified opposition to all the benevolent societies of the day. Between the time of its constitution and the close of its meeting, in 1843, the following churches, or, rather, factions of churches, were added to its membership: Brush Creek, Mt. Pleasant, Dry Creek, First Old School Baptist church at Covington, and Little Hope. The ordained ministers of the body were Lewis Conner, William Hume, James Finnell, William Gosney and William S. Hickey. The licensed preachers were Buford Rice, R. Stephenson, P. Roberts and Alfred Gosney.

In 1846, the Association attained a membership of thirteen churches with 388 members. From this time it gradually withered, till 1879, when it reported five churches, aggregating only sixty-five members. Whether it continues to meet, or not, the author is not informed. During the twenty-nine years of which we have statistics of this fraternity, there were baptized for the fellowship of its churches seventy-one persons.

Lewis Conner was the most prominent preacher in this body. He was probably a native of Virginia, but settled in Boone county, at a very early period. Here he was converted during the great revival of 1801, and united with Bullittsburg church. In 1804, he went into the constitution of Mud Lick church, and afterwards became a member of Forks of Gunpowder, in which church he was an ordained minister as early as 1822. He appears to have been a good and useful preacher among the churches of North Bend Association, until the difficulty about missions arose in that body. In 1840, he entered with his church into the constitution of Salem Association of Predestinarian Baptists, and was moderator of that body, from its organization, till 1857. At this date, he was quite old, and it is probable that he soon afterwards went to his reward.

TATES CREEK ASSOCIATION OF PREDESTINARIAN BAPTISTS.

Of this small community, the author has been able to obtain very little information. Like other fraternities of its order, it rose out of the contention in the denomination on the subject

of missions, but at an earlier period than most of the others. It is located in Madison and some of the adjoining counties, and its churches intermingle with those of Tates Creek Association of Missionary Baptists, from which it originated. In 1830, not long after its constitution, it numbered five churches, aggregating 159 members. The names of the churches were Tates Creek, Mt. Nebo, Gilead, Bethel and Liberty. The ordained ministers were Joel Morehead, Thomas Wolverton, Daniel Duff and Samuel Jones. The body had a very slow growth. In 1843, it numbered only seven churches with 250 members. After this, there was no great change in its numerical strength till after the close of the civil War. About 1867, a slight revival began among its churches, and continued to prevail several years. The first year of the revival, its churches reported forty baptisms, and, in 1869, fifty-six baptisms. At the latter date, it numbered eleven churches with 456 members. But soon after this, it began to decline again, and, in 1880, it numbered ten churches with only 260 members.

This body has embraced within its churches a number of prominent and influential citizens; but has usually had a weak and inefficient ministry, which, together with its antimission polity, and its antinomian doctrine, has prevented it from availing itself of the advantages it has had for becoming a strong and influential fraternity.

ORIGINAL BARREN RIVER ASSOCIATION OF UNITED BAPTISTS.

This small Antimissionary fraternity originated in a second split in Barren River Association. In 1840, that body passed the following:

"*Resolved*, by this Association, That joining any of the benevolent societies of the day or contributing to its funds, or refusing either to join or contribute, shall not be made a bar to union and fellowship; but that all shall, in this matter, be left to exercise their own free will." There was a considerable Antimissionary element in the Association, and the adoption of this resolution caused much discontent, and no small degree of excitement, among the churches. In 1841, a remonstrance against

the resolution came up to the Association from Dripping Spring church. This brought the subject again before the body. A motion was made to rescind the resolution. After a protracted and exciting debate, the motion was put to the Association. The vote stood 24 against 24. The moderator, Thomas Scrivner, gave the casting vote against the motion. The Antimissionaries had exerted their full strength, and now felt that they were finally defeated. As soon, therefore, as the result of the vote was announced, they withdrew from the house, under the leadership of Elder Seth Bradshaw. During the same fall, messengers from the dissenting churches met at Concord meeting house in Barren county, and organized what they styled the "Original Barren River Asociation of United Baptists." At its first regular meeting, which met at Mt. Pleasant meeting house, in the same county, on the fourth Saturday in July, 1842, four churches, aggregating 172 members, were represented. The names of the churches were Dripping Spring, Doughtys Creek, Zoar and Mt. Pleasant. The next year, Concord, Glovers Creek, and Skaggs Creek were added, and the aggregate membership was increased to three hundred and twenty-seven, Zoar having been dissolved. The ministers of the body were Seth Bradshaw, Ben. Bailey, and John Clark.

This Association agrees, in doctrine, with the Baptist denominatin generally, but is opposed to all societies, organized for the spread of the gospel. Like Green River, Stocktons Valley, South Concord, and several other associations in the State, it claims to be missionary, but opposes all the means by which missions can be efficiently promoted. It alleges that a local *church* is the only religious institution which has divine sanction, forgetting that its members meet annually in an *association* to transact business for the glory of God.

The body had a slow and irregular growth, till 1856, when it numbered 12 churches with 484 members. In 1858, a revival commenced among the churches and a considerable increase resulted: So that, the next year it numbered 15 churches with 679 members. This is the largest membership it has yet attained. During the next decade, it was reduced to 9 churches with 341 members. Since that time, it has had a small increase. When last heard from, in 1879, it numbered twelve churches with four hundred and forty-two members. We have

its statistics for 23 years, during which its churches reported 507 baptisms.

This fraternity has been very well supplied with preachers, as to numbers; but most of them have been men of very moderate gifts and attainments. Seth Bradshaw, of whom something has been said elsewhere, was among the ablest of its early ministers.

Thomas Dodson was, for a number of years, one of the most highly esteemed ministers in this fraternity. He was of a large and respectable old Baptist family, of his name, in Wayne county, Ky., where he was born, Oct. 12, 1804. He was raised on a farm, and received a limited common school education. At the age of 18, he professed religion and united with Big Sinking church in his native county. In 1828, he was married to Martha Hurt, after which he moved to Russell county, where he united with Mt. Pleasant church. Here he was ordained to the ministry, Dec. 4, 1847, by Wm. Smith, Moses Wilson, Thomas Wilson, and Josiah Stephens. In this region, he preached, with constantly increasing usefulness, about 12 years. In December, 1859, he moved to Barren county, and became a member and the pastor of Poplar Spring church. To this and some other congregations, he ministered, about twenty years when he resigned on account of the encroachments of old age. Up to about the year 1870, he was identified with the Antimissionary Baptists, among whom he had been raised up. But, at that date, having changed his views, he, with Poplar Spring church, united with Liberty Association, after which he was a warm friend of missions. He finished his course with joy, July 10, 1881. Of his seven surviving children, six are Baptists, one of whom is a humble minister of the gospel.

Ephraim Burtram is among the most prominent preachers in this body. He is of a numerous and reputable family, of his name, in Wayne county, where he was raised up to the ministry, in Pleasant Hill church. After preaching, several years, among the churches of South Concord Association, he moved to Barren county, and settled a few miles south of Glasgow, not far from the year 1854. Here he united with Mt. Pleasant church, and thus became identified with Original Barren River Association, which is of the same faith and order of South Concord. Among the churches of this fraternity, he has been an

active laborer, about thirty years, and is held in high esteem by his brethren and the people generally, among whom he preaches.

GREENUP ASSSOCIATION.

This fraternity is located in the extreme north-eastern corner of the State. The first Baptist preacher that settled in this region, was John Young. He united with a church in the adjacent border of Ohio. After a time, he induced this church to extend an arm to a point on Little Sandy River, about ten miles above the mouth of that stream, in Greenup county, Ky. This arm was fostered by Mr. Young, and ultimately became an independent church, under the name of Palmyra. Two other churches, one of which was called Union, were raised up in adjacent neighborhoods, and the three were united with Ohio Association, which was constituted, in Lawrence county, Ohio, Nov. 11, 1820. In 1841, these three churches, having obtained letters of dismission, met at Palmyra meeting house, and constituted Greenup Association. The ministers in the organization were John Young, Thomas Reynolds, Thomas Abrams and John Howell.

In March, 1845, the General Association sent H. F. Buckner, subsequently the distinguished missionary to the Creek Indians, to labor within the bounds of the young fraternity. In August of that year, the Association comprised the following churches: Palmyra, Union (now Unity,) East Fork, Liberty, Chadwicks Creek, New Bethel, Bethany and New Salem. These churches aggregated 369 members, and T. K. Reynolds had been added to the list of ordained ministers. The licensed preachers of the body were Charles F. Crook, James P. Reynolds, Hiram Hastings and James Bush. The Association welcomed the missionary of the General Association, in the following language:

"*Rsolved*, That our beloved brother, H. F. Buckner, visit and preach the gospel to the most destitute parts in the bounds of our Association." Mr. Buckner was requested to make collections for the General Association, and each church in the As-

sociation was advised to appoint a solicitor for the same purpose. It was also, "*Resolved*, That this Association disapproves the intemperate use of ardent spirits." Mr. Buckner labored about two years in this wide and destitute field, and then entered upon his great life work among the Indians of the far West. Through its own feeble efforts, and the aid of the General Association, the body kept up its missionary operations a portion of the time, from year to year. But its growth was very slow, for a long time. The intemperate use of strong drink was a crying sin among the churches. Elder Thomas Reynolds labored earnestly to reform the evil. But he succeeded only with a small party. The result was a rupture in the body, and the formation of a small fraternity, of the temperance element, called Friendship Association. This breach was afterwards healed, but still the body did not prosper. In 1860, it reported only 11 churches, aggregating 455 members, and, seven years later, only 8 churches, with 320 members. But, in 1868, a revival commenced within its bounds, and continued several years. The increase was now so rapid that, in 1876, the body numbered 31 churches, with 1,581 members. This year it dismissed 8 churches, aggregating 291 members, to form Enterprise Association, on its southern border. In 1879, the Association expressed some displeasure with Mt. Pleasant church for receiving alien baptism, and, in 1880, adopted the following:

"*Resloved*, That we will not correspond with other Associations who will receive alien immersions."

The body has been quite prosperous since the beginning of the revival, in 1868. In 1880, it numbered 23 churches with 1,761 members.

John Young may be regarded as the father of Greenup Association. At what date, he settled within its present bounds, has not been ascertained, but he is supposed to have been among the earliest settlers on Little Sandy River. Mr. Yonng was a native of Virginia, and was born near Fredericksburg, June 24, 1764. He had chosen the occupation of a sailor, and was preparing to take command of the ship Abbyana, when he was pressed into the service of the United Colonies, as a bearer of dispatches for General Washington. In this position he continued to act, till the close of the Revolutionary War. Soon after the return of peace, he was married to Mary, daughter of

Elder Shadrack Moore, and moved to Kentucky. According to the custom of the period, he came down the Ohio River in a flat boat. Landing at Limestone, he traveled across the country to what is now Jessamine county, and there settled.

At what time he united with a church, or commenced his ministry, does not appear. But. in 1801, he was sent by Elkhorn Association to preach to the Indians. When, many years afterwards, a dispute arose between Licking and Elkhorn Associations in regard to the early practice of the latter, with regard to missions, the venerable missionary gave the following certificate:

"I, John Young, certify that I was ordained and sent as a missionary to the Indians, by Ambrose Dudley, David Barrow, George S. Smith, Joseph Redding, Austin Easton, John Price and Lewis Craig, in the month of September, 1801.

"Given under my hand, this 2d day of November, 1842.

John Young."

According to a tradition among his descendants, when Mr. Young met a council of the Indian tribe to which he was sent, he was received in a friendly manner by all except a fierce young warrior, who walked back and forth, in a very angry mood, with a huge knife in his hand. Finally the missionary induced him to sit down by him; they smoked together, and peace was made. As to how long Mr. Young remained among the Indians, or what degree of success attended his labors, we have no knowledge. But soon after his return to Kentucky, he moved to what is now Greenup county. It was then an almost unbroken wilderness, for, according to Collins' history, there were, in 1802, only six families living on the territory afterwards included in Greenup county. Mr. Young first located on Tigerts creek; but after a short time, moved to the mouth of Little Sandy river, and from thence to a point ten miles up that stream, where he spent the remainder of his days. Here he possessed himself of a large area of land. As the country filled up with people, he traveled far and wide over the mountainous region to preach the gospel to them. His large body of land was sold, piece by piece, to support himself and family, while he broke the bread of life freely to the poor settlers. He continued these faithful labors to a ripe old age, and laid a broad

foundation on which others have built. The Lord called him to his reward, Feb. 25, 1855, in his 91st year.

John Howell, one of the pioneer preachers in Greenup Association, was born in Bedford county, Va., about 1783. He was baptized into the fellowship of Meadowfield church, and licensed to preach, at Stone Road meetinghouse, in his native county. In 1834, he moved to Lawrence county, Ohio, and, a year later, settled in what is now Boyd county, Kentucky, near the present site of Ashland. Here he labored with much zeal in the Master's vineyard, and was instrumental in gathering Union (now Unity) church, about 1838. This was the second organization of the kind, formed within the present limits of Greenup Association. In this church, he was ordained to the full work of the ministry, by John Young and John Kelley. He, however, took charge of no church, but devoted himself to laboring among the destitute, with great zeal, for about twenty years. In 1854, he moved to Illinois, whence the Lord called him to his final reward, the following year.

Thomas Reynolds was born in South Carolina, in 1875. When he grew up, he became very dissipated, and continued in the paths of sin, till he was past middle life. In 1825, he moved to Pike county, Kentucky. Here he was converted from his evil ways, in 1836, and was baptized by Ezekiel Stone, for the fellowship of Union church, in what is now Johnson county. Two years after this, he moved to what is now Boyd county, and united with Union church, which was gathered, about that time, by the pious and zealous John Howell. Soon after this, he began to exercise in public exhortation, and was ordained to the ministry, about 1840, being then 55 years of age. He was called to the care of Union and Bethel churches, in Kentucky, and South Point, in Ohio. Having experienced the great evil of drunkenness, he became an earnest and intelligent advocate of temperance, in his gospel ministrations. But in this region, where the principal occupation of the people was making iron, dissipation abounded, even among the comparatively few professors of religion among them. Mr. Reynolds became disheartened in his attempt to work a reform in the iron district, and, in 1846, moved back to Pike county. Here he raised up three or four churches, to which he ministered till the Lord called him home, June 28, 1851. After his death,

the churches he had served fraternized, under the style of "Friendship Association."

Thomas Kelley Reynolds, son of Elder Thomas Reynolds, was born in Rutherford county, N. C., December 29, 1815. He received a moderate common school education, including a fair knowledge of English grammar. After the removal of his parents to Kentucky, he obtained hope in Christ, and was baptized for the fellowship of Union church in what is now Boyd county, by John Kelley, in 1838. In the same year, he was married to Letitia Crum, sister of the well known Elder J. D. Crum of Boyd county. He began to exercise in public prayer and exhortation, in 1844, and was ordained to the ministry, by Thomas Reynolds, H. F. Buckner and W. W. Daniel, in 1845. Immediately upon his ordination, he assumed the care of New Salem church, and subsequently became pastor of Bethel, Union and Friendship churches. From that period, he was among the most active and efficient preachers in Greenup Association, for about thirty years, when his health failed. He was pastor, at different times, of about twenty churches in Kentucky and the adjacent borders of Ohio and Virginia. For about three years, he was missionary of the General Association in Boyd and adjoining counties. He has baptized 1,147 persons, and, on account of his failing health, secured the services of other ministers to baptize about 500 others, who were converted under his ministry. Except during the three years that he served the Board of the General Association, he labored in his holy calling, almost entirely without pecuniary compensation. In the prime of his ministry, he served five churches, preaching to one of them on week days, for a period of six years, for which he received only *two dollars and fifty cents.* Meanwhile, he supported his family by digging iron ore out of the hills around him. It is hardly to be wondered at, that his health gave way, and he became unable to labor, at an age when he should have been scarcely beyond the prime of manhood. He has sometimes been clerk, and sometimes moderator of Greenup Association. He is still living, but his emaciated form and shattered nerves forbid the hope that he will perform much more labor.

His son, R. N. Reynolds, who was baptized by J. D. Crum, and was ordained to the ministry, in 1879, is a promising

young preacher, and is acceptably occupying the field vacated by his father.

Thomas Abrams was among the pioneer preachers of Greenup Association, and was reputed a faithful, good man. It is regretted that few particulars of his life have been received. He appears to have been raised up to the ministry, in old Palmyra church, in which he was a licensed preacher, in 1839. He was in the constitution of Greenup Association, was one of its first moderators and frequently presided over its meetings, for a period of twenty-five years.

Of several other useful preachers, who have long labored among the churches of this body, no particulars have been received.

SOUTH FORK ASSOCIATION.

This fraternity was constituted in 1841, and was located in Owsley and some of the adjoining counties. Joseph Ambrose was much the most active and effective preacher among its churches, and was its moderator from its constitution till his removal to Gallatin county, in 1855. Under his zealous and efficient labors, and those of John Ward and some others, the Association enjoyed a good degree of prosperity. In 1852, it reported sixteen churches, aggregating 593 members; four years later, it reported nineteen churches, but a slightly decreased aggregate membership. After Mr. Ambrose moved away, the body began to decline rapidly, and, in September, 1862, was formally dissolved. The territory it vacated has since been occupied by Irvine, Jackson and Booneville Associations.

John Ward was quite an active and useful preacher in this Association, and acted as its moderator after the removal of Mr. Ambrose. Mr. Ward was, for many years, one of the most influential preachers in that portion of the State. But he finally commenced the practice of medicine—that curse of many of the mountain preachers—which greatly diminished his usefulness. He is still living, at a venerable age, but is now known as a doctor, rather than a preacher.

SOLDIERS CREEK ASSOCIATION.

This small body of Antimissionary Baptists is located principally in Graves, Marshall and Calloway counties, in the western part of the State. It was constituted, in 1842, under the style of Soldiers Creek Association of Regular Baptists, and was composed of the following churches, which had been dismissed from Clarks River Association, and two others: Soldiers Creek, Rough Creek, Panther Creek, Mt. Pleasant and West Mayfield. These seven churches aggregated 197 members. The body was prosperous at first, and, at its second meeting, reported ten churches with 290 members. The same year, the peace of the fraternity was disturbed by the preaching of one Hicks, who led Elder Inman into the non-resurrection heresy. This affair was adjusted by deposing Inman from the ministry. But, in 1844, a more grievous disturbance agitated the young fraternity. Two of its churches were arraigned before the body for having received members from the "Missionary Baptists" without rebaptizing them. Being unable to adjust the difficulty, the Association agreed to dissolve. The next year it was reconstituted of the following churches: New Hope, Mt. Zion, Mt. Pleasant, Union, Concord and Zion, leaving out the offending sisters. The body now numbered six churches with 196 members.

On its new foundation, it has usually enjoyed peace and a small degree of prosperity. In 1870, it reported nine churches with 233 members, and, in 1880, fifteen churches, with 451 members.

PANTHER CREEK ASSOCIATION.

This small fraternity, which assumed the name of United Baptists, originated in a difference of sentiment in regard to the proper method of supplying the destitution of preaching within the bounds of Goshen Association. The opposers of mission-

ary societies, in Panther Creek church, Ohio county, seceded from that body, in October, 1840. The seceding faction formed two small churches, one at what is now Pellville, and the other at the present site of Roseville. These, with another small church, occupying similar grounds, constituted Panther Creek Association, in 1842. At its first anniversary, in 1843, it reported three churches, aggregating 96 members. Its growth was very slow till after the Civil War. Since that period, it has had some increase. In 1870, it numbered six churches with 210 members, and, in 1880, ten churches with 470 members.

SOUTH CUMBERLAND RIVER ASSOCIATION.

This fraternity originated in the following rather singular manner: In 1840, South Concord Association was in correspondence with Stocktons Valley and Russells Creek. The latter fraternity was in correspondence with the General Assosociation, for which Stocktons Valley had declared a non-fellowship. The last named complained of South Concord for this breach of fraternal relations. Upon receiving the complaint, South Concord immediataly withdrew correspondence with all her neighboring fraternities "for the present." In 1842, Big Sinking, Cedar Sinking, New Salem, White Oak, Welfare, Big Creek, and Pleasant Grove churches, requested South Concord Association, of which they were members, to resume correspondence with the neighboring fraternities, or grant them letters of dismission. The latter alternative was accepted. The seven churches thus lettered off, together with those of Liberty and Harrolds Fork, met, by their messengers, at Pleasant Grove, in Wayne county, November 5, 1842. A sermon was preached by Matthew Floyd, and the meeting was organized by the election of Matthew Floyd as moderator, and R. Semple as clerk. The proposed Association was formally constituted under the name of South Cumberland River. The churches of which it was constituted aggregated 454 members, and were located in Wayne, Russell, and Pulaski counties.

The real cause that gave birth to this fraternity was a difference of sentiment among the churches of South Concord As-

sociation, on the subject of missions, the membership being nearly equally divided on that vexed question of the period. The mother fraternity retained the Anti-mission churches, while those which favored Missions entered into the new organization. Matthew Floyd was by far the most influential and effective preacher in South Concord Association, and became the leader of the missionary party, and, in the new organization, exerted the measure of his influence in favor of missions.

South Cumberland Association has shown much interest in home missions, from the time of its constitution, and has usually kept one or more missionaries employed within its bounds. It has enjoyed peace, and has had a steady, though not very rapid growth. In 1850, it numbered 10 churches with 546 members; in 1860, 14 churches with 962 members, in 1870, 22 churches with 1,610 members; in 1879, 22 churches with 1,708 members, and, in 1883, 24 churches with 1,856 members.

Matthew Floyd was one of the most popular, beloved, and efficient preachers in Kentucky, in his generation. His grandfather, Col. Matthew Floyd, came to America in command of a regiment of British soldiers, in time of the Revolutionary War. Being in sympathy with the cause of the Colonists, he succeeded in winning his regiment to his views, during the voyage across the ocean. Accordingly, on landing at Charleston, South Carolina, he, with his entire command, entered the service of the United Colonies, and fought on the side of American independence, during the War. His son, Abraham, who, as was his father, was a native of Ireland, came to America in command of a company in his father's regiment, and continued in the service of the Colonies, during their struggle for liberty. After the close of the War, Captain Floyd moved to Madison county, Kentucky, where he followed the occupation of school teaching. He finally moved to Indiana, where he died, at the age of 104 years.

Matthew Floyd was the son of Captain Abraham Floyd, and was born in South Carolina, in the year 1778. In 1796, he migrated with his parents to Kentucky. He was brought up in the Episcopal church, of which his parents were devout members He received a common English education, probably under the tuition of his father, and, in early life, joined the

Methodist society as a seeker. Subsequently, he professed conversion, and united with a Baptist church near the residence of his parents. Coming home from the baptizing without having changed his garments, his father was so angry with him for having joined the Baptists, that he drove him from his house, with his wet clothes on. However, he continued firm in his new faith. Arriving at manhood, he married Susannah, daughter of Charles Warren, and settled in Pulaski county, near the present location of Old White Oak Baptist church. Here he commenced his long and eminently successful ministry, about the year 1811. White Oak church was probably the fruits of his first labors in the gospel. He was called to the pastoral charge of this organization about the time of its constitution, and served it with great acceptance, about 51 years. He also served with equal acceptance the churches at Monticello, New Salem, Big Spring and Beaver Creek, all in Wayne county. The churches he served belonged to the old Cumberland River fraternity, till that body became so large as to render attendance on its meetings inconvenient. In 1825, Mr. Floyd's charges, with seven other churches, entered into the constitution of South Concord Association. Mr. Floyd had now become the leading minister in the Cumberland Valley. His great popularity was evinced in his being elected Moderator of the new Association, seventeen years in succession. Meanwhile, he preached the introductory sermon before the body, as often as three times in succession.

Soon after the constitution of the General Association, in 1837, the subject of missions began to agitate South Concord Association, and there are good reasons for believing that it would have followed the example of Stocktons Valley, in declaring unanimously against missionary operations, had it not been for the influence of Mr. Floyd, who exerted his entire energies in favor of missions. The opposition in the Association had a small majority, including all the preachers of any considerable influence, except Mr. Floyd, whose personal popularity still gave him the moderatorship. But it became manifest to him, that the two parties could not live together in peace. His prudence secured a peaceable and orderly separation, by the dismissal of the missionary churches, by letter. He immediately secured the calling of a convention of these churches,

and South Cumberland River was constituted, in 1842. He had been Moderator of South Concord from its constitution, and he was now elected Moderator of South Cumberland River Association, a position he continued to occupy, until his death, a period of 21 years.

Besides his pastoral labors, Mr. Floyd preached abundantly among the destitute in Wayne, Pulaski and Russell counties, during his entire ministry of 52 years. He is believed to have been, at least, one of the first missionaries employed by the General Association in his part of the Sate. His success in the ministry was extraordinary, and he baptized a great many people. He was a wise man in council, as well as an efficient laborer in the field. But his work was finished at last, and, on the 19th of August, 1863, he answered the summons to come up higher. His son, John W. Floyd, entered the ministry and labored in that capacity for a time, but, anon, yielded to the temptation that has destroyed the usefulness of many of the preachers in the mountain counties—the practice of physic.

John Keith was a pious, unassuming minister in this Association. He was born in Virginia, July 25, 1778, moved to Kentucky, in 1812, and united with First Liberty church. In 1842, he went into the organization of Coopers Delight church. He labored in the ministry, about 48 years. From his home in the south-east corner of Pulaski county, the Master called him to his home, above, Feb. 13, 1875.

William Rexroat was one of the most active and useful ministers of this fraternity. He was born in what is now Russell county, November 17, 1817. At the age of 17, he was baptized by Wm. Smith for the fellowship of Welfare church. In 1847, he was ordained to the ministry, and, from that time till his death, devoted himself with great zeal to the duties of his holy calling. He was a fair preacher, a fervent exhorter, and an excellent singer. His time was devoted principally to the work of a missionary and an evangelist. He rode nine years as missionary, under the appointment of South Cumberland River Association. As a revivalist, he was never excelled in his field of labor. During his ministry, he baptized over 2,300 people. He died on the field of labor, twenty miles from his home, December 30, 1875, leaving a wife and five children, all of whom were members of a Baptist church.

Morgan Blair was also a useful and zealous preacher in this Association. He was born in Cumberland county, Kentucky, December 25, 1814. At two years old, he was taken by his parents to Russell county, where he lived the remainder of his days. At the age of 16 years, he joined Union church, and was ordained to the ministry, January 6, 1849. For nearly 20 years, he labored successfully in the Master's vineyard. He was called to his reward, December, 21, 1868.

FREEDOM ASSOCIATION.

The churches composing this organization occupy the same territory with those of the old Stocktons Valley fraternity, and are located principally in the counties of Monroe, Cumberland, and Clinton, and the adjacent border of Tennessee. This region is generally poor and mountainous, except in the immediate valley of the Cumberland River, which runs through the midst of it. The Association originated in the following manner:

In 1835, Stocktons Valley Association adopted the following item: "This Association declares an unfellowship with the practice of the Baptist Convention and all other societies, moved by money, under the garb of religion." Renox Creek and Caseys Fork churches complained of this transaction, to the next Association, as being an infringement on the rights of the churches. On hearing this complaint, at its meeting, in 1836, the Association adopted the following:

"Art. 6. The Association reconsiders and rescinds the 11th article in the minutes of last year, declaring nonfellowship with the Baptist State Convention, etc., as having been untimely adopted. But a majority of the churches having heretofore acted upon the subject, and having declared nonfellowship with the said State Convention and all like institutions, founded upon, and moved by money, under the garb of religion, this Association does now concur with said churches."

Of course this rescinding and reasserting, in the same item, the obnoxious measure, gave no relief to the aggrieved churches. However, the subject was allowed to rest, for the present. But, in 1841, Renox Creek and Caseys Fork churches

petitioned the Association to rescind the 6th article of its transactions of 1836. The following items show how this petition was rescinded.

"Art. 2. This Association says she is not willing, under existing circumstances, to rescind the 6th article of the minutes of this Association of 1836, as requested by Renox Creek and Caseys Fork churches.

"Art. 3. This Association drops Renox Creek and Caseys Fork churches."

The following item is recorded in the minutes of 1842:

"This Association refused to rescind the 6th article of her minutes of 1836, at the request of Skaggs Creek church, upon which brethren John and Jesse Savage of McFarlands Creek church withdrew from the Association abruptly."

Elders John and Jesse Savage were, at that time, ministering to the churches at Mill Creek, Cumberland River, McFarfarlands Creek and Skaggs Creek. In these churches, the question was sprung, as to whether the brethren Savage were justifiable in withdrawing from the Association. They all decided in the affirmative, except Mill Creek, which was about equally divided, and which split in two parties, each claiming the name and prerogatives of Mill Creek church. In 1843, the matter was brought before Stocktons Valley Association, and the following item of business was transacted:

"Art. 1. That part of Skaggs Creek, Mill Creek, McFarlands Creek, and Cumberland River churches, which claimed to be said churches, dropped out of this Association for justifying the conduct of John and Jesse Savage in abruptly withdrawing from the Association, last year, in violation of her rule."

The six churches which had been cut off from Stocktons Valley Association, as shown above, met in convention, by their messengers, at Beech Grove meeting house, on the first Saturday in November, 1843, for the purpose of constituting themselves an Association. The names of these churches, which aggregated 216 members, were: Mill Creek, Cumberland River, McFarlands Creek, Renox Creek, Skaggs Creek, and Caseys Fork. Thomas Scrivner preached from Acts 24: 25, and then called the meeting to order. A resolution in favor of forming an association was adopted, and was carried into

effect, by electing Thomas Scrivner moderator, and Rice Maxey, clerk. The organization took the name of "Freedom Association of United Baptists." A circular letter setting forth the reasons for forming an association, was appended to the minutes, and the body adjourned to meet at Renox Creek (now Salem) meeting house, on the fourth Saturday in September, 1844.

At the time of its constitution, there were only two preachers in the Association, John and Jesse Savage. At its first anniversary meeting, John S. Page and Derby H. Morgan were added to the number of its ordained ministers; and Moses B. Furguson, John G. Wright, and William B. Adkins were its licensed preachers. At this meeting, in 1844, protracted meetings were appointed to be held at seven of the eight churches composing the body, during the ensuing year, and the ministers of this and the neighboring associations were requested to attend them. It was also recommended, that the several churches commence and continue to hold stated prayer meetings and that the lay members be encouraged to engage in public prayer and exhortation in these meetings.

At the meeting of 1845, the question of alien baptism was introduced, and a resolution was adopted, advising the churches, "that they had better not receive members from other denominations without administering baptism." At this session, an executive board, or committee, consisting of Samuel Long, Thomas E. Bramlette, and Rice Maxey, was appointed to receive contributions from churches and individuals, and to secure the services of a suitable minister to labor among the destitute. This was the first move of this body in the direction of systematic missionary operations. The same board was continued several years, and considerable missionary work was performed by its employe, R. T. Gardner. In 1847, the ministers of the Association subscribed 205 days' labor to be performed in the destitute portion of the field. The Association also contributed small amounts to the Kentucky and Foreign Bible Society and the Indian Mission Association. From that period, it has generally kept one or more missionaries employed, a part, or the whole of the year, and has contributed to the leading enterprises of the denomination.

The growth of the body was steady, from the beginning. During the first nine years of its existence, it advanced from six

churches with 216 members, to fourteen churches with 701 members. But its losses were so great, during the Civil War, that, in 1865, its twenty-one churches aggregated only 638 mebers; nor did it have any considerable increase, after this, till about 1873. But from that period, it grew quite rapidly. In 1879, it reported twenty-one churches with 1,338 members.

This Association has, from the beginning, suffered from a paucity of preachers; and of the few faithful ministers who have labored in its churches, no particulars have been received. But, while its preachers have been few, and generally illiterate, it has had in its churches and councils a large number of distinguished citizens. Among these may be named Rice Maxey, Radford Maxey, Sam Bell Maxey, P. H. Leslie, Thomas E. Bramlette, and Samuel Long.

Rice Maxey was of a large and respectable family of his name, which early settled on Cumberland river, in what is now Monroe county. This numerous family has been distinguished for brilliant native talent, active energy, and practical piety. The subject of this notice established himself in the practice of law, in Albany, Clinton county, Kentucky, where he speedily rose to the head of the bar. He was a leading member of the Baptist church, at that place, was the first clerk of Freedom Association, wrote its first circular letter, and acted as its moderator, from 1846, till his removal to Texas, not far from 1856. He avoided politics, and confined himself strictly to his profession. After his removal to Texas, he was made judge of the Circuit Court in his judicial district, and rose to distinction in that office. He died. at a good old age, a few years past.

Sam. Bell Maxey is a son of the above, and is a native of Clinton county, Ky. He moved to Texas with his father in early life, entered the arena of politics, and rapidly rose to distinction. He is, at present, United States Senator from his adopted State.

Samuel Long was an early and active member of Freedom Association, and was chairman of its first misionary board, in which capacity he served during many years. He was a leading citizen of Clinton county, which he represented in the Kentucky legislature, from 1855, to 1857.

Preston H. Leslie, who is no less distinguished for his

unaffected piety than for his eminent statesmanship, was an efficient member of Freedom Association from 1844, till his removal from its territory. He was born in what is now Clinton county, Ky., March 8, 1819. His parents were poor, and raised a large family, in consequence of which he received a very limited education, in his youth. However, he was fond of books and subsequently became a fair scholar. At the age of 16, he was carried by his father to Louisville, and left there without money, to make his way in life the best he could. In the city and the surrounding country, he worked as a common laborer, about two years. He then returned to his native county, and, after clerking in a dry goods store, a short time, entered the office of Rice Maxey, as a student of law. About this period, he professed conversion, and united with a Baptist church. He was admitted to the bar, in 1841, and the next year, married Miss Black, and settled in Monroe county. Here he soon attained eminence in his profession. In 1844, he was elected to the Kentucky Legislature. He was chosen to the same position, in 1850; and, in 1851, was elected to the State Senate. In 1853, he moved to a farm in Jackson county, Tennessee, and thence, after a few years, to Glasgow, Ky. Here was again elected to the Kentucky Senate in 1867. On Feb. 13, 1871, he, being Speaker of the Senate, was sworn in as Governor of the State, on the resignation of Governor Stevenson, In August of the same year, he was elected Governor of the Commonwealth, for a term of four years, which position he filled with much satisfaction to the people of the State. At the close of his term, in 1875, he returned to his home in Glasgow, where he again engaged in the practice of his profession. For the last several years, he has been Judge of the circuit court in his district, and in that position, as in every one he has ever occupied, he has given general satisfaction.

But faithful as has been this statesman and jurist, in all his civil relations, he has been more earnestly devoted to the cause of Christ. While Governor of the State, he not only attended the Sabbath ministrations of his pastor, but also the conference meetings and prayer meetings of his church, and was a regular teacher in the Sunday-school. He was Moderator of the General Association of Kentucky Baptists while he was Governor of the State, and afterwards, till he deemed it best to decline

the position. He has been active in the educational enterprises of the denomination, and a warm supporter of its missionary operations. All the cares and temptations of his profession and the duties and honors of office have not damped his religious zeal, nor checked his honest devotion to the cause of Christ. The humble, earnest minister of the gospel, who breaks to him the bread of life, never fails to be encouraged by his prayers and his tears.

THOMAS E. BRAMLETTE was also an early member of Freedom Association, and, for a time, acted as Clerk of that body, as well as a member of its first missionary board. He was born in Cumberland Co., Ky., Jan. 3, 1817. Receiving a fair English education, he was bred to the law, and was admitted to the bar, in 1837. He rose rapidly in his profession and in popular favor. In 1841, he was elected to the State legislature. From that period, he was almost constantly in public office. In 1849, he was elected Commonwealth's Attorney, and filled the position two years. In 1852, he moved from Albany to Columbia, where he was soon ofterwards elected Judge of the Circuit Court, a position which he filled during six years. At the breaking out of the civil War, he raised a regiment of troops for the Federal Army, and received a colonel's commission. He resigned his command, in 1862, and was appointed atttorney for the United States Court for the district of Kentucky, and moved to the city of Louisville. In 1863, he was commissioned a Major General, and again entered the Army. But, while organizing his division, he was nominated for Governor of Kentucky. To this office he was elected, and filled the position four years. After the expiration of his term, he resumed the practice of law in Louisville, where he departed this life, Jan. 13, 1875.

Governor Bramlette remained a member of a Baptist church till his death, and was a man of warm charitable impulses, as well as an honorable and moral citizen. But his great popularity turned his heart too much to the things of this world, and his religious zeal was much abated. His last public office was that of Manager of the Kentucky Public Library Lottery, a position he was filling at the time of his death. How manifest is the sacred teaching: "If any man love the world, the love of the Father is not in him."

Alford King was for a short time, a minister of some prominence in Freedom Association. He was born in Cumberland Co., Ky., March 31, 1806. He was fairly educated, and bred to the legal profession, which he entered in 1842. In early life, he joined the Campbellites, and remained in that connection, till 1856, when under the ministry of T. J. Fisher, he professed to be "born again," and united with the Baptist church at Burksville. He at once abandoned the practice of law, and was ordained to the ministry. He was a good speaker, and a fair logician. His favorite subject was the 'new birth." After preaching about four years in Kentucky, he moved to Texas, and located at Victoria. Here he distinguished himself as an able and devoted minister. He was ealled to his reward, in 1872.

NORTH CONCORD ASSOCIATION.

This Association occupies the extreme north-east corner of the State. Most of its churches are located in the counties of Knox, Whitley and Bell. Little can be known of its early history, as its records have been lost. It was constituted of churches dismissed from South Union Association, in 1843, and the next year reported eight churches with 335 members. Its growth was very slow, till after the close of the Civil War. In 1864, it reported twelve churches with 527 members, and, in 1871, eighteen churches with 640 members. Since the latter date it has been quite prosperous.

This body is fully committed to missions, educational institutions and Sunday-schools. The 3d article of its constitution, as printed with the minutes of 1880, reads: "The business of this body shall be to promote Home and State missions and supply destitutions; also Bible and book colportage, Sunday-school, literary and theological schools and Colleges in south-eastern Kentucky, and to collect and preserve our denominational history." The Association has adopted vigorous resolutions, from time to time, in accordance with this principle, but it does not appear that much else has been accomplished in this direction, except that something has been done to supply the destitute with

preaching. An attempt was made to build a high school within the bounds of the Association, in 1876, and a charter was procured for such an institution; but the enterprise proved a failure. As early as 1872, some efforts were made to establish Sunday-schools in the churches, and a temporary interest was aroused upon that subject; but, in 1881, the committee on Sunday-schools reported that there was "no regularly organized Baptist Sunday-schools" in the bounds of the Association.

In 1873, the body expressed its sentiments on the subject of alien baptism, as follows: "*Resolved*, That we will not receive, nor fellowship churches that do receive members from other denominations without rebaptizing them." For a few years past, the churches have been very well supplied with preachers, and many of them have been greatly prospered. In 1880, the Association numbered twenty-four churches, with 1,468 members, and, in 1881, twenty-seven churches with 1,678 members.

Concord church is the oldest in this fraternity, and one of the oldest in the upper Cumberland Valley. It was gathered by Moses Foley sr., and was constituted of twelve members, in the house of Thomas Arthur, near the present village of Flat Lick, in Knox county, in 1804. Among those who entered into the constitution were Thomas Arthur sr., Sarah Arthur, Thomas Arthur jr. and Sally Arthur. Moses Foley was the first pastor, and was succeeded by Blackgrove Hopper. William Hickey, Thomas Marcy, Ebenezer Ingram, John H. Bingham, and John G. Amis, the present incumbent, have served the church in turn. It now (1884) numbers eighty-four members.

Isaac S. Horn was a zealous preacher in this fraternity. He was born in Knox county, Ky., in 1819. In early life, he united with Concord church in his native county; but was not ordained to the ministry till about 1861, when, at the call of Freedom church in Bell county, he came under the hands of John H. Bingham, John G. Amis and J. N. Madox. From that time till his death he was very active in his holy calling, and it is estimated that he baptized over 400 converts. He died of pneumonia, in the spring of 1877.

John G. Amis is one of the ablest and most enterprising ministers of this Association. He is chairman of its missionary board, takes much interest in its missionary operations, and has

been especially active in its educational enterprises. He is pastor of old Concord and three other churches.

STEPHEN GOLDEN has been Moderator of the Association for a number of years past, and is a preacher of considerable ability. But he fills the office of Judge of Knox county court, and has too much of the world on him to be very efficient in the ministry.

DAVIESS COUNTY ASSOCIATION.

This large and prosperous fraternity was constituted of the following churches, all of which had been dismissed from Goshen Association: Rock Spring (now Yelvington), Green Brier, Bethabara, Owensboro, Buck Creek, Pleasant Grove, Bells Run, Mt. Liberty and Fredonia.

In accordance with previous arrangements, messengers from the above churches met at Bethabara meeting-house, in Daviess county, November 1, 1844. Thomas Downs preached from I Pet. 2:4-5. The convention was then called to order. Thomas Downs was chosen Moderator, and G. W. Triplett, Clerk. The preliminary measures having been gone through, the convention adjourned. It met again on the following day. A constitution, articles of faith, and rules of decorum were adopted, and the organization, embracing nine churches with 1,021 members, assumed the title of "Daviess County Association of United Baptists." John G. Howard was then elected Moderator, and G. W. Triplett, Clerk. It was agreed to solicit correspondence with Goshen, Gasper River and Little Bethel Associations, in Kentucky, and Little Pigeon, in Indiana.

This organization came into existence after the schisms and revolutions which afflicted the older fraternities had ceased. It was constituted a missionary body, and from the first favored all the benevolent operations of the denomination. At its first anniversary, in 1845, it approved the formation of a Bible society within its bounds. The Indian Mission Association was also approved, and the churches were recommended to organize auxiliary societies. A small collection was taken up for the Daviess County Indian Mission Society. This branch of chris-

tian benevolence received the attention of the Association several years.

At its first anniversary, the Association adopted the following: "*Resolved*, That, in view of the great destitution existing in the bounds of this association, we request the churches to send up their contributions, next year, for the purpose of employing a missionary in our bounds." This was the initiatory step to the principal work of this body, down to the present period. The next year, William Head was appointed missionary to labor within the bounds of the Association. An executive committee was appointed to conduct the mission, and was composed of John G. Howard, M. J. Whayne, J. S. Ford, C. T. Noel and James Miller. This committee was the first missionary board of Daviess County Association, as Mr. Head was its first missionary. The report of the executive board was not printed; but we have it from the lips of Mr. Head that the mission was very successful. This system of Associational missions has been kept up, with various modifications, and one or two prief interruptions, to the present time; and has doubtless been a chief cause of the extraordinary progress of the body. Its course of procedure with reference to other benevolent institutions, has been similar to that of other fraternities of the kind in the State.

At its second anniversary, in 1846, the Association took up the subject of alien baptism, and it was discussed at considerable length. A resolution, declaring the reception of such baptisms to be disorderly, was offered; but was rejected on the ground that the Association possessed no ecclesiastical authority, and therefore, had no right to dictate any system of doctrine or polity to the churches. The next year, three of the churches asked advice on the subject. As an advisory council, the Association had a right to give the advice asked for. It, therefore, adopted the following resolution: "*Resolved*, That while we disclaim all right to make laws for the government of the churches, we return as answer to Buck Creek and Station churches, that we advise the churches not to receive members from Pedobaptists or Reformers, upon their baptism." The subject was again brought before the Association, in 1871, when the following resolution was adopted: "*Resolved*, That this Association does not consider any person baptized, unless he has

been immersed in water in the name of the Trinity by the authority of a regularly organized Baptist church." In 1876, it was "*Resolved*, That immersion in water, under authority of a gospel church, is essential to Christian baptism, and prerequisite to membership in a gospel church; that no one has the right to recognize any organization, or body, as a gospel church, the members of which have not these qualifications;" and, "that membership and fellowship in a gospel church are essential prerequisites to a seat at the Lord's table."

In 1852, the Association commenced raising a fund for the purpose of distributing books among the people within its bounds. This enterprise was put in operation, and the good work was prosecuted about eight years. This was doubtless a valuable work, and may, in part, at least, account for the fact that an unusually large number of people have come from other denominations to the Baptists, within the bounds of this fraternity.

Sunday schools did not receive the attention of this body, till 1858. At that date, A. B. Smith and K. G. Hay, were appointed a committee on Sunday schools and Sunday school books. In their report, they stated that, so far as they could learn, a majority of the churches had no Sunday schools; that they regarded such schools as among the most efficient means for accomplishing the work assigned to Christians, and advised that the Association recommend the churches to faithfully employ this means. They also recommended the careful selection of such books as taught the doctrine of the denomination. Since that time, there has been a constantly increasing interest on the subject, and this has become one of the leading enterprises of the body.

During the meeting of 1858, a communication, accompanied by a contribution of $12.10, was received from the Female Home Missionary Society of Spottsville church. This appears to have been the first society of the kind, organized in the Green River country. The Association passed a resolution of thanks to the society, and recommended the formation of similar societies, in other churches. The next year, a slightly increased contribution was received from this society, and the sum of $13 was received from a similar organization, at Owens-

boro. It is presumed that these societies did not meet with popular favor, as we hear no more of them.

The subject of education engaged the attention of the Association, as early as 1855. It was then asserted that the education of the ministry should be one of the prominent objects of the body, and it was resolved to raise money to educate J. M. Dawson, a young preacher, at Georgetown College. Young Dawson declined going to college, and the subject was dropped. In 1860, the Association approved the enterprise of erecting a high school at Hartford, and the sum of $2,000 was pledged to aid in its establishment. In 1869, the Association resolved to secure a shool property in Owensboro, and establish a high school, at a cost of $10,000. The buildings were finished, and the school was opened, under the style of the Central Baptist Institute, in September, 1869. The property was a very handsome one, and was valued at $25,000. But in default of paying the paltry sum of $3,500, a debt incurred in the erection of the buildings, this valuable property was sold, and thereby alienated from the Baptists. In 1865, the Association did a better work, in raising means to aid in educating John S. Gatton and F. P. M. Sharp, who are now very valuable ministers of the gospel.

About 1860, the subject of what was called intercommunion, was agitated among the churches of the Association, especially by B. T. Taylor, pastor of the church at Owensboro. He took the position that each church should confine the administration of the Lord's Supper to its own members. The great ability of Mr. Taylor so influenced the Association, for the time, that it declared in favor of his views, and advised the churches "to examine the Scriptural authority for this practice." The churches generally were not convinced of the correctness of the position, and the former practice of intercommunion among the churches " of the same faith and order," has been continued.

In 1864, a Mr. Bidwell, recently excluded from New Hope church, appealed to the Association for redress. This gave the body an opportuuity to express its adherence to the ancient Baptist doctrine, that the individual church is the highest ecclesiastical authority on earth, and that, from its decision, there is no appeal, except to the Supreme Arbiter of human affairs.

Mr. Bidwell was accordingly informed that the Association had no jurisdiction in his case.

In 1866, the Association designated the first of the following January "as a day of fasting, humiliation and prayer to Almighty God, for a revival of his grace." This is believed to be the only fast day this fraternity has ever appointed. The body gave its opinion, in 1869, in regard to agricultural fairs, as follows: "*Resolved*, That fairs, as now conducted, are not suitable places for members of the church to attend; and, as the evils growing out of them are manifest, we advise the churches composing this body to take the subject under serious consideration." In 1880, it expressed its opinion on the subject of dancing: "*Resolved*, That promiscuous dancing, as practiced by the unbelieving world, is inconsistent with symmetry of christian character, and destructive of christian influence. 2. That we earnestly request our churches to use all christian means for the suppression of the practice among their members·

The progress of this Association has been unusually even and rapid. Its membership was nearly doubled during the first ten years of its existence. In 1860, it numbered 26 churches with 2,783 members; in 1870, 34 churches with 3,639 members; in 1880, 34 churches with 4,103 members; and, in 1882, 34 churches with 4,317 members. At the last named date, it was the largest association of white Baptists, but two, in the State, Little River being the largest, and Bethel the next. Its statistics are wanting for the years '48, '50 and '61. During the remaining 35 years of its existence, down to its meeting, in 1882, its churches reported 6,951 baptisms.

Old Churches. *Beaver Dam* is the oldest church in this fraternity, and the oldest but one in the lower Green River country. Its history has been given. *Buck Creek*, located in McLean county, after existing some time as an arm of Beaver Dam, was constituted an independent church of 11 members, by Job Hobbs, Samuel Anderson and Philip Warden, in 1812. The new organization took the name of "Tanners Meeting House," by which it was known many years. Its first pastor is supposed to have been Job Hobbs, who served it but a short time, and was succeeded by the famous pioneer, Ben Talbot. Mr. Talbot was succeeded by George Render, who was followed by Thomas Downs. The latter served the church many

years, and was succeeded by Frederick Tanner, who was raised up to the ministry, in that church. Since the resignation of Mr. Tanner, the church has had the pastoral labors of J. S. Coleman, J. M. Peay and Wm. Stephens. It is now one of the largest and most prosperous churches in the Association. *Yelvington*, located in the village from which it takes its name, in Daviess county, was constituted of 11 members, by Ben Talbot, and John Weldon, June 30, 1813. It first took the name of "Panther Creek." John Weldon was its first pastor, and served it about three years. In 1815, it joined Gasper River Association. In May, John Weldon resigned, and moved from the country. He was succeeded by Thomas Downs, who served the church nearly 25 years. In 1817, the name of the church was changed to "Rock Spring," and the next year it united with Goshen Association. Since the resignation of Mr. Downs, in 1842, the church has been served by a large number of pastors, prominent among whom may be named William Head, J. G. Howard, D. Dowden, C. J. Kelley, J. M. Dawson, D. E. Yeiser and W. H. Dawson. The church assumed its present name, in 1860. In 1878, it united with Blackford Association. *Green Brier*, located in Daviess county, was constituted of 25 members who had been dismissed from Tanners Meeting House, by Ben Talbot and Thomas Downs, Oct. 29, 1820. Thomas Downs was chosen pastor, and served the church nearly 30 years. Since his death, it has had the pastoral labors of J. M. Bennett, Wm. J. Owen, J. S. Dawson, J. S. Coleman, B. F. Swindler and J. M. Peay. It is now the largest and one of the most prosperous, of the country churches in this Association. *Bells Run*, located in Ohio county, was constituted Dec. 24, 1820, and took the name of "Barnetts Creek." Thomas Downs, by whom it was gathered, became its first pastor. About 1833, the somewhat notorious Wm. Downs, took the pastoral care of the church, and its name was changed to "Little Flock." Wm. Downs was succeeded by Ancil Hall, about 1839, and the church assumed its present name. In 1841, Reuben Cottrell took charge of the church, and served it till J. P. Ellis, one of its members was ordained to its pastorate, in October, 1842. Mr. Ellis continued in office till 1856. Since that period, the church has had a number of pastors, each serving only a brief period. J. S. Coleman took

charge of the church in 1882, and large numbers have been added to its membership, under his ministry. *Bethabara*, located in Daviess county, eight miles southeast from Owensboro, was constituted in 1826. Among its early pastors, was that devoted man of God, Reuben Cottrell. It has been a very prosperous body, and, in 1881, was next to the largest country church in the Association. The remaining churches of this Association are comparatively young.

Thomas Downs was among the fathers in Daviess county Association. He was born, perhaps, in Nelson county, not long before the year 1780. He spent his childhood and youth, with his parents, among the wilds of the lower Green River country. His father was killed by the Indians, near the present location of Calhoun, in McLean county. In early life, he united with Hazel Creek church, in Muhlenburg county, and was early set apart to the ministry. Of this church, he remained a member, till about 1815, when he moved his membership to Panther Creek (now Yelvington in Daviess county?) In 1824, he, with his wife, four daughters, his son and his son's wife, united with Green Brier church in Daviess county. Of this church, Rock Spring, Buck Creek and Ohio (Ia.,) he was pastor many years. He was also pastor of various other churches, for briefer periods. But his work was not so much that of a pastor, as of an indefatigable pioneer missionary. He bore the standard of the cross among the early settlers on both sides of the Ohio river, from the mouth of Green river, 100 miles up the Ohio, and over a belt of country, about 100 miles wide. In this region he gathered many of the early churches, and supplied them with occasional preaching, till they could procure pastors. He raised a large family of children, all girls but one, and was so extremely poor that he had to do much of his traveling on foot, and often barefoot. "Many a time," writes his successor in the pastorate, "has he ploughed hard five days in the week, and then walked from Green Brier to Rock Spring, a distance of 25 miles, and preached two hours, shoeless and coatless; sometimes to but few hearers, and once, to only three sisters." Such was the labor and lot of this consecrated servant of Christ, during a ministry of nearly 50 years. He endured many severe domestic trials. In early life, he lost his father, who was murdered by Indians, while hunting in the forests for his horses.

After he had raised a large family, his only son went to hunt horses in the forest, and was found hung by a bridle, already dead. About the same time, several of his children died of an epidemic, within a short period.

When Mr. Downs commenced preaching, not far from the year 1800, there were but two small churches in the broad field of his subsequent labors; when he closed his work, the same field was occupied by six flourishing and populous associations—four in Kentucky, and two in Indiana. In the closing years of his life, he became very corpulent and helpless. But such was the attachment of his brethren to their aged pastor, that they would convey him to Green Brier meeting house, and place him in a chair, where he, like the Apostle John, would talk to them about the love of God, and exhort them to love one another. Not far from 1850, the aged servant of God was called to his reward.

Mr. Downs was not regarded a great preacher, even at the time in which he lived. He was uneducated in the scholastic sense of the term; but he was a close, prayerful reader of the Bible, and few men of his times were better acquainted with the sacred oracles. He possessed only medium talents, but he had an easy flow of common English words, his heart was thoroughly educated and deeply imbued with the grace of God, and he was an indefatigable laborer in the gospel of Christ.

Reuben Cottrell was born in Henrico county, Va., in 1792. Here he grew to manhood, receiving a fair English education. After his marriage, he emigrated to Kentucky, and settled in Shelby county, in the fall of 1815. In the following February, he united with Buck Creek church, in that county, and was baptized by George Waller. He was ordained to the ministry by George Waller, Zacheus Carpenter, John Holland and Wm. Stout, the same year in which he was baptized. Soon afterwards, he was invited to preach once a month to Buck Creek church. About this period the subject of missions was agitated in Long Run Association, and Mr. Cottrell was engaged to labor as missionary, within the bounds of that fraternity. Louisville and Jeffersonville were points at which he preached. During these labors, he became deeply imbued with the spirit of missions, which led him to visit many points of destitution, on both sides of the Ohio river. In 1832, he made a tour

down the Ohio river as far as the "Yellow Banks." Next year he moved to Daviess county, and settled on a farm. He accepted a call to Bethabara church. A revival followed almost immediately, and 80 were added to the church. In 1834, he was called to Bells Run, Blackford and Union churches. About this time, he was invited to deliver a sermon at a barbecue, to be given on the 4th of July, at Owensboro. He accepted the invitation, and afterwards continued to preach there, until he raised up a church, to which he ministered till it could procure a pastor. In 1837, Little Bethel Association sent a letter and messengers to Goshen Association, asking correspondence. The corresponding messengers from Highland Association opposed the petition, on the ground that Little Bethel believed in missions. Mr. Cottrell, with others, warmly advocated the reception of the correspondence, and it was finally granted. The missionary spirit became very active in the lower part of Goshen Association. A convention of messengers from 13 churches was held, in 1838, and it was resolved to employ two missionaries to labor in the region around Owensboro. Mr. Cottrell and Samuel Anderson were appointed, and a great revival prevailed under their labors. From this period, the work of missions was prosecuted in this region, Mr. Cottrell always being a prominent actor, both in the council and in the field, until his strength failed. For several years before his death, he was too feeble to leave his home, and was constantly anticipating his departure. On the 29th of May, 1863, the summons came, and he went to his reward, after a very successful ministry of 47 years.

William J. Owen. This excellent and zealous young man was ordained to the ministry by Green Brier church, in Daviess county, near to which he was born and raised, Jan. 20, 1850. After serving this church with some others in the neighborhood, a short time, he moved to Jacksons Purchase, about 1856. Here he zealously devoted himself to the work of the ministry. In February, 1859, he located in Troy, Obion county, Tennessee, where he accomplished the principal work of his brief ministry. During the same month in which he moved to Troy, he gathered a church of eight members. Under the faithful labors of the young pastor, the little church steadily grew, till it numbered thirty-three, Mr.

Owen was also pastor of Palestine and Concord churches, where his labors were also successful. But his work was soon brought to a close. Early in December, 1863, he became too feeble to leave his room, and, on the 14th of the following June, was called to receive his crown.

Frederick Tanner was a good, plain, humble preacher. He united with Buck Creek church in McLean county, soon after its constitution, in 1812, and was probably baptized by Benjamin Talbot. After serving that church as clerk, a number of years, he was ordained to the ministry, in 1830, and, afterwards, served it as pastor, for a considerable time. He was also pastor of several other churches, at different periods. He had an humble opinion of his abilities, and, as he expressed it, only consented to serve a church, when it could procure no other preacher. Yet Dr, Coleman regarded him as a man of superior natural endowments, and, under favorable circumstances, an eloquent and powerful preacher. He maintained a spotless Christian character, and exerted an excellent influence over the people who knew him best. He died, at his home, in McLean county, at a ripe old age, about 1868.

John Graves Howard was born of respectable and pious Baptist parents, in Caswell county, N. C., Nov. 9, 1792. Under the parental roof, he received a plain English education. He was raised on a farm, and, in his twenty-first year, was married to Priscilla Yancy. In 1816, he emigrated to Daviess county, Ky., where he spent the remainder of his life. He was a man of high social standing, and, at one time, filled the office of justice of the peace, and afterwards that of sheriff. He also filled the office of colonel of the State militia, for a time, and from that circumstance, was afterwards known as Col. Howard. He was fond of society, and at one time, after he entered the ministry, was betrayed into the habit of drinking to intoxication. From this, he soon recovered himself; but his repentance and mortification were deep and long continued. The high esteem in which he had been universally held, the sincerity of his repentance, and his manly and Christian character, not only restored him to the fellowship of his brethren, but also secured to him the respect and confidence of the unconverted.

He professed faith in Christ, and was baptized into the

fellowship of the church at Tanners Meeting House (now Buck Creek), about 1818, by Benjamin Talbot. He commenced his public Christian labors, as superintendent of a Sunday-school, at Green Brier church. He was subsequently ordained to the deaconship, and, in December, 1821, was licensed to preach, at Green Brier church. It was several years before he entered fully into the work of the ministry. In September, 1840, he was ordained to the pastoral care of the church at Owensboro, by H. B. Wiggin, Reuben Cottrell, and Thomas Downs. He ministered to this church about two years. After this, he was active and zealous in the ministry, and, together with William Head, R. M. Snider, and Isham R. Allen, gathered a number of churches on both sides of the Ohio river. He served several churches, between 1845, and 1865. His last pastoral ministrations were at Pleasant Grove church, in Daviess county. He was chosen moderator of Daviess County Association, immediately after its constitution, in 1844, and served in that capacity, till 1859. He also served Goshen Association, as moderator, from 1841, to 1844. After the close of his last pastoral term, he continued to preach occasionally, till near the close of his life. He died, at his residence in Owensboro, April 16, 1874.

Isham R. Allen was a wicked, profane youth; but on professing faith in Christ, about 1837, he united with the church at Owensboro, and was probably baptized by John L. Burrows. He was licensed to preach, at Pleasant Grove church in Daviess county, about 1841, and, about two years later, was ordained to the ministry. For a number of years he preached with great zeal, in connection with William Head and John G. Howard; and, by his fervent exhortations, gave much aid in gathering a number of churches, on both sides of the Ohio river. He was a very impulsive man, was somewhat eccentric, and his gift consisted principally in exhortation. During the latter years of his life, he preached but little. He died at his home in Owensboro, a little past middle life, not far from 1864.

James M. Dawson was one of the ablest preachers that have lived in the Green River country. It is much regretted that more particulars of his life and labors have not been received. He was a native of Daviess county, Ky., and was born in 1835. His opportunities for acquiring an education were very poor. However, he possessed a strong intellect, and devoted himself

to close study, from his boyhood to the close of his life. Without the aid of a teacher, he not only acquired a good English education, but made considerable attainments in the Greek language. He declined the proffered aid of Daviess County Associaion, to enable him to attend Georgetown College, prefering the slower, but more independent course of acquiring an education by his own energies. He professed religion in his seventeenth year, and united with South Hampton church, in his native county. At the age of about twenty, he was licensed to preach, and was ordained, about 1857. At first, his efforts to preach were dull and prosy; but he improved steadily, and it was only a few years before he exhibited a massive strength, and an acuteness of logic, unequaled in his Association. He preferred to serve the country churches around his birth place, to occupying a city or village pastorate, and hence gave his entire ministry to those of Daviess County Association. He was successful in his pastoral labors, and was esteemed and honored by his brethren, throughout the State. But before he reached the prime of manhood, he was suddenly called to give an account of his stewardship. He died of pneumonia, at his home in Daviess county, April. 20, 1873.

Mr. Dawson distinguished himself as a clear and logical writer, and an able controversialist. He published a pamphlet in defense of "the final perseverance of the saints," and was engaged in various controversies, both oral and written, in defense of the doctrine and polity of his denomination. Among his last writing was a somewhat lengthy controversy with the learned Prof. J. E. Farnham, through the columns of the *Western Recorder*.

J. D. Arnold spent the last years of his life within the bounds of this Associatlon, and was a valuable laborer in the Master's vineyard. He was born in Macon county, Tenn., Aug. 12, 1839. At the age of seventeen he lost his father, and his mother could afford him but scant means of obtaining an education. He was studious, however, and acquired a fair knowledge of the common English branches. In 1855, he united with Pleasant Hill church, in Robertson county, Tenn, and was baptized by G. W. Featherstone. Here he was licensed to preach, in 1860. He shortly afterwards moved his membership to Lake Spring, in Simpson county, Ky., and was ordained to the

ministry, in 1861, by O. H. Morrow and J. W. Self. He was pastor of Lake Spring church two years, and of Franklin, one year. In May, 1869, he moved to Owenboro, Ky. While here, he served Macedonia church, one year. Meanwhile, he moved across the river into Indiana, where he served the churches at Grand View, New Hope. Pleasant Valley, and Pigeon. In all these churches his labors were much blessed. Under his ministry, at Grand View, there were eighty-one additions to the church; at New Hope, fifty-eight additions; at Pigeon, fifty-eight, and, at Pleasant Valley, fifty-five. In 1873, he commenced the publication, at Evansville, of a paper, called the *Baptist Missionary*, and a Sunday-school paper called the *Echo*. He soon found that he had undertaken more than his strength would bear, and accordingly disposed of the Baptist Missionary. He continued the publication of the Echo a short time, when the office in which it was published was destroyed by fire. He had continued to serve Pleasant Valley church two Sabbaths in the month, and he was now, in 1874, recalled to New Hope, and Pigeon. The next year, he resigned these charges, to take the care of some churches in Daviess county, Kentucky, whither he returned and pitched his tent, for the last time. He was pastor of Bethabara church five years, during which 130 were added to its membership. He served the church at Whitesville, about the same length of time, and those at Sugar Grove, Mt. Carmel and Zion, briefer periods. In the midst of a career of great usefulness, and in the prime of manhood, he was suddenly called home. He died at the house of a brother, Giles, near Pleasant Valley church, in Spencer county, Ia., where he had been invited to lecture on church history, June 11, 1881. Mr. Arnold was a man of great energy and tireless industry, and succeeded in his holy vocation, in an eminent degree.

Josiah Bridges Solomon was born of Baptist parents, in Franklin county, N.C., January 18, 1824. He was brought up on a farm, alternating between the plough and such schools as the neighborhood afforded. In 1843, he professed conversion, and was baptized by P. N. Smith, for the fellowship of Haywood church, in his native county. He soon began to take part in a prayer meeting, and was licensed to exercise his gift, at about the age of 20 years. After this, he entered Wake Forest College, where he spent three years. He was ordained to the

ministry, while at college, in November, 1848, by Wm. Hooper, W. T. Brooks, Thomas Crocker and Wm. Biddle. In 1849, he was married to Mary M., daughter of John Burges of Warren county, N.C. In December of the same year, he accepted an appointment to labor as missionary under the patronage of the Baptist State Convention. After filling this position, with good success, two years, he took charge of the church at Warrenton. Here he labored successfully, about seven years, when he was called to Leigh Street church, in Richmond, Va., where he entered upon his labors, in 1860. To this church he ministered four years, during which time it had an increase of 150 members. Being now impoverished by the War, he resorted to teaching, as a means of supporting his family. In 1873, he accepted the presidency of Monongahela College, in Pennsylvania, and occupied the position two years. In 1875, he took charge of the church in Sharon, Pa. Here he remained till 1880, when he accepted a call to the First Church in Owensboro, Kentucky, where he was well received, and labored, much to the satisfaction of the church, till 1885, when he accepted a call to Zion church in Henderson county, Kentucky.

Joseph Perkins Ellis is among the oldest living ministers of this Association, and has been one of the most active and useful. His parents were Virginians, but settled in Shelby county, Kentucky, about 1803, where J. P. Ellis was born, in October, 1811. In 1819. his parents moved to Daviess county, where he was brought up. He was educated under the tution of Stephen H. Maddox, whose school he attended seven years. In 1826, he obtained hope in Christ, under the ministry of Samuel Vancleave; but he delayed uniting with a church, till 1834, when he was baptized by John Holland for the fellowship of Bethel church, in Shelby county. This occurred while he was on a visit to his relatives. Four days after his baptism, he delivered an exhortation from the words, "*God is love.*" Returning to his home in Daviess county, he gave his membership to Panther Creek church. In December of the same year, he moved to Ohio county, and united with Bells Run church. On the 15th of September, 1835, he was married to Jane S. Taylor, and was licensed to preach, the following year. Although he had been zealously and usefully engaged in the Master's vineyard, from the time he was baptized, he was not or-

dained, till October, 1842, when he came under the hands of Reuben Cottrell and H. H. Ellis. He immediately took charge of Bells Run church, and, within the same year, was called to the care of Panther Creek and Mt. Pleasant churches, in Ohio county, and Bethabara, in Daviess. Besides these, he has served, at different periods, Zion church in Ohio county, and Zion, Friendly Grove, Whitesville and Pleasant Ridge, in Daviess. To say that he served these churches faithfully and successfully, according to the custom of the times, would not give an adequate idea of his labor. Like Talbot, Downs and Cottrell, whom he succeeded, he was a voluntary unpaid missionary, seeking out the dark corners, and proclaiming salvation to the destitute. Only one year did he accept a salary for missionary labor. Among the churches of which he laid the foundation, are Whitesville and Zion in Daviess; Zion, in Ohio; Bethel in McLean, and Ohio in Spencer county, Ia. He also gathered the first Missionary Baptist church in Wayne county, Ill. In all, he has aided in the constitution of 16 churches. He has kept no account of the number he has baptized, but it must be quite large. The war-worn old soldier is no longer able to do the work of a pastor, but is still doing what he can. His residence is three miles east of Whitesville, in Daviess county, where he has resided since 1848.

John Samuel Taylor is among the oldest preachers of this fraternity. He was licensed to preach by Bells Run church in Ohio county, in November, 1835, and, afterwards, ordained at Whitesville, whither he had moved his membership. He has been pastor of a number of churches, for brief periods. But his principal labor has been that of a missionary within the bounds of Daviess county and Goshen Associations. In this field, he has wrought a good work. Some years past, when disease of the throat prevented his preaching, he represented Daviess county in the Kentucky Legislature.

A number of other valuable ministers have labored within the bounds of this fraternity, of whose lives we are unable to give particulars. *A. B. Smith*, a graduate of Georgetown College, located at Owensboro, about 1856, and has been pastor of a number of churches in the Association. *W. P. Bennett* is one of the elderly ministers of the body, and has done good service among its churches, for more than a quarter of a century. *Dan-*

iel E. Yeizer has also been an active and very useful preacher, about 25 years. *W. P. Yeaman*, a lawyer of Calhoun, was converted from Methodism, and ordained to the ministry, at that village, about 1858. He has been pastor of a number of leading churches in different parts of Kentucky. Subsequently he was pastor of a church in New York City, a number of years, and is now located in St. Louis, Mo. *Wm. H. Dawson*, now of Rockport, Ia., was raised up to the ministry in this Association, and was, for a number of years, one of its most useful preachers. To him and his illustrious brother, J. M. Dawson, the author is indebted for valuable contributions to the history of Daviess County and Goshen Associations.

SOUTH KENTUCKY ASSOCIATION.

This was the third organization of the kind, which assumed this name, in Kentucky. The first and second of these fraternities denominated themselves Separate Baptists, while the one under consideration distinguished itself by the appellation of United Baptists, and is in harmony with the great body of the denomination. Its origin has already been explained in the history of South Kentucky Association No. 2. In 1845, the following churches, located in Garrard, Lincoln and Casey counties withdrew from the last named Association, on account of the body's adhering to the name and principles of the Separate Baptists: Concord, Caseys Creek, Drakes Creek, Gilberts Creek, Greasy Creek and Union. These seven churches, met, by their messengers, the same fall, and formed the fraternity now under consideration. It engrafted in its constitution the following principles.

"The leading objects of this Association, when organized, shall be to devise ways and means for spreading and sustaining the gospel, at home and abroad, but especially to supply the destitute churches in the bounds of this Association with preaching." "No church shall be considered in good standing in this union, that will encourage, by laxity of discipline, or otherwise, the making and vending of ardent spirits as a bev-

erage, &c." In accordance with these principles, the fraternity has been quite active in its home mission enterprise.

At its first anniversary, in 1846, it reported two additional churches (Providence and Rocky Ford,) 17 baptisms and an aggregate membership of 711. The body had a very slow growth for a number of years. At the beginning of the Civil War, in 1861, it reported only 11 churches, with 860 members, and after the close of the War, in 1866, it embraced only six churches with 744 members. It had been sowing good seed, however, and it now began to reap.

From near the time of its organization, this body had kept one or more missionaries in its territory a portion of the year, sometimes employed by its own missionary board, and sometimes by that of the General Association. Among its most active laborers were J. C. Portman, Daniel Buckner, and H. F. Buckner, the distinguished Indian missionary. These all moved to the West, after which Wm. Graves and Wm. Taylor were employed as missionaries. Missionary operations were suspended during the War.

In 1866, the board of the General Association appointed Thomas H. Coleman to labor within the bounds of the Association. He filled the position with excellent success, especially in effecting a better organization of the churches. During the same session, the Association appropriated $50 to a book depository, which proved an efficient means of diffusing knowledge among the churches. Mr. Coleman distributed 242 volumes in his missionary field, the first year. This may be regarded as the beginning of the period of prosperity in this Association. In 1867, the body withdrew from South Kentucky Association of Separate Baptists a correspondence which had been maintained during some years past. J. O. Southerland had been appointed to preach the introductory sermon in 1867, on the subject of "church fellowship." He preached the sermon, but on another subject; whereupon the Association adopted the following:

"*Whereas*, We believe that the Asssociation has the right to name the subject she desires shall be discussed in the introductory sermon, and that the minister appointed to preach the introductory sermon should, in obedience to the Association, preach on the subject assigned him. Therefore,

"*Resolved*, That this Association do disapprove of the conduct of one of her members in disobeying the rules of the Association, by laying aside the subject assigned him by the Association, from which to preach the introductory sermon, and selecting a new subject."

In 1866, the Association adopted the following: "*Resolved*, That in the opinion of this Association, no minister *ought* to baptize an individual who has not been approved for the ordinance by a regularly constituted church; and also that we disclaim any succession, as a denomination, from the church constituted by Roger Williams." The first item in this resolution gave some dissatisfaction, and the next year, was referred to the churches. The churches failed to agree on the subject, and the matter was dropped.

In 1868, the now distinguised Dr. Lansing Burrows, who had recently entered the ministry, was appointed by the board of the General Association to succeed T. H. Coleman, and labored in that capacity one year, with moderate success. After this, the Association, through its executive board, employed its own missionaries.

In 1869, the body first gave its attention to the subject of Sunday-schools, though it is probable that some of the churches had previously organized such schools. The following resolution was adopted:

"*Resolved*, That the Association heartily recommend to the churches, the importance of encouraging the organization and sustaining of Sabbath-schools." This resolution was carried into effect with so much zeal that, in 1874, the committee on Sabbath-schools eported as follows:

"All our churches have Sunday-schools. All are Baptist schools but one. There are also connected with our churches four mission Sunday-schools. The number of officers, teachers and pupils in all these schools is about 700." This was a revival season. T. H. Coleman had been employed as missionary, at a salary of $1,000 a year, and his labors were being greatly blessed.

In 1871, the Association passed resolutions in favor of Foreign missions. At this time the body numbered 8 churches with 854 members. Seven years later, it numbered 17 churches

with 1,315 members. It has since somewhat diminished. In 1883, it numbered 14 churches, with 1,224 members.

The oldest churches in this fraternity are Mt. Salem and Somerset (formerly Sinking Creek), of which some account has already been given.

Jesse Coffee Portman was one of the most popular and efficient preachers that ever labored in his part of the State. His great-grandfather, John Portman, sr., emigrated from Pennsylvania to South Carolina, where he raised his family. In old age, he moved to Christian county, Kentucky, where he died, in 1799, aged about 100 years. John Portman jr., a son of this venerable patriarch, was a soldier in the Revolutionary War, and fought in the battle of Kings Mountain. After the War, he settled on the upper waters of Green River, in Kentucky, where he raised two sons, John and George. John moved to Mississipi, where he died, about 1855. George married a Miss Coffee, and settled in Casey county, Ky., where he died, June 12, 1857, aged 84 years. In this county, his son, Jesse Coffee Portman, was born, Sep. 2, 1805, and was brought up on his father's farm, receiving a fair common school education. Notwithstanding his parents were pious Baptists, Jesse grew up a wicked, profane lad, and continued to indulge in sinful sports and blasphemy till he was 22 years of age. In August, 1827, he professed conversion, and was baptized by Jacob Warriner for the fellowship of Hurricane church in his native county. The following March, he was married to Leannah, daughter of Gen. Christopher Riffe.

Hurricane church, afterwards called Green River, and, still, more recently, Middleburg, belonged to South Kentucky Association of Separate Baptists. The churches of this fraternity, like the Campbellites, rejected all creeds and confessions of faith. At the period of Mr. Portman's entering the ministry, Campbellism was a raging fanaticism in northern Kentucky; and, scenting after the non-committal policy and loose "order of things" among the Separate Baptists, the Campbellite proclaimers descended upon them like eagles upon a carcass. John Steele a Baptist preacher, who had acquired great influence in Casey county, was carried away by the new doctrine, and, entering the Campbellite ranks, made havoc of the churches. Green River church held in its membership four preachers.

Three of these, Warriner, Polton and McCan, were swept into the "reformation," carrying with them a large part of the church.

In October, 1832, Mr. Portman was ordained to the pastoral care of the remnant of Green River church, by Thomas J. Chilton and A. J. Quinn. He had been preaching and exhorting for some years, and had gained the attention and confidence of the people. Soon after his ordination, he was called to the care of Rocky Fork (now Rolling Fork) church, in the same county. Into the fellowship of these two churches he baptized over 500 persons. He was pastor of several other churches at different periods, seldom preaching statedly to less than four congregations. However, he did not confine his labors to his pastoral charges, but preached with great zeal and power among the churches of his own and the surrounding associations. Early in his ministry, he became a convert to the principles and polity of the United Baptists, and ultimately succeeded in winning eight or nine churches of his Association to his views. These were afterwards embodied in South Kentucky Association of United Baptists, as related above. In this fraternity, Mr. Portman was the leading spirit. He acted as its missionary, two years, under the direction of its own board, and one year under that of the General Association. During this period, he baptized a great number of people, and gathered several churches. Among the latter was the church at Stanford in Lincoln county, which was constituted of 12 persons, December, 4, 1852.

In 1853, this eminently useful and greatly beloved minister moved to Texas, where, after remaining a short time, in Collin county, he finally settled in Denton county. In his new field of labor, his zeal and usefulness was unabated. He was usually pastor of four churches, and, during eight years, acted as moderator of Elm Fork Association. During his thirteen years' residence in Texas, he baptized over 500 persons. In the midst of a career of great usefulness, he was stricken with a violent fever, of which he died, August 23, 1866. His last words on earth were :—"I am done ;" and doubtless the first words he heard in Heaven were : "Well done."

The acquirements of Mr. Portman were moderate, but his natural gifts were varied and extraordinary. As a pleasing and

effective preacher, he was far above mediocrity, and he seldom preached without weeping profusely ; in the social circle, he was charmingly attractive, and, when conversing on the subject of religion, he exhibited so much of the mild sweetness of his Master, that his conversation was pleasing, even to the unconverted. It is said by those who knew him well, that he never failed to make peace between contending parties, in any case he undertook. Possessed of such gifts, used with rare sincerity, zeal and industry, his brilliant success is not wonderful.

A. J. Dye was a young preacher of excellent promise. He was born in Pulaski county, Kentucky, May 3, 1831. Under the tuition of Henry D. Anderson, who was conducting a school at Somerset, he acquired a good English education. Having obtained hope in the Savior, he was baptized into the fellowship of Fishing Creek church, in his native county, by James Cooper, September 3, 1852. A few months later, he was licensed to preach, and was ordained to the ministry, by James Cooper, Robert C. Buckner and F. Richardson, in 1853. After preaching with much acceptance in his native county, he accepted a call to the church at Cloverport in Breckinridge county, in 1855. While serving this church, he was married to Catherine E. Braden of that county. After preaching at Cloverport two years, he returned to Pulaski county, in a very feeble state of health. Here he divided his time between preaching and laboring on a farm. His health improved for a time, and hopes of his recovery were entertained. But, in 1862, two of his three children died of flux. His health now rapidly declined, and, on the 3d of November, of the same year, he died of consumption of the lungs.

Washington association.

This small, but very respectable fraternity originated in a rupture in Bracken Association, in 1847, caused by a difference of opinion regarding the conduct of Gilbert Mason, then pastor of Washington, Maysville and Mayslick churches. A council of messengers from the above churches, together with those

from Lewisburg, was held at the last named place, in 1845, to investigate certain charges alledged against Mr. Mason. The council decided that he was guilty of unchristian conduct, and advised Washington church, of which he was a member, to exclude him, "unless he frankly acknowledge his errors, and ask the forgiveness of his brethren" Mr. Mason evaded the requirements, and merely conceding that he was fallible, asked to be forgiven for any injustice that he might have committed. Washington church accepted this vague apology, but it was rejected by others that were concerned, and the whole matter was brought before Bracken Association. Washington church was charged with violating its agreement to abide by the decision of the Lewisburg council, and, failing to give satisfaction, was excluded from the Association.

This church and others that sympathized with it called a convention, in 1847, and formed Washington Association, whose churches were intermingled with those of Bracken. The young fraternity started off prosperously. In 1849, two years after its constitution, it reported 6 churches, 117 baptisms, and 527 members. After this, it had very little increase. In 1855, it reported 5 churches with 546 members. This year, Mr. Mason returned to Virginia, and the Association, in which he had been the principal minister, reunited with Bracken, and thus lost its identity.

BETHEL ASSOCIATION OF REGULAR PRIMITIVE BAPTISTS.

This confederacy is located in the extreme south-west corner of the State, and the adjacent border of Tennessee. Its name sufficiently indicates that it is Hyper-Calvinistic in doctrine, and Antimissionary in practice. It was constituted of 15 churches aggregating 507 members, at Mud Creek meeting house, in Fulton county, Kentucky, in 1846. These churches had been dismissed from Obion and Clarks River Associations.

This fraternity has, of course, accomplished but little in spreading the gospel, as its doctrine and polity require it to put forth no effort in that direction. It has generally enjoyed a good degree of peace and harmony. Some of its ministers are

excellent men and very good preachers. Through their labors, the churches have had small additions, from year to year, and the Association has had a slight increase in numbers, during the last decade. In 1870, it numbered 13 churches with 450 members, and, in 1880, 20 churches with 653 members. According to its official statistics, there were baptized into the fellowship of its churches, between the time of its constitution and its meeting in 1881, a period of 35 years, 784 professed believers.

WILLIAM A. BOWDEN has been one of the most popular, influential and successful preachers in this Association, from its organization to the present time. He is about 70 years of age, has been preaching from early life, and is still (1882) active in the ministry. His residence is in the south-east corner of Graves county, and he preaches both in Kentucky and Tennessee. He was the first moderator of Bethel Associatiou, and has been its clerk since 1850. His moral reputation is unsullied, and he is much esteemed, both by the churches and them without.

WILLIAM HOWARD is also an earnest preacher in this fraternity. He was born in North Carolina, October 27, 1806, migrated to the West, in 1830, was licensed to preach, at Mt. Zion in Graves county, Kentucky, in 1838, and was ordained, in the same church, by Reuben Ross* and W. A. Bowden, in 1847. Mt. Zion, Brush Creek, Mt. Zion (north), Pisgah, Mud Creek and Spring Creek (Tenn.), have enjoyed his pastoral ministrations. He has frequently been moderator of his Association, and is still (1882) actively engaged in the ministry.

ZION ASSOCIATION OF UNITED BAPTISTS.

This body of Antimissionary Baptists is located on the eastern border of the State, in a very mountainous region of country, lying between the Tug and Lavisa Forks of Big Sandy River. It was constituted of six churches, at Salem meeting house in Wayne county, West Virginia, Nov. 4, 1848. These churches, which had been dismissed from Paint Union Association, aggregated, in 1849, 205 members. Their names were

*Not the famed Reuben Ross of Bethel Association.

Rockcastle, Silver Creek, Zion, Salem, Comfort, and Kiers Creek. The fraternity was quite prosperous, and so rapid was its growth that it was, some years past, deemed expedient to divide its territory. The eastern division, including most of the West Virginia churches, took the name of Bethlehem Association. At present most of the churches of Zion Association are located in Johnson and Martin counties. In 1879, the Association numbered 19 churches with 959 members, and, in 1880, 20 churches with the aggregated membership not reported.

James Williamson is the most prominent minister in this Association, and has acted as its moderator, since 1876; previous to which he was clerk of the body. He was born in Lawrence county, Ky., Nov. 3, 1813. At the age of 22 years, he united with Rockcastle church in what is now Martin county, and was baptized by Henry Dixon. After exercising some time in public prayer and exhortation, he was ordained to the ministry, by John Borders and Henry Dixon, about 1840. He has generally been pastor of from two to four churches, and is still (1881) actively engaged in his holy calling.

MT. OLIVET ASSOCIATION.

The origion of this fraternity has been sufficiently explained in the history of West Union Association. Mt. Olivet, Little Obion, Liberty and Salem churches, aggregating 199 members, withdrew from that body, on account of the expulsion of Thomas L. Garrett from its council. These four churches met in convention, by their messengers, at Mt. Olivet meeting house in Graves county, on Saturday before the first Sunday in July, 1848. A sermon was preached by T. L. Garrett, from Heb. 13 : 1. The convention was organized by the election of M. S. Wiman, moderator, and W. W. Maxey, clerk. The four churches named above were then reorganized as a confederacy under the style of Mt. Olivet Association of United Baptists. The only preachers in the organization were T. L. Garrett, M. S. Wiman and Wm. J. Flournoy.

At its first anniversary, the Association received Pleasant

Ridge church, which increased its membership to five churches with 231 members. But as the organization of the body was revolutionary, the neighboring fraternities refused to correspond with it. It also manifested a spirit of great bitterness in its meetings. In 1849, it declared the circular letter of West Union Association to be "a tissue of falsehood throughout." Under these circumstances, the little fraternity continued to diminish, rather than increase, till about 1856. After this, it had a slow growth, till 1860, when it numbered 9 churches with 353 members. After the Civil War, it obtained recognition by the neighboring associations, and has enjoyed a good degree of prosperity. In 1865, it organized a ministers' and deacons' meeting, and has since employed the usual appliances, used by the denomination in the State, for the spread of the gospel and the promotion of morals.

In 1877, the body expressed its sentiments regarding the use of strong drink in the following language: "Alcoholic liquors constitute the greatest curse of the age. They impede the progress of education, civilization and Christianity, more than all things else: tney cause more suffering, both mental and physical, more paupers, criminals and maniacs." Church members were advised to abstain from intoxicating drinks, and the churches were recommended to deal rigidly with members who drink or sell intoxicating beverages.

A remarkable incident in the history of this body is, that there were baptized into the fellowship of its churches, from 1850 to 1855, just three persons each year, six years in succession. The whole number baptized into its churches, from 1848 to 1883, exclusive of the year 1856. was 1,889. In 1870, it numbered nine churches with 648 members; in 1880, twenty churches, with 1,086 members, and in 1883, eighteen churches with 1,193 members.

Mt. Olivet has from the first been a leading church in this fraternity. It was constituted in Durin Alcock's tobacco barn in Graves county, by James P. Edwards and Lewis Goad, Aug. 20, 1836. The following persons were in the constitution: Elder Durin Alcock, Henry Fulgam, Anthony Fulgam, John Cargil, Sauny Thomas (Col.), Lewis Sams (Col.), — Alcock, Anna Fulgam, Sarah Wester, Rebecca Fulgam, Nancy Cargil, Celia Garrison and Rachel Thomas. The church was called

Concord, till 1848, when it assumed its present name. Durin Alcock was its first pastor, and, has been followed in turn, by Lewis Goad, Josiah King, M. S. Wiman and W. F. Lowe. The last named is the present pastor, and has been serving the church about twenty-three years. The church now numbers about 150 membes, and is the largest in the Association.

Thomas Lorton Garrett was the originator of Mt. Olivet Association, and continued to be its most prominent preacher until his death. He was born in Charlotte county, Va., Oct. 2, 1803, and was raised in Prince Edwards county, with few educational advantages. In 1822, he professed conversion and was baptized by John Watkins. He was licensed to preach, in 1824, and was soon afterwards ordained to the ministry, and became pastor of several churches. In 1831, he failed in business as a buggy manufacturer, after which, he moved to Kentucky. He first settled in Henderson county, where he rode as missionary in Little Bethel Association several years. In 1838, he moved to Hartford, in Ohio county, where he became pastor of Nelson Creek, and perhaps some other churches, in Gasper River Association. Two years later, he moved to Hardinsburg, where he labored a short time. In 1842, he was invited to aid A. W. Meacham, pastor of Paducah church in a protracted meeting at that place. His commanding talent unsettled the young pastor, and, the following year, Mr. Garrett succeed him in his pastoral office. This caused some unpleasant feeling between Mr. Meacham and Mr. Garrett. Meanwhile Mr. Garrett accepted an appointment as missionary to labor on both sides of the Ohio river, in the region around Paducah.

When Paducah church, of which Mr. Garrett was then a member and the pastor, prepared a letter to send to West Union Association, in 1843, heal one objected to it, alleging that the church had practiced open communion, and, therefore, was not in good order, as stated in the letter. On the same grounds, he opposed the reception of the letter by the Association. A committee, consisting of Elder J. P. Edwards and Wm. E. Bishop, was sent to investigate the matter. They reported to the Association, that Paducah church was as sound in the faith as any in the fraternity. Out of this originated a personal difficulty between Garrett and the venerable Edwards, which continued to widen untill 1847, when the matter was brought before the Association.

During the progress of the ensuing discussion, Mr. Garrett was expelled from his seat in that body on a charge of contempt for the Associations. He immediately left the house, followed by the messengers from four churches. The next year, these churches formed Mt. Olivet Association. Within the bounds of this new fraternity, Mr. Garrett labored very earnestly, but with very small success, till the Lord called him away. He died at his home, in Paducah, about the fourth of December, 1842.

Mr. Garrett was a self-educated man, and possessed excellent preaching gifts. But he was over ambitious and sensitive, and possessed a bad, unyielding temper. The late Dr. Cad Lewis once said, in a speech before the General Association of Kentucky Baptists, that Brother Garrett was like a cat sitting under a chair, which, however it might turn its head, always puts out its tail for some one to tramp on. While there seems to be no occasion to doubt Mr. Garrett's sincerity, it cannot be denied that his unfortunate temper greatly impaired his usefulness, and caused much trouble among his brethren.

M. S. Wiman was born in Henry county, Kentucky, Aug. 27, 1808. At the age of six years, he was left an orphan, and committed to the care of an aunt living in Washington county, who had him christened, and brought him up in the practice of strict morality. A few days after he was nineteen years old, he was married to Elizabeth Tharp, and, on going to housekeeping, set up family worship, supposing that his infant baptism and his morality constituted him a Christian. But, through the faithfulness of his Baptist wife, he soon became convinced of his error, and shortly afterwards obtained a good hope, and was baptized into the fellowship of New Hope church, in Washington county by Isaac Taylor.

In 1829, he settled near Brandenburg in Meade county, and gave his membership to Mt. Pleasant church, then under the pastoral care of Simeon Buchanan. Here he prospered in his worldly affairs, till the spring of 1832, when "the great rise" in the Ohio river swept away most of his earthly possessions. He moved, the same year, to Graves county, where he united with Emmaus church in the adjacent border of Ballard, and was shortly afterwards licensed to preach. In February, 1835, he was ordained to the ministry by Stephen

Ray, A. Danial, E. Curd and — Allison. From the time of his ordination, he devoted himself with great zeal and activity to his sacred calling. In 1838, he was appointed to ride as missionary within the bounds of West Union Association. In this position, he labored about three years, visiting most of the churches in the "Western District," and some in the adjacent borders of Missouri and Tennessee, as well as laboring in many destitute neighborhoods. During this period, and subsequently, with the help of the beloved J. P. Edwards and others, he gathered a number of churches, among which may be named Union, Sugar Creek, Paducah, Mt. Olivet, Salem, Liberty and Providence.

When the unhappy difficulty, which caused a schism in West Union Association, occurred, in 1847, Mr. Wiman adhered to the Garrett party, and entered into the constitution of Mount Olivet Association. Of this body he was elected moderator, at the time of its constitution, and continued to occupy the position until he was succeeded by his son, Isaac N. Wiman, in 1863, only a few months before his death. He was called to his reward, from his home in Graves county, Dec. 10, 1863.

Mr. Wiman received a very limited education in his youth. But with the aid and sympathy of a godly and intelligent wife, he continued to progress in knowledge during the whole of his married life, and, in the end, possessed no mean literary attainments. He was a plain, earnest. and very effective preacher, and, through the grace of God, accomplished a glorious work in the then semi-wilderness of Western Kentucky.

Isaac N. Wiman, one of the thirteen children of the above, was raised up to the ministry in Mt. Olivet Association. He succeeded his father as moderator of that body, in 1863, and occupied the position till he moved to the West, in 1866. In 1871, he returned to Kentucky, and was again elected moderator of Mt. Olivet Association. But the next year, he moved to Kansas, where he has taken a good position among the ministers of that State. It is much to be regretted that his usefulness in the new country has been much diminished, for the present at least, by the failure of his health.

Robert W. Mahan has been a prominent and useful preacher in Mt. Olivet Association, for a number of years past. He entered the ministry, about the close of the Civil War, and

has been quite successful, both as a missionary and a pastor. He has recently moved from his old home in Graves county to Clinton in Hickman, where his labors are being much blessed.

Wm. Francis Lowe is one of the leading ministers in Western Kentucky. He was born in Graves county, Kentucky, August 7, 1838, and was raised up on a farm, acquiring also the trade of a house carpenter. After attending the schools of his neighborhood, he studied Latin and some other branches under Rev. L. O. Winslow, a Cumberland Presbyterian. He was converted at a Cumberland Presbyterian meeting, in October, 1854, and, in November following, was baptized with 23 others, into the fellowship of Mt. Olivet church, by M. S. Wiman. In May, 1856, he was licensed to preach, and was ordained to the ministry, soon afterwards, by M. S. Wiman, Carroll Morris and John H. D. Carlin. On the resignation of Mr. Wiman, with whom he had been associated in the pastoral office at Mt. Olivet, he became pastor of that church, in March, 1862, and, on the 3d of April following, was married to Mary Logan Samuels, first cousin to the lamented P. B. Samuels of Nelson county. This marriage proved a most happy one, and Mr. Lowe attributed much of his success in the ministry to the aid and sympathy of this excellent woman.

Mr. Lowe was called to Pleasant Ridge church about the time of his marriage, and has since been pastor, for different periods, of Liberty, Zoar, Salem, New Concord, Emmaus, Milburn, Dublin, Pleasant Grove and Wingo churches. He was elected clerk of Mt. Olivet Association, in 1860. After serving in that capacity seven years, he succeeded to the moderatorship of that body, which position he has continued to fill to the present time.

REGULAR BAPTIST MATES CREEK ASSOCIATION.

This small fraternity of Antimissionary Baptists is located in the eastern extremity of the State. It was constituted at Mates Creek meeting house in Virginia, in 1849, at which time most of its churches were in that State. It extended its operations into Kentucky, and subsequently dismissed most of its

original churches to form a new Association. At present, most or all of its churches are in Pike county, Kentucky, except Sulphur Spring, which is in Buchanan county, West Virginia. It had considerable growth for a time, and, in 1878, numbered 16 churches with 729 members. Since that date, it appears to have declined. In 1880, it numbered 14 churches with 503 members.

In the list of the ministers appear the names of Gabriel Riffe, W. W. Fields and Basil Hatfield. The first named acted as moderator of the body a number of years. He was called to his reward, about 1878. Basil Hatfield has acted as moderator since 1877.

NELSON ASSOCIATION.

At a regular meeting of the old Salem fraternity, at Otter Creek church in Mead county, August 15, 1849, the following churches were dismissed to form a new Association: Cox's Creek, Bloomfield, Bardstown, Rolling Fork, Mill Creek, Little Union, New Salem, Mt. Washington, Shepherdsville, Hardins Creek and New Hope. Messengers from all these churches, except Hardins Creek, met at Cox's Creek in Nelson county, on the 28th of September of the same year, and, after a sermon by Wm. Vaughan, from Ps. 133 : 1, proceeded to form Nelson Association, with the usual formalities. The new organization took the name of the county in which most of its churches were, and still are located. After the organization was effected, by the election of Spence Minor, Moderator, and P. B. Samuels Clerk, Chaplins Fork church was received into membership. The 11 churches now composing the fraternity, aggregated 1,625 members. The only preachers belonging to the body were Wm. Vaughan, P. B. Samuels, and W. G. Hobbs, a licentiate. The Association adjourned, after resolving to become auxiliary to the General Association, requesting each church to appoint a solicitor to collect funds for that body, and inviting A. D. Sears, agent of the General Association, to take a collection for his agency.

In 1850, Hardins Creek church was received by letter.

Collections were taken for the General Association, and resolutions were adopted, recommending Georgetown College and the Western Baptist Theological Institute. The next year, contributions were made to the General Assoctation, the Indian Mission Association, and the Kentucky and Foreign Bible Society, aggregating $91.30. These organizations continued to receive the contributions of the Association, several years. In 1854, the churches and pastors were requested to make four collections annually: one for the General Association, one for Indian missions, one for Foreign missions, and one for the Bible cause.

Down to this period, the Association had depended on the General Association to supply its destitution, with the gospel. But as that body had not the means of accomplishing this work satisfactorily, it now resolved to perform the duty itself. Accordingly, it called a meeting, to be composed of messengers from all the churches, to convene at Cox's Creek on Wednesday after the first Sabbath in November, 1854, to devise some plan for carrying out this purpose. Wm. Vaughan was requested to preach a sermon suited to the occasion. The meeting resulted in the formation of "Nelson Home Missionary Society," which was approved by the Association, at its next session. But the Society proved inefficient; and, in 1857, the Association adopted the following:

"*Whereas*, The 'Nelson Home Missionary Society,' which was organized, in 1854, and has been adopted by this Association, has failed to accomplish the contemplated result, Therefore,

"*Resolved*, That said organization, in view of its inefficiency, be hereby dissolved; and that the funds in the treasury of said society be subject to the direction of an executive board, to be hereby appointed by this body, that an executive board, consisting of P. B. Samuels, A. King, S. Wills, J. H. Taylor, and D. H. Cox, be appointed, whose duty it shall be to select a missionary, fix his salary, and recommend him to the Board of the General Association for ratification of his appointment, with a request that the agent of the General Association visit our churches, collect money, and pay it over to the treasurer of our executive board, to be appropriated to the payment of said missionary's salary."

Under this arrangement, J. T. Hedger was employed as missionary at a salary of $400 per annum, and was kept in the field two years. During this period, he traveled 5,662 miles, preached 272 sermons, delivered 163 exhortations, witnessed 141 conversions, baptized 45 persons, and sold 793 books. From that period, the Association has generally kept one or more missionaries employed, at least, a part of each year, and, perhaps, no organization of the kind in the State, has cultivated the field of its operations more thoroughly.

The first allusion to Sabbath-schools, in the records of this body, is in the missionary's report, of 1861, and no direct action was taken on the subject, till 1865, when the following resolution was adopted:

"*Resolved*, That we, the Nelson Association, sympathize with the objects of the Sunday-school enterprise, and will cordially co-operate with Elder W. S. Sedwick, the agent of the General Association, and Elder J. V. Riley, S. S. missionary in our bounds and recommend semi-annual Sunday-schools; one of which shall be held with this body."

Under the labors of that remarkable Sunday-school worker, W. S. Sedwick, a fine enthusiasm was gendered among the churches, a Sunday-school convention was organized within the bounds of the Association, and the work spread so rapidly that, in 1874, the committee on Sunday-schools reported as follows: "The Sunday-school Convention of this Association, is still doing its work. All our churches have Sunday-schools. We have now four mission schools in a very flourishing condition, and doing a noble work." The subject continues one of leading interest in the body.

Besides contributing liberally to the general missionary and educational enterprises of the denomination, this Association has built up two high schools within its bounds: one at Bloomfield, the other at Bardstown. The latter, in which the youth of both sexes are educated, is still in a very flourishing condition, under the principalship of H. J. Greenwell A. M.

It is a little remarkable that this fraternity, so vigorous in its prosecution of other benevolent enterprises, has been silent on the subject of temperance reform. In this respect, it stands almost alone among the Baptist associations of the State, if the Antimissionary Baptists be excepted, and it can hardly be

regarded strange that immense quantities of whisky are manufactured within its bounds, if not by its members.

The progress of this body, in numbers, has been rather steady In 1850, it numbered 12 churches with 1,678 members; in 1860, 12 churches with 1,766 members; in 1870, 13 churches with 1,761 members; in 1880, 17 churches with 2,145 members, and, in 1883, 18 churches with 2,266 members. It has reported in 33 years 3,364 baptisms.

Old Churches. Cedar Creek, constituted July 4, 1781, is the oldest in the fraternity, and the oldest in the State but one. Cox's Creek and Bloomfield are among the oldest churches of the Mississippi Valley. Of these three ancient fraternities some account has already been given.

Preston Burr Samuels was not only by far the most influential and efficient preacher in Nelson Association, in his generation, but was among the most valuable ministers in the State. He was born in Nelson county, Ky., Aug. 3, 1810, and was brought up on a farm, receiving only a moderate English education. During his youth and early manhood, he was remarkably fond of popular amusements, engaged in hunting, horse-racing and other sports of the period, and was essentially a bold, daring, wicked young man. He had, however, the redeeming trait of a high sense of honor, and did not swerve from the path of truth and integrity.

On the 15th of December, 1831, he was married to Malvina, daughter of Wm. Newbolt, a man of exalted Christian virtues. This excellent woman was eminently suited to the position she was called to occupy. She was a true wife, "a chaste keeper at home," and an exemplary Christian. But her husband continued his rounds of pleasure and daring wickedness, till he was near 30 years of age. About that period, he was smitten down under the ministry of Smith Thomas, by whom he was soon afterwards baptized into the fellowship of the church now called New Salem, in his native county. He now entered into the service of his new Master with as much zeal as he had formerly served the old. He commenced exercising in public prayer and exhortation soon after he was converted. But, at first, he met with very little encouragement. His pursuit of pleasure and neglect of business had involved him in debt, and this made the people distrustful of him. However,

he was a good farmer and a discreet business man, and, now giving himself diligently to business, he soon cancelled his pecuniary obligations.

In 1845, having been ordained to the ministry, he was called to the care of New Salem church, then numbering 117 members. For a dozen years, the numerical growth of the church was slow. But the pastor cultivated its broad territory with great diligence. He did not confine his ministrations to the church, but preached at its outposts, worshipped with the people at their homes, visited them in sickness, sympathized and advised with them in their business perplexities, comforted them in trouble, preserved always among them the same earnest, deep-toned piety, and was always the same cheerful, dignified christian minister. At length the field ripened, and the laborer began to reap. About 1859, he and J. T. Hedger held a meeting within the bounds of the church, which resulted in about forty additions to its membership; in 1860, he was aided by J. H. Spencer in a meeting which resulted in seventy-seven additions; in 1864, he was aided in a meeting by the same minister, when thirty-two were added to the church; in 1868, J. M. Harrington aided him in a meeting, when over one hundred united with the church, and, in August, 1871, J. H. Spencer again aided him in a meeting, during which sixty were added to the church. During this meeting, he frequently said he felt like this would be his last protracted meeting at this church; and so it proved. The church now numbered 365 members, and was the largest in the Association.

In 1849, Mr. Samuels was called to the care of Cox's Creek church in the same county, to which he ministered one Sabbath in the month, till 1857, after which he preached to it two Sundays in each month the remainder of his earthly life. Here, in one of the most intelligent churches in the State, he enjoyed a pastorate of almost uninterrupted prosperity, about twenty-one years. In his earlier ministry, he served the churches at Mt. Washington, Shepherdsville, Elizabethtown and Rolling Fork, for longer or shorter periods; and during his entire ministry, he aided in many protracted meetings, in which he met with a large measure of success. In November, 1871, he engaged in a meeting at East Fork school house. Here he frequently expressed his belief that this was the last meeting of the kind he

would ever labor in, although he appeared to be in his usual health. On the first day of the following January, after a brief illness, he answered to the summons to come up higher.

Mr. Samuels was the most prominent actor in all the business affairs of the Association. He was clerk of that body from its constitution, in 1849, till he was called to succeed the venerable Dr. Vaughan, as its moderator, in 1865. The latter position he continued to fill till his death. In early life, he was justice of the peace for a number of years, and acquired the reputation of being an excellent magistrate.

The character of P. B. Samuels was one to be studied and admired. He was a Christian philosopher, in the full sense of the term. In person he was rather above medium height, very straight, finely proportioned, and dignified in all his movements. His complexion was dark, his hair nearly black, and his physiognomy indicated clear judgement, decision of purpose, and calm, rational benevolence. He was scrupulously neat in his dress, and his whole bearing commanded respect. In conversation he was remarkably deliberate, and always easy and self-possessed. He was an excellent practical business man, whether on his farm, presiding in a court of justice, or occupying the pulpit. As a preacher he was clear, plain, and eminently practical. It was said that he never preached a big sermon, or a a little one. He studied the Bible closely, and his theological views were clear, orthodox and consistent. His manner of preaching was a plain, simple statement of truth, illustrated by familiar figures and incidents, and always brought within the comprehension of his hearers. Even in his exhortations, he used no meaningless words or phrases. As a pastor he greatly excelled. He knew all his flock, could call them by name, studied all their wants, temporal and spiritual, and labored diligently to have them supplied, as far as practicable.

Allen Burr Miller, now the well-known Dr. Miller of Little Rock, Ark., was born in what is now LaRue Co., Ky., July 9, 1834. At the age of six years, he was taken by his parents to Ohio county, where he was raised on a farm with few educational advantages. After his arrival at manhood, he attended Bethel College for a time. He professed conversion at a Methodist meeting when he was about thirteen years of age, and was baptized several years later, for the fellowship of Green

River church, by Alfred Taylor. He was licensed to preach before he went to college, and was ordained to the ministry, in 1856. In 1857, he took charge of the church at Hickman, Ky. Here he labored with good success two years, and then went to Trenton, Tenn., where he ministered one year, after which he returned to his native State, in answer to a call from the church at Bardstown. Here he remained two years, and accomplished a good work. He next moved to Owensboro, from whence he was called to the First church in Memphis, Tenn., where he labored with a good degree of success, several years. His next move was to Paducah, Ky., where he ministered two years, and then accepted a call to Quincy, Ill. After preaching there a year, he again returned to Kentucky, and was, for a time, pastor of the church at Versailles. From this place he went to Evansville, where he preached some five years, and then went to Little Rock, Arkansas, where he still ministers. On the 4th of January, 1866, he was married to Anna Clark, a handsome and accomplished lady of La Grange, Ky.

Besides his pastoral labors, Dr. Miller has devoted much time to the work of an evangelist, in which capacity he has been very successful, having baptized about 2,000 persons. He is a popular preacher, brilliant rather than profound, a man of untiring energy, and is full of zeal in his holy calling.

James Bland English, a native of Hardin county, Ky., was several years pastor of the church at Shepherdsville, about the time of the Civil War, previous to which he had been employed as missionary in Goshen Association. He was afterwards pastor of Portland Avenue church in Louisville. Subsequently he moved to Missouri, where he still resides. He was a very moderate preacher, but a diligent and successful pastor.

A. Frank Baker was born in Owen Co., Ky., April 16, 1835. He was raised on a farm and received a good English education, with some knowledge of Latin and Greek. In 1854, he united with Dallasburg church in his native county. In 1859, he was ordained to the ministry at Hodgenville, Ky., and called to the pastoral care of the church at Bardstown. While here he established the Bardstown Baptist Female Seminary, now a male and female seminary, and one of the most flourishing schools in the State. He has since been pastor of several prominent churches in the State, and was for a time co-editor

of the *Prophetic Key*, a monthly magazine. He has labored much as an evangelist, and has conducted protracted meetings in which several hundred persons have been approved for baptism. During the past two years he was missionary pastor of the young churches at Ashland and Catlettsburg; but has recently (1884) gone to Mattoon, Ill. He is a strong preacher, a good pastor, and a man of tireless energy.

Thomas H. Coleman is a native of Mercer county, and was licensed to preach, at Harrodsburg, previous to his entering Georgetown College, about 1857. On his return from college, he located in Lincoln county, where he took pastoral charge of Mt. Salem church. He also rode as missionary of South Kentucky Association two years, and was moderator of that body from 1864 to 1867. In 1868, he took charge of the Baptist Female High School, at Bardstown. In 1871, he accepted a call to the care of Little Union church in Spencer county, and, the next year, succeeded the lamented P. B. Samuels in the pastoral charge of Cox's Creek church, in Nelson county. He also preached monthly to several other congregations while he resided in Spencer county, and was clerk of Nelson Association sixteen years. In 1884, he moved to Georgetown, where he continued to devote himself to the ministry, being pastor of several country churches.

Mr. Coleman is a good, sound preacher, and has been, from the period of his ordination, one of the most useful ministers in the State.

James M. Coleman, a younger brother of the above, began his ministry about 1867, and was called to the care of Mill Creek church in Nelson county, in 1868. On the death of P. B. Samuels, he was chosen pastor of New Salem church in the same county, in 1872. He was several years pastor of Cox's Creek and Mt. Washington churches, and served those of Cedar Creek and Mt. Moriah, shorter periods. About 1882, his health became so feeble that he moved to Lincoln county with the hope of being benefited by a change of location. Here he took charge of McKinney church (formerly Mt. Salem) to which he still ministers.

Mr. Coleman is noted for his constant and unaffected piety, and perhaps no man in Nelson Association was ever more generally beloved. Although feeble in health from the beginning

of his ministry, he has been diligent in his sacred calling, and has enjoyed more than an ordinary degree of success.

Thomas Hall, who is pastor of the churches at Bloomfield, Mill Creek and New Hope, has been a prominent minister in Nelson Association, since 1869, and moderator of that body, since the death of P. B. Samuels, in 1872. He was born in Charleston, S.C., June 29, 1828, and bred an Episcopalian. Under the ministry of Dr. Richard Fuller, he was converted to Christ, and was led to adopt Baptist principles by reading the New Testament in Greek. He was baptized by Dr. James Cuthburt of Washington, D.C. In 1864, he was ordained to the ministry at Anderson, S.C., and afterwards moved to Kentucky, where he succeeded Dr. Wm. Vaughan as pastor of Bloomfield church, in 1869. The next year, he was called to New Hope church in Washington county, and, in 1875, accepted the care of Mill Creek church in Nelson county. To these three congregations, he continues to minister to the present time. A good degree of success has attended his labors, and he is much beloved by his people. He is a scholar of generous reading, a sound theologian, and a good minister of Jesus Christ.

John M. Sallee, a son of J. W. Sallee of Somerset, is a native of Pulaski county, in which he was raised up to the ministry. After preaching several years in Lincoln and Casey counties, he succeeded J. M. Coleman in the pastoral charge of Cox's Creek church in Nelson county, about 1879, and continues to occupy the position with much apparent satisfaction to his people. He is the first pastor who has given all his time to that famous old church.

William W. Willett, a son of Richard Willett, was born of Baptist parents in Mead county, Kentucky, March, 8, 1848, and was raised on a farm. He completed his education at Salem College in his native county, in 1869. At the age of 17, he professed faith in Christ, and was baptized by G. H. Hicks, into the fellowship of Hill Grove church in Mead county. He was licensed to preach, in 1869, and ordained, in 1871. After preaching a year at Rock Ridge, near where he was raised, he moved to Jefferson county, and established a school which he called Beechland Seminary, in which he taught, four years, preaching, at the same time, to Knob Creek and Pitts Point churches in Bullett county. In 1875, he accepted a call to Bardstown, and, as pas-

tor of the church at that place, enjoyed a degree of success in building it up, that it had not before experienced. In 1882, two of his children died of typhoid fever, and, on October 3d, of the same year, he was called to join them in the land of rest.

There have been many prominent citizens, valuable members of the churches of this fraternity, among whom may be named the now venerable Abner King of Cox's Creek, whose father and grandfather were valued members of the same church, Samuel McKay of Bloomfield, Elijah Wiggington of Little Union, and Judge T. P. Linthicum of Bardstown.

FRIENDSHIP ASSOCIATION.

This small community, located in Greenup county, originated from a rupture of Greenup Association, on the subject of temperance. It was constituted of 4 churches aggregating 106 members, at Friendship meeting house in Greenup county, December 29, 1850. The names of the churches were New Bethel, New Salem, Friendship and New Hope, to which Mt. Zion was added the following year. The only ordained minister of the body was Thomas K. Reynolds. After its organization, the Association gave its reasons for withdrawing from the Greenup fraternity, in a circular letter, of which the following is an extract:

"We, being a minority of that body (Greenup Association), could not induce her by any entreaties that we could bring to bear, nor any action we could enforce, to expel drunkards, or those that dealt out intoxicating drink, so much so, that the sin lay not in the lay members only, but that the ministry was engaged in the sin of habitual drinking, and the moderator has frequently taken too much of that bowl."

The Association was quite prosperous during the first year. In 1851, it reported 5 churches, 3 ordained ministers, 59 baptisms and 221 members. It also reported prayer meetings in all the churches, and "several Sabbath-schools in a state of prosperity." The prospects of the young fraternity were very encouraging. But before the minutes of the meeting of 1851 were printed, T. K. Reynolds, the oldest, and by far the ablest

and most influential minister of the body, as well as its moderator, was excluded from Friendship church. This gendered a confusion from which the Association could not recover, and, in 1854, it was formally dissolved.

Mr. Reynolds was afterwards restored to the church, and, it is believed, the churches which had composed the unfortunate little fraternity, united with Creenup Association.

TWIN CREEK ASSOCIATION.

This small community of Antimissionary Baptists originated from a division of Licking Association, caused by a circular letter, written by Elder Thomas P. Dudley, in 1846. This letter was not presented to the Association, as was originally intended; but some of the members were permitted to read it, and, in 1847, it was read before the body. The style of the writing was obscure, and it was not clearly understood by the members. However, it caused considerable dissatisfaction and disputation. To avoid being further misrepresented, as he averred, Mr. Dudley, in 1848, caused 1,000 copies of the letter to be printed and circulated. A deliberate reading of the document increased the discontent. With the hope of restoring harmony, James Dudley, a brother of the author of the letter, sent a circular to all the churches of the Association, requesting them to send messengers to Bryants Station, in Fayette county, on the last Wednesday in March, 1850. In this meeting, about half the churches were represented, and the writer of the letter was acquitted of heresy. This further increased the discontent of the churches which dissented from the decision of the conference. Stony Point and Friendship churches issued a "Joint Manifesto" in which it was averred that Mr. Dudley taught the "Eternal Creation System." It was also claimed that he denied ths doctrine of the "Regeneration of the soul."

The "Eternal Creation System" taught that God, in the Eternal Past, created two distinct families: one in Adam, and the other in Jesus Christ; that all the members of each of these families were created simultaneously, and, that, of course, they

are, in fact, of the same age. According to this teaching, the child born to-day is, in reality, as old as Adam: The recent birth is only a developement of an "eternal creation." So of the spiritual family, "created in, and simultaneously with Jesus Christ." Abel, the first Christian, is no older than the last one that shall be "born from above." The descendant of Adam is the natural man, a simple being wholy corrupt, and unchangeable in the present life. A descendant from Jesus Christ, whether born (developed) in the days of Abel, or in the present age, is wholy pure and incorruptable.

A Christian, according to this theory, is not a child of Adam, regenerated, nor yet a descendant of Christ, born from above, but a coalescence of both, and consequently, a "compound being." As both of the component parts are unchangeable, and are antagonistic in their nature, there must be a perpetual strife between them until the stronger destroys the weaker. This Mr. Dudley denominates the "Christian Warfare." While the subject was agitated, the theory was sometimes called the "Two Souls doctrine," The denial of the regeneration of the human soul was a necessary sequence of this theory.

Against this theory and its sequences, the following churches of Licking Association protested: Stony Point, Friendship, Twin Creek, Williamstown, Raysfork, and Fork Lick. These six churches, by their messengers, met at Twin Creek meeting house in Harrison county on Friday before the third Saturday in November, 1850, and, after a sermon by Wm. Rash, proceedcd with the usual formalities, to constitute "Twin Creek Old Regular Baptist Association."

At its first anniversary, the Association numbered seven churches with 242 members. The ordained preachers of the body were Wm. Rash, Wm. Conrad, Whitfield Collins, and Matthias Gosset. E. S. Dudley was a licensed preacher. The fraternity increased rapidly, till 1854, when it numbered twelve churches with 410 members. Soon after this, some dissensions occurred in the body, and Wm. Conrad drew off several churches, which afterwards remained unassociated. After this, the Association declined rapidly, till 1868, when it numbered five churches with 105 members. At this date, it united with the old North District fraternity, and thus lost its identity.

William Rash was the leading minister in this small fra-

ternity. He was a native of Virginia, and was born Feb. 13, 1783. In his youth he was brought by his parents to Kentucky, where he was bred to the trade of a hatter. During the great revival of 1801, he professed religion, and was baptized by Ambrose Dudley into the fellowship of Davids Fork church in Fayette county. In 1812, he moved his membership to Friendship church in Clark county, where it remained the rest of his life. In August of the same year, he entered the army, was afterwards promoted to a captaincy, was in the disastrous battle of River Rasin, and was taken prisoner by the British On being paroled, he returned home, and resumed the occupation of a hatter.

On the 26th of April, 1823, he was ordained to the gospel ministry, by Ambrose Dudley, John Shackleford and Henry Toler, and accepted the pastoral charge of Friendship church, a position he continued to occupy about thirty-six years. He was also pastor of the churches at Mt. Nebo in Madison county, Boones Creek and Town Fork, in Fayette co., and, at the time of his death, Stony Point in Bourbon. He died of paralysis, June 9, 1859.

Mr. Rash was regarded a good preacher, and was held in high esteem by the people among whom he labored. Although he identified himself with the Anti-missionary Baptists, after the split on the subject of missions, he was conservative in his ministrations, and enjoyed a good degree of success in winning souls to Christ.

Ambrose Dudley Rash son of the above, was raised up to the ministry among the Antimissionaries; but afterwards came out from among them, and became an able preacher. He has been pastor of the churches at Winchester, Stanford, Lancaster, Nicholasville and several others. When last heard from he was living at Winchester, and laboring as missionary of Boones Creek Association,

LYNN ASSOCIATION.

The churches of which this confederacy was constituted are located in LaRue, Hart, Taylor and some of the adjoining coun-

ties, and most of them were dismissed from Russells Creek Association. The constitution was effected at South Fork meeting house, LaRue county, Nov. 8, 1856. The following churches entered into the organization: South Fork of Nolin, New Market, Rolling Fork, Three Forks of Bacon Creek, Good Hope, Dover, Union Band, Mount Tabor, Ætna Union and Bethabara After the constitution, Mt. Moriah and Mt. Pisgah joined the Association by letter. The body then numbered twelve churches, aggregating 1,037 members. The following ministers were in the constitution: Wm. M. Brown, J. P. Bryant, John Ingraham, E. L. Jaggers, D. J. Logston, John Duncan. D. Miller, John Miller, S. P. Skaggs and J. T. Miller. Immediately after its organization, the Association appointed a missionary board, consisting of R. C. Ray, J. A. Miller, G. Dye, W. Walters and John Y. Brown, directed them to hold quarterly meetings, and requested each church in the Association to send a messenger, with its contribution, to each meeting of the board. This plan worked so satisfactorily, that it has been continued in operation to the present time. The body also advised the organization of a Ministers' and Deacons' Meeting.

At its second anniversary, the Association expressed itself on the subject of temperance, as follows:

"*Whereas*, The Church of Christ was set up as the great moral light of the world, and, as such, it becomes her duty to suppress every apparent evil; and knowing as we do, that the use of ardent spirits has proved a curse, both to the church and the world, therefore,

"*Resolved*, That we recommend the churches to suppress the evil, by disapproving of the making and use of the same."

In 1859, the body deplored the want of gospel discipline in the churches, and urged its better enforcement. In its benevolent enterprises, it has followed the example of the older associations, in approving and contributing to the general benevolent schemes of the denomination.

This has been one of the most prosperous bodies of the kind in the State. In 1860, it numbered seventeen churches with 1,421 members. In 1870, twenty churches with 2,073 members. In 1880, twenty-five churches with 3,073 members, and, in 1883, twenty-nine churches, with 3,219 members. In 1862, '63, and

'77, it failed to publish its statistics. During the remaining twenty-four years of its existence, down to 1883, there were baptized for the fellowship of its churches 3,441 professed believers.

Old Churches. South Fork and Good Hope antedate the present century. Some account of them has already been given,

Liberty is the next oldest church in this fraternity. It arose during the great revival, and was constituted by those famous old pioneers, Benjamin Lynn and Wm. Mathews, with others, October 17, 1801. In the following July, it united with Green River Association, under the style of the Regular Baptist church of Christ on the West Fork of Brush Creek. It was represented in the Association by George Holbrook, James Skaggs and David Elkin, and reported thirty-three received by baptism (since its constitution), three by letter, nine dismissed by letter, two excluded; total fifty-eight. In 1804, it entered into the constitution of Russells Creek Association, under its present name, with its membership reduced to thirty-three. It was represented by Moses, James and Stephen Skaggs, the last named being a licensed preacher. The church remained in Russells Creek Association till 1814, when, on account of the circular letter of that body, of 1812, as it averred, it withdrew, and united with South Kentucky Association of Separate Baptists. After laboring two years to reclaim it, Russells Creek Association dropped it from fellowship, and it remained with the Separate Baptists, till 1867, when it united with Lynn Association.

Rolling Fork also arose during the great revival, in 1801. It appears to have been known, at first, as the Baptist church on Clear Creek, and to have joined Green River Association, in July, 1802, being represented by Philip Crowder and Joshua Shorte (the former being a licensed preacher,) and having a total membership of nine. The next year, it changed its location, and assumed the name of Otter Creek. In 1804, it entered into the organization of Russells Creek Association, with a membership of twenty. After this it dwindled, till 1811, when it numbered only twelve members. During the two years following, it enjoyed a most precious revival, and its membership was increased to fifty-four. In 1831, it moved

to its present location, and assumed its present name. In 1856, it entered into the constitution of Lynn Association, with a membership of sixty-nine, since which it has had no permanent increase.

Knox Creek was constituted about 1804, and united in the organization of Russells Creek Association, at that date, under the name of Lynn Camp. It was represented by Thomas Whitman and Wm. Dodson, and numbered 14 members. In 1814, it attained a membership of 52. But, about that time, the Separate Baptists made serious inroads among the churches of Russells Creek Association, and Lynn Camp lost nearly half its members. It assumed its present name, in 1818. In 1858, it united with Lynn Association, and has since been quite prosperous. In 1880, it numbered 171 members.

Of some of the old preachers of this Association, sketches have already been given; of some others no account has been received.

Thomas W. Pierce was an active and useful minister in this fraternity. He was a native of Ohio county, where he was born, July 30, 1842, and was raised up to the ministry, in Cane Run church. He was licensed to preach, about 1858. At the breaking out of the Civil War, he entered the Confederate Army, and shared its fortunes, till the return of peace. He was ordained to the ministry, in 1866, and soon afterwards took charge of the church at Litchfield. About 1873, he moved to Uptonsville in Hardin county, after which he was pastor of several other churches in Lynn Association. He labored with great zeal, not only in his pastoral work, but especially in protracted meetings, in which he was extraordinarily successful. He was a good preacher, and his undoubted piety gave him great influence. But his valuable labors were cut short in the noontide of his life. After lingering several months, he died of consumption, at his home near Buffalo, La Rue county, August 16, 1883.

UNION ASSOCIATION OF REGULAR BAPTISTS.

This small community is located in the east end of the State. In 1871, seven of its churches were in Pike county, two

in Letcher, and three in the State of Virginia. It was constituted, in 1859, of nine churches, which had been dismissed from New Salem Association for the purpose. These nine churches aggregated 284 members. The progress of the body has been very slow. In 1870, it numbered 11 churches with 227 members, and, in 1880, 12 churches with 305 members. No information has been received concerning its old churches and ministers.

IRVINE ASSOCIATION.

This flourishing community was constituted at Drowning Creek meeting house in Madison county on the 3d Saturday in October, 1859. The following churches entered into the organization: Providence, Drowning Creek, Clear Creek, Woodwards Creek, Cow Creek, Irvine and Salem. Smith V. Potts and James J. Edwards were the only preachers in the constitution. After completing the organization, by the election of S. V. Potts, Moderator, and James Richardson, Clerk, the Association adopted a resolution, recommending Sabbath schools.

At its first anniversary, the body appointed a missionary board, to be located at Irvine, the county seat of Estill, and S. V. Potts was appointed to labor as missionary within the bounds of the Association. In 1862, J. J. Edwards was appointed missionary, and, with the aid of the General Association, was kept in the field 17 years. His efficiency may be inferred from the fact, that, during a ministry of 30 years, he baptized over 5,000 people—more than any other minister has ever baptized in Kentucky, excepting, possibly, Jeremiah Vardeman. Mr. Potts was also a successful missionary.

In 1866, N. B. Johnson began his missionary labors in this Association, and continued in the field 14 years, gradually extending his labors far beyond the boundary of this fraternity. He too, was an eminently efficient missionary, and especially a wise and skillful organizer. When these godly men commenced their missionary labors in the mountainous region now occupied by Irvine Association, there were but few Baptists in it, and most of those few were Antimissionaries. But under the divine bless-

ing, the desert soon began to blossom as the rose. Within 11 years, the Association increased from 7 churches with 270 members, in 1859, to 33 churches with 1,251 members, in 1870.

At the last named date, the fraternity divided its territory, setting off 17 churches to form Booneville Association. However, it continued to grow so rapidly, that it more than regained this loss of aggregate membership, within the following six years. Meanwhile, it virgorously supported Sunday-schools, and contributed something to general benevolent enterprises.

In 1870, the body resolved to put forth all its efforts "to oppose intemperance and the use of ardent spirits as a beverage," and, in 1878, it expressed its determination "not to retain or receive any church that permits its members to make, sell or use ardent spirits as a beverage." At the latter date, it issued a circular against receiving alien immersion.

This body has continued a regular course of prosperity during its whole history. After furnishing churches to form two other associations, it still numbered, in 1880, 22 churches with 1,320 members, and, in 1883, 24 churches with 1,430 members. Of these churches, at the former date, one was in Rockcastle county; one in Owsley; three in Madison; three in Clay; six in Estill, and eight in Jackson.

James Jesse Edwards is one of the remarkable men of his day. He is neither learned nor eloquent, nor has he any extraordinary natural gift that is recognizable. In appearance, he is a plain, ordinary man, and quite an ordinary preacher. If he possesses any extraordinary qualities, they are energy, perseverance, powers of endurance, and consecration to his holy calling. It is difficult to account for the measure of influence he has exerted over men, in any other way than upon the hypothesis that God has chosen him as one of the weak things of the world with which he confounds the mighty.

He was born of poor parents, in Lee county, Va., Dec. 30, 1824. Here, among the wild romantic scenery of the Cumberland mountains, he was raised up to hard labor, receiving barely education enough to enable him to read and write intelligibly. In his 18th year, he united with the Methodists. But after further consideration of the divine teaching, he joined the Baptist church at Thompsons Settlement in his native county, in October, 1842. Soon after his union with the Baptists, he began

to exhort and pray in public; but it was some years before he gave any especial promise of usefulness.

In February, 1850, he was married to Amy Parsons; and, on the 2d Saturday in June of the same year, was ordained to the ministry, at New Hope church in his native county, by Jonathan Bishop and John Gilbert. Having settled near Turkey Cove, in the same county, he spent a few years in preaching, almost, if not altogether, gratuitously, among the associates of his youth. After this, he moved to Clay county, Kentucky, where he spent a few years in the same manner, and then moved to his present location in Estill county, Kentucky. His habit was to preach three or four days in each week, and labor the remainder of the time on a farm. His wonderful success in winning souls to Christ began to attract attention beyond the mountainous region in which his labors were principally performed.

In April, 1862, he was appointed by the missionary board of Irvine Association to labor within the bounds of that fraternity. His success continued to be, as heretofore, very remarkable. The Board of the General Association, which aided in supporting him in that destitute field, says of him, in its annual report, in 1864: "This faithful and laborious servant of Christ, has a record and success during the past fifteen years, that very few ministers of the gospel can equal. Without a scholastic education, in great pecuniary embarrassment, he has persevered in his calling, and God has wonderfully blessed his labors. During that period he states he has devoted to the ministry 2,646 days; traveled 19,092 miles, about one third of which was on foot; preached 3,270 sermons and made 1,000 exhortations, and received into the church 2,032 persons. Until the last two years, his income from preaching has not averaged more than thirty cents per day for the time actually engaged."

Mr. Edwards continued in the employment of the board of the General Association, till 1878, when that body reported as follows: "Rev. J. J. Edwards, Winston, is one of the oldest missionaries in the employment of the board. He has traveled more miles, preached more sermons, and baptized a greater number than any other missionary of the General As-

sociation. He has been quite feeble for the last few months, and unable to do his accustomed work."

During the nineteen years he spent in the employ of the General Association, he traveled on foot and horse-back over a very rough mountainous country, 36,730 miles; and it is not strange that even his robust constitution should have yielded to a strain so heavy and long continued. However, his health improved, after a few months, and he is still engaged in ministerial labor. In 1880, his memoranda showed that he had baptized 5,673 persons, and gathered about 35 churches.

Napoleon Bonaparte Johnson descended from one of the most distinguished families in Kentucky. His grandfather was a brother of the famous pioneer, Col. Robert Johnson, of Scott county, and his father was first cousin to Richard M. Johnson, once vice-president of the United States, and to James and John T. Johnson, both of whom were members of Congress from Kentucky.

N. B. Johnson was born in Fayette county, Ky., about 1816. His parents being in reduced circumstances, he received only a moderate common school education. In early life he joined the Campbellites, and was immersed in order to the remission of sins. He turned his attention to mechanism, and became a skillful mechanic; but, alas! he also became a drunkard, and, for a number of years, spent much of his time in dissipation. On the 28th of October, 1846, he was married to Edith Martin of Clark county. He continued to divide his time between dissipation and labor, till about 1858, when he was arrested by the Holy Spirit, and brought penitently to the feet of Jesus. Finding peace in the Savior, he was baptized, and entered into the constitution of Waco church in Madison county, in the year last named. Shortly after his union with the church, he began to exercise a public gift, and, on the 25th of October, 1862, was ordained to the ministry, by Thornton I. Wills, Nathan Edmonson and J. J. Edwards.

Although now passed the meridian of life, he entered upon the duties of his sacred calling with great zeal and energy. About the first of October, 1866, he accepted an appointment from the board of the General Association, to labor as missionary in the mountain counties of Eastern Kentucky. In this position he labored twelve and a half years. His reports for

about eleven years of this time show that he traveled over his mountainous field, 19,096 miles; 2,603 sermons; delivered 1,139 exhortations; made 1,323 religious visits; witnessed 1,109 additions to the churches; baptized (in eight years) 861; constituted (with proper helps) ten churches; organized 112 Sunday-schools, and distributed large quantities of religious literature. He occupied the same field in which the famous J. J. Edwards was laboring, and his labors were the more valuable on account of his being an excellent organizer and disciplinarian.

In 1879, he left the missionary field, on account of failing health, and devoted the brief remainder of his days to the duties of the pastoral office. He served the churches at Crab Orchard in Lincoln county, Waco in Madison, Cow Creek in Estill, and perhaps others. He proved to be a good pastor. After lingering several months with paralysis, he died at his home near Waco, November 12, 1882.

CLEAR FORK ASSOCIATION.

The churches composing this body are located principally in Warren, Logan and Simpson counties. The Association was constituted, in 1860, of the following churches: Providence, Shady Grove, Pleasant Hill, New Gasper and Pleasant Prospect. These five churches aggregated 420 members. The preachers in the constitution were Brice Roberts and S. M. Shaw. In 1861, the following churches were added: Liberty, Stony Point, Friendship, Center and Moats Lick. With these five churches, there came into the fraternity five additional preachers, viz: Robert Woodward, J. H. Felts, J. J. Felts, Isaac Barrow and G. B. Dunn. The Association now numbered ten churches, seven preachers, and 853 members. At its first anniversary, the Association appointed a missionary board, consisting of Churchill H. Blakey, T. L. S. Proctor, S. M. Shaw, J. J. Felts and Allen Mansfield, expressed itself in favor of Sunday-schools, and advised the organization of a ministers and deacons' meeting.

Notwithstanding the confusion consequent upon the Civil War, the young fraternity prospered from the beginning. It

earnestly advocated the use of the means of growth but there was a marked want of liberality in its churches, especially during the first decade of its history. This deficiency was made up, however, by the zeal of its self-sacrificing preachers, who supplied the destitution within its bounds, almost gratuitously. It has done comparatively little in the Sunday-school enterprise. The report of the committee on Sunday-schools, in 1881, contains this language: "We are sorry to say that, as a body, we are doing nothing in this great work. But two or three churches report Sunday-schools." The body appears to have taken no interest in missions beyond its own bounds.

In 1880, the Association numbered twenty-nine churches with 2,479 members, and, in 1883, thirty churches with 2,447 members. During fifteen of the first twenty four years of its existence, there were baptized for the fellowship of its churches, 1,984 converts. Providence in Warren county, constituted in 1804, and Center in Logan, constituted in 1810, are the oldest churches in this fraternity.

Robert Woodward was born of Methodist parents, in Jessamine county, Ky., February 4, 1797. He was raised on a farm, and taught to read and write. In his twentieth year, he was married to Polly, daughter of David Spencer, and settled in his native county, where he followed the occupation of a farmer. Not long after his marriage, he became greatly concerned for the salvation of his soul, and, for about three months, sought the Lord in daily secret prayer. At last he found peace in the Savior, and was baptized into the fellowship of Jessamine church by John Sacra. In December, 1825, he moved to Logan county, and settled a few miles north of Auburn, where he spent the remainder of his long and useful life.

During the general revival of 1837, and the two years succeeding, he became active in the prayer meeting exercises, and frequently exhorted sinners to repent and turn to God. This led to his being licensed to preach, in the spring of 1840, and he was ordained to the ministry, on the 29th of the following July, by O. H. Morrow and D. L. Mansfield. He was immediately called to succeed Philip Warden, as pastor of Liberty church, of which he was a member. This position he occupied uninterruptedly forty-three years. He was also pastor of Stony Point and Friendship churches, about twenty years, and of

Pleasant Hill church, which he had gathered, about the same length of time. In all these congregations, he labored with good success and great harmony, and, although he was forty-three years old when he entered the ministry, he is supposed to have baptized more than 1,000 people, and to have married about the same number. At the ripe old age of eighty-six years, this faithful man of God was called to his reward above, August 14, 1883.

Isaac Barrow was born in Pulaski county, Kentucky, Aug. 2, 1816. He moved to Logan county, in 1838, and settled near old Center church. Here he was "born again" in the fall of 1841, and baptized into the fellowship of Center church. After exercising as a licensed preacher a few years, he was ordained to the ministry Oct. 9, 1846. He possessed only moderate ability as a preacher; but he was pious, and his humble gifts were consecrated. For about fifteen years he labored principally in that poor, hilly part of Logan county, commonly called the "Coon Range," devoting a portion of his time to pastoral work, and engaging in many protracted meetings, especially in destitute churches and neighborhoods. In 1863, he was employed as missionary within the bounds of Clear Fork Association. In this position he labored about six years, seeking out the most destitute places in three or four counties; and many heard the gospel for the first time, from the lips of this zealous and devoted servant of Christ. About 1878, he moved from Logan county and settled near Pilot Rock in Todd, where he continued to labor in the gospel the brief remainder of his days. He died of pneumonia, Jan. 5, 1883, leaving six children, five of whom were members of the Baptist church.

Brice Roberts is among the oldest and most prominent ministers in Clear Fork Association. His home is in Simpson county, and he is a member of Shady Grove church, of which he was pastor many years. It is regretted that more particulars of his life and valuable labors have not been obtained.

MOUNTAIN ASSOCIATION.

The churches of this Antimissionary fraternity are located

principally in Wolf and Breathitt counties. The exact time of its constitution has not been ascertained. In 1860, it reported seven churches with 197 members. It had considerable increase from that time till 1874, when it numbered eighteen churches with 655 members. Since that date, its aggregate membership has remained about the same, although it has received several new churches. In 1879, it reported twenty-two churches, twelve of which aggregated 369 members, the other ten making no report.

JOHN D. SPENCER is the most prominent minister in this fraternity. He has been judge of Wolf county court, has been preaching in that and the surrounding counties about forty-five years, and is a man of considerable influence, both as a citizen and a preacher.

CRITTENDEN ASSOCIATION.

The churches of this confederacy are located principally in Grant and Pendleton counties. The Association was constituted at Crittenden meeting house in Grant county, October 12, 1860. The following churches, aggregating 403 members, entered into the organization: Grassy Creek, Crittenden, Unity, Short Creek, Oak Ridge, Pleasant Ridge and Mt. Carmel. The body is missionary in sentiment, and endorses the general benevolent enterprises of the Association; but it has been deficient in liberality. In 1865, a resolution in favor of Sunday-schools was adopted, and considerable progress has been made in that direction. In 1880, the committee on that subject reported Sunday-schools in all the churches but one; that these schools were well attended, and moderately well organized; but, that they were meagerly supplied with books and papers. At the same session, the subject of female representation came before the body, and was disposed of by the unanimous adoption of the following preamble and resolution:

"*Whereas*, There seems to be a disposition upon the part of some churches to appoint sisters as delegates to the Association; and,

"*Whereas*, It seems that such is not the practice of Baptists; therefore be it.

"*Resolved*, That none but brethren be appointed by the churches as messengers, in the future."

Sulphur Fork Association passed a similar resolution, not far from the same period.

The growth of Crittenden Association was moderate during its first decade, and has been quite rapid since that period. In 1870, it numbered 9 churches with 573 members; in 1880, 15 churches with 1,307 members, and, in 1883, 15 churches with 1,388 members. During 21 of the first 23 years of its existence, there were baptized for the fellowship of its churches 1,187 converts.

THOMAS LUMMIS was, perhaps, the oldest preacher in this Association. He was the oldest son of Reuben Lummis, and was born in Campbell county, Kentucky, October 21, 1805. In the 19th year of his age, he obtained hope in Christ, and was baptized into the fellowship of a church in Hamilton county, Ohio. In 1829, he was married to Evaline Smith of Pendleton county, Kentucky, and settled in Cincinnati. The next year, he moved to a farm on Grassy Creek in his native county, where he lived about 40 years. In May, 1839, Grassy Creek church licensed him to preach, and, four years later, he was ordained to the ministry by Christian Tomlin, Wm. Meyers and Amos Egleston. His education was limited, and he was timid and retiring in his disposition; but he slowly developed a fair preaching gift, and his constant piety gave him a good influence over the people. He was pastor, at different times, of Grassy Creek, Harris Creek, Short Creek, Unity, Pleasant Ridge, Oakland and Three Forks of Bowman churches. He was industrious and self-sacrificing, and, in addition to his almost gratuitous pastoral labors, he preached much among the destitute. During the last year of his life, he suffered much from an enlargement of the neck. He was called to his final reward, February 9, 1881.

MARTIN LUMMIS, a younger brother of the above, and one of the most prominent and useful preachers in Crittenden Association, was born in Campbell county, Kentucky, February, 1813. At the age of 16 years, he professed faith in the Savior, and was baptized into the fellowship of Wilmington church in what is now Kenton county, by Wm. Hume. He

was licensed to preach, in September, 1842, and ordained, in March, 1848. Since his ordination, he has acceptably served many churches in Crittenden and the adjoining associations. He was moderator of his Association at its first session, and has presided over it at least ten years.

Marquis Monroe Arnold is one of the active ministers of this body. He was born in Hampshire county, Va., March 28, 1827, and came with his parents to Pendleton county, Ky., in 1831. At the time of his marriage to Elvira Williams, March 3, 1846, he could not read intelligently, or write his name. He was converted in 1853, and baptized by A. W. Mullins for the fellowship of Short Creek church in Pendleton county. After laboring as a licensed preacher about two years, he was ordained to the pastoral care of Short Creek church, in May, 1861. Since his ordination, he has been pastor of about 20 churches, during longer or shorter periods. In 1881, he had baptized something over 600 persons.

CUMBERLAND RIVER ASSOCIATION, NO. 2.

This body originated in a split in the old Cumberland River confederacy. At the annual meeting of the latter, held at Liberty meeting house in Pulaski county, on the first Saturday in September, 1861, a motion was made to drop correspondence with certain missionary organizations. The motion was lost; upon which the Moderator, the venerable Richard Collier, arose and said: "We are a divided people." The majority retired to the house to organize, and the minority organized at the stand. Both parties retained the name, and claimed the prerogatives of the original fraternity.

The body now under consideration entered upon its minutes the following explanation: "The reason why our numbers have decreased is this: We declared unfellowship with the present plan of missionary efforts; and a portion of our body saw proper to organize themselves together, and we organized as usual, having 11 churches and the regular old moderator with us, on the constitution. We were constituted 52 years ago.

The 11 churches of which the body was organized, most

of which are located in Pulaski county, aggregated 683 members. The body is avowedly Antimissionary, in the common acceptation of the term ; but claims that the churches have a right to send out ministers to preach the gospel, but not to promise them salaries. It does not differ in its doctrinal views from the Missionary Baptists ; but opposes all secret societies, and all religious organizations, except gospel churches. It belongs to that class of Baptists, commonly known, 40 years ago, as "Go-betweens." It has had a slight increase in numbers. When last heard from, in 1879, it numbered 13 churches with 886 members. During the past 18 years of its existence, from 1861 to 1879, there were baptized into the fellowship of its churches 728 professed believers.

Richard Collier was the most distinguished preacher in this fraternity, and was, for about 50 years, a very useful minister in old Cumberland River Association. He was born in East Tennessee, about the year 1783, and migrated to Pulaski county, Kentucky, while a young man. Soon after his settling in Kentucky, he commenced exhorting, and was ordained to the ministry, at Mt. Pleasant church in Pulaski county, about 1811, by Elijah Barnes, and, probably Stephen Collier, who was his first cousin. He was a moderate preacher, but a zealous, faithful laborer ; and he did much in building up the early churches in Pulaski county. His popularity was evinced in his being chosen Moderator of Cumberland River Association, about 20 years. He was also Moderator of the body now under consideration, at its first session. He rested from his labors, in April, 1865.

Reuben J. Shadowen was the most prominent preacher in this Association. After the death of Richard Collier whom he succeeded in the moderatorship, in 1862. This position he continued to fill, as late as 1879. At that time he was quite old and feeble.

JACKSON ASSOCIATION.

This small fraternity was located principally in the county from which it derives its name. The churches of which it was

originally composed, appear to have previously belonged to South Fork Association, which was dissolved about 1861. Jackson Association was constituted about 1862. At first it corresponded with the neighboring associations; but, in 1868, it adopted a new constitution, and, passed the following resolution:

"*Resolved*, That we hold the hireling system and the Missionary Board should not be fellowshiped by us."

The eleventh article of the new constitution reads thus. "We believe that the Lord's Supper and washing of saints' feet are ordinances of the Lord, and are to be continued by the church until his second coming." At this time it numbered seven churches with 134 members. The next year it numbered twelve churches with 348 members. But from this time, it rapidly declined. In 1872, it reported only six churches with 166 members. No later information concerning it has been received. It has probably been dissolved."

HENDERSON COUNTY ASSOCIATION.

At the annual meeting of Little Bethel Association, held at Richland meeting house in Hopkins county, in 1868, the following churches were dismissed to enter into a new organization: Grave Creek, Bethel, Mt. Pleasant, Zion, Cherry Hill, Cash Creek, Henderson and Pleasant Valley. These eight churches aggregating 931 members, met, by their messengers, at Cash Creek meeting house in Henderson county, the same fall, and constituted the fraternity now under consideration, under the style of "Henderson County Association of Baptists." The name was derived from the county in which the churches are located. The new organization appointed a missionary board, which at once inaugurated a system of home missions. At its next session it urged upon the churches the importance of sustaining Sunday schools, and, in 1871, recommended the organization of a Sunday school convention, which was carried into effect.

This body has, from the beginning, not only expressed sympathy with, and contributed to the general benevolent insti-

tutions of the denomination, but has also exhibited an enlightened zeal in the promotion of sound education and moral reform.

In 1873, it warned the members of the churches against sending their children to Roman Catholic schools, since such a course would result in many evils. These evils have been deplored, not only by this Association, but by all similar bodies whose members have come in contact with these institutions. These schools are usually taught by enthusiastic women, many of whom are themselves uneducated in everything but some light and frivolous accomplishments, and whose sole aim in life is to inculcate the pernicious superstitions of their church. The unfortunate girl who is placed under the instruction of such teachers, is not only deprived of all opportunities of obtaining a solid, practical education, but, what is far more deplorable, has her mind and heart perverted from the simplicity of truth and reality, to the indulgence of a dreamy, superstitious imagination, and an extravagant estimate of insignificant trifles.

In 1874, the Association expressed its sentiments with regard to temperance reform, as follows;

"*Resolved*, That, in the opinion of this body, the sale and use of intoxicating liquors as a beverage is injurious to the community, and a reproach to the cause of Christ, and should be discouraged and condemned by all Christian people." During the same session, it adopted a resolution against dancing or encouraging that evil, and warned the churches against agricultural fairs, inasmuch as those institutions had been "turned into common race courses."

The churches were also warned against the evils of lotteries.

This Association has enjoyed a slow, but steady and healthy increase. In 1878, it attained a membership of sixteen churches, aggregating 1,616 members; but during the ensuing year, it sustained a loss of four churches with 426 members, by the formation of Union County Association, on the south-western border of its territory. In 1880, it numbered twelve churches with 1,151 members. and, in 1883, ten churches with 1,315 members. During the first fifteen years of its existence there were baptized for the fellowship of its churches, 1,226 converts.

Old Churches. *Grave Creek* is the oldest church in this

fraternity. It was constituted by Wm. Bourlin and Van Teague, near a small stream from which it derives its name, in what is now Webster county, in 1803. It was subsequently moved ten miles north to its present location in Henderson county. Soon after its constitution, it applied for admission into Cumberland Association: but its petition was rejected on account of some charges which were alleged against Van Teague. The Association advised the church to be reconstituted, which was accomplished, in 1804, by Lewis Moore, and Jesse Brooks. The church then numbering about fifteen members, was received into Cumberland Association, and, on the division of that fraternity, in 1806, fell into Red River Association. Since 1811, it has belonged in turn, to Wabash, Highland, Little Bethel and Henderson County Associations. On the early records of the church are the names of Willingham, King, Spencer, Allison, Walden, Voris and Street. Its early pastors were Wm. Bourlin, John Weldon, Job Hobbs, John Dorris and Wm. Hatchett.

Bethel church, located, at Hebbardsville, in Henderson county, was constituted of members dismissed from Grave Creek, June 4, 1813, by Job Hobbs, John Grantham and John Welden. The following males were in the constitution: Jarrett, Wm. and John Willingham, Joseph Eads, Hampton Jones, John Welden, James Cross, David Rhodes and John Vanadale. John Welden was its first pastor, and was followed in turn, by Thomas Downs and Wm. Hatchett. The church has belonged to Highland, Little Bethel and Henderson County Associations.

Henderson church was constituted by John L. Burrows and Wm. Hatchett, in the fall of 1839. Mr. Burrows was its first pastor, and was followed, in the order of their names, by H. B. Wigging, George Matthews, Sidney Dyer, A. R. Macey, I, T. Tichenor and John Bryce.

Abram Hatchett, a son of Elder Wm. Hatchett, was born in Lunenburg county, Va., July 25, 1817, and came with his parents to Henderson county, Ky., in 1828. He professed conversion, and was baptized into the fellowship of Grave Creek church, by Richard Jones, in the fall of 1838. After exercising a few months, as a licensed preacher, he was ordained, at the call of Bethlehem church (now extinct), by K. G. Hay, Joseph

Board and Wm. H. Whayne, in October, 1845. He has since, at different periods, served the churches at Grave Creek, Zion, Cherry Hill, Bethel and Cash Creek, all in Henderson county. For a number of years, he rode as missionary within the bounds of Little Bethel Association, and during his ministry, he has preached much in private houses and school houses. At one time, he visited, and preached to every church in Little Bethel Association without compensation. He has been a member of Bethel church, about 45 years, and has married about 600 couples. Two years ago, he remarked, that he had missed attending but three of his church meetings, except when providentially hindered, in 43 years. He has been prominent in the business transactions of both Little Bethel and Henderson County Associations, having been clerk of the former, eleven years, and of the latter, thirteen years.

Andrew Jackson Miller was one of the ablest and most useful preachers that have labored in this region of the State. He was the youngest of four sons of Andrew Miller, a poor but intelligent, pious farmer, and was born in Hardin (now LaRue) county, Kentucky, Januaty 7, 1839. While he was a small boy, his parents moved to Ohio county, where they brought up their children in the nuture and admonition of the Lord. Of their four sons, William, the oldest, was an efficient deacon, Richard H., the second, was an earnest, faithful preacher in Gasper River Association, Allen B., the third, is the well known Dr. Miller of Little Rock, Ark, and A. J., the fourth, was the earnest talented and consecrated subject of this sketch.

A. J. Miller was raised upon a small farm in what was then regarded the backwoods of Ohio county, and, at the age of 20 years, was much better skilled in the art of hunting than in the use of books. He was converted under the preaching of his brother, A. B. Miller, then a licentiate, about 1856, and was baptized by Alfred Taylor. In 1858, he was licensed to preach by Mt. Zion church in Ohio county. Immediately after this, his brother, A B. Miller, then pastor of the church at Hickman, Kentucky, assumed the charge of his educatton, and, after keeping him in school for a time, sent him to Madison College in West Tennessee. On his return from College, he was ordained to the pastoral care of Cool Spring church in Ohio county, in 1861.

In 1864, he took charge of the church at Henderson, and, the next year, went to Hart county, where he took the care of Three Forks of Bacon Creek church. Having been married to Ella Hix of Hibbardsville, Henderson county, Kentucky, he located in Nelson county, and took charge of New Hope, Hardins Creek and Bethlehem churches in Washington county, and Mill Creek in Nelson. In this field he achieved a brilliant success, and acquired the reputation of an able preacher and an excellent pastor. In 1868, he moved to Henderson county, where he took the pastoral care of Bethel church, and subsequently, and at different periods, that of Grave Creek, Pleasant Valley, Zion and, perhaps others. Here he labored with great zeal and energy about six years, and accomplished a glorious work for the Master. About 1874, he moved to Missouri, and took charge of the church at Carrollton. While in this pastorate, he brought about the celebrated debate between Drs. J. R, Graves and Jacob Ditzler.

In 1877, he returned to Kentucky and resumed the pastoral charge of Zion church in Henderson county, giving a portion of his time to the church at Cloverport, Kentucky, for a brief period, but afterwards devoting all his time to Zion church About 1879, he was badly crushed by a fall from his buggy. His wounds appeared to be healed, in due time, but he was so weakened and emaciated that he never fully recovered his health. His lungs became diseased, and he gradually declined, until the 7th of December, 1883, when the Master took him home to himself.

Dr. Miller was a man of marked individuality, a bold, original thinker, and a fearless, uncompromising advocate of his opinions. He neither sought nor shunned controversy, but held himself in readiness to teach his doctrines fearlessly, or to debate them if they were controverted. His zeal and activity were notable; he kept well up with the times, and was boldly aggressive. During a ministry of 25 years, he preached 4,175 sermons, besides engaging in several public debates, and making addresses on various subjects. He was an easy and remarkably rapid writer, and contributed largely to the periodical literature of his time. His last work was a review of the doctrine and polity of the Episcopal church, in a series of letters addressed to R. S. Barrett, rector of the Episcopal parish of Henderson,

Kentucky, and published in the *American Baptist Flag*. But the great work of his life was the leading of sinners to the Cross, in which he was more than ordinarily successful.

MT. ZION ASSOCIATION.

This small fraternity of Antimissionary United Baptists is located in the central part of the mountainous region of the State, its churches being scattered over portions of Morgan, Lewis, Breathitt and Magoffin counties. It was constituted of six churches, aggregating 205 members, at Low Gap in Magoffin county, in 1869. The names of its churches, in 1874, were Philadelphia, Bethlehem, Baptist Union, Low Gap, Samaria, Zion, Poplar Grove and Salem. Joseph H. Spence, Eli Williams and William R. Davis appear to be among its most prominent ministers. The Association has enjoyed peace, and a good degree of prosperity. For a time, it attempted to conciliate the neighboring associations, of different complexions of doctrine, by styling itself "Regular United Baptists." But the attempt proved abortive, and it dropped the term Regular. It has had a fair increase in numbers. In 1870, it reported 6 churches with 229 members, and, in 1880, 11 churches with 515 members. During 10 of the first 11 years of its existence, it reported 315 baptisms. No particulars have been received, concerning its churches and ministers.

LYNN CAMP ASSOCIATION.

In October, 1868, Laurel River Association agreed to divide into two fraternities: It was ordered that Laurel River be the dividing line; and that the churches on the south side of that stream should form a new confederacy. Accordingly, messengers from 10 churches met at Lynn Camp meeting house in Knox Co., November, 6, 1868, and constituted, in due form, "Lynn Camp Association of United Baptists." The last three articles of its constitution read as follows:

"14th. We, as an Association, will not receive, nor hold

in our union, churches that receive members from other denominations without baptism.

"15th. We, as an Association, will not hold it as a bar to fellowship, for our members to give to, or withold from, missionary or benevolent purposes.

"16th. We will not fellowship ministers nor churches that hold to the doctrine of a free communion."

The names of the churches entering into the constitution, were Friendship, Indian Creek, Robinson Creek, Mt. Olivet, Lynn Camp, New Bethel, London, Mt. Zion, Richland and Bethlehem. The ministers who entered into the organization were Green B. Foley, John M. Jackson, E. H. Revel, E. S Jones, Lewis Renfro, H. D. Harmon and Wm. K. Davis.

In 1870, S. C. Jackson, F. T. Hodges, C. S. Brown, H. D. Harmon and J. C. Westerfield were appointed a missionary board, and W. B. Estis was chosen to travel and preach within the bounds of tne Association. The body has continued to supply its destitution with preaching, and has generally employed its most efficient preachers in that work.

At the date last named, the following query came up from Meadow Creek and Mt. Zion churches: "Shall we advise the churches to appoint their pastors annually?" After due consideration, the Association answered in the affirmative. This advice was rare, if not unique. Few intelligent persons, or bodies, that have examined the subject, have failed to see the evils attending the annual election of pastors. Such proceedings give rise to electioneering, stir up party spirit among the members, tempt partisans to depreciate, if not to slander, the minister whose election they oppose, and not unfrequently gender irreconcilable quarrels which result in dividing or destroying the church. Besides this, frequent changes of pastors are injurious to the church's welfare. The general rule is, everywhere, that those churches which retain their pastors longest, enjoy the greatest permanent prosperity.

The following resolution, adopted by this body, in 1871, though somewhat crude, in language, involves two principles of much importance:

"*Resolved*, That this Association advise the churches composing the same to take full control of their membership, and hold no member in fellowship, who does not prove his faith by

his works; and that we advise our ministers to lay hands on no man for the ministry, who does not possess the qualifications required by the Bible."

In 1872, a Sunday-school in Robinson Creek meeting house reported 102 scholars in attendance, 18,186 chapters in the Bible read, and 1,265 verses repeated. This report so interested the Association that it immediately appointed H. D. Harmon superintendent of the Sabbath-school interest within its bounds. But no important results seem to have followed.

In 1876, the Association expressed itself on the subject of temperance reform, in language of the following purport: "We advise the churches in our union to hold no person as a member who engages in vending or manufacturing intoxicating liquors, or in furnishing materials for such manufacture; and we discountenance the practice of drinking ardent spirits as a beverage." At the same session, the following resolution was adopted:

"*Resolved*, That we feel the need of strong men, sound in doctrine, to thoroughly canvass and teach the churches their duty, and we pray for the time when spiritual development may be universal in the mountains of Kentucky."

The Association appears to have been peaceful and prosperous. In 1870, it reported fifteen churches with 751 members; in 1880, seventeen churches with 1,049 members, and, in 1883, twenty-three churches with 1,260 members. During thirteen of the first fifteen years of its existence, it reported 739 baptisms.

John M. Jackson was a faithful minister in South Union, Laurel River and Lynn Camp Associations, about forty years. He was born in Granger Co., Tenn., Sept. 2, 1803, and emigrated to Kentucky at the age of twenty years. In 1825, he was married to Tany Seals. During the revival of 1828, he embraced the Savior and was baptized; and, the same year, was ordained a deacon. Two years later, he commenced preaching. But his gift developed so slowly, that he was not ordained to the ministry till about fifteen years afterwards. Having moved his membership to Robinson Creek church in Laurel county, he was ordained pastor of that congregation, in 1855. In this position he labored acceptably, till the Master bade him come up higher, June 15, 1870.

E. S. JONES was a native of East Tennessee, and was born Feb. 11, 1799. At the age of three years, he was brought to South-Eastern Kentucky, where he united with Providence church in Laurel county, in 1830. He was licensed to preach, in 1844, and ordained the following year. He was a plain, humble preacher, but a man of earnest zeal and undoubted piety. After laboring in the gospel thirty-two years, he was called to his rest, Dec. 31, 1876.

A. S. HART was born in Whitley Co., Ky., June 7, 1836. At the age of thirty-two years, he obtained hope in Christ, and united with Meadow Creek church in his native county. He was licensed to preach, in 1868, and ordained the next year. Few men have been more zealous and self-sacrificing in the cause of Christ than he. In 1874, he was appointed to labor as an evangelist in Lynn Camp Association, and continued to fill the position with good success until near the time of his death. He rested from his labors, Aug. 13, 1878.

HENRY D. HARMON is one of the most prominent ministers in this fraternity. He has nearly reached his three score and tenth year, and has usually acted as moderator of his Association, from the time of its constitution, in which capacity he had previously served Laurel River Association.

BLOOD RIVER ASSOCIATION.

This prosperous young fraternity is located in Trigg, Marshall and Calloway counties, with two of its churches in Tennessee. It was constituted at Elm Grove meeting house in Calloway county, Oct. 28, 1870, of the following churches, which had been dismissed from West Union Association for the purpose: Crocketts Creek, Blood River, Sinking Spring, Locust Grove, Pleasant Hill, Elm Grove, East Liberty, Benton, Turkey Creek, Tucker Springs and Oak Grove. The first and last named are in Tennessee. The ministers who entered into the constitution were J. C. Spann, J. A. Spencer, M. W. Henry, William Skinner, E. L. McLean, J. Outland, S. R. McLean, J. Paget and Ephraim Owen.

Nothing unusual has occurred to interrupt the harmony of

this body. It has advocated missions, education, Sunday-schools, temperance reform and other benevolent enterprises generally supported by the denomination. From the beginning, it has been unusually prosperous. At its constitution, in 1870, it numbered eleven churches with 873 members; in 1880, it reported twenty-four churches with 1,565 members, and, in 1883, thirty churches with 2,027 members. During the first thirteen years of its existence, it reported 1,412 baptisms.

Ephraim Owen was one of the early preachers of Calloway county. Concerning his early life nothing has been ascertained. He professed religion and was baptized, in 1830, and commenced preaching two years later. In 1834, he, with Wadesboro church, entered into the constitution of West Union Association, and was an active minister in that fraternity till the formation of the Blood River confederacy. Of the latter, he remained a member from its constitution until his death, which occurred in October, 1877. His principal pastorate was that of Wadesboro church, which he served many years. He was esteemed an excellent disciplinarian, a good solid preacher and was greatly beloved by his congregation.

William Skinner was born in Robertson Co., Tenn., Oct., 1800. In early life he moved to Calloway county, Ky. Here he was converted under the ministry of that humble but devoted man of God, Jesse Cox, by whom he was baptized for the fellowship of Blood River church. He was ordained to the ministry, about 1839, and assumed the pastoral care of Blood River church. To this congregation he ministered many years. Elm Grove and perhaps other churches enjoyed his pastoral labors. He was a good, plain, practical preacher, of eminent piety and usefulness, and was greatly beloved by the people of his charge. The Lord called him to himself Oct. 19, 1872.

John A. Spencer was an earnest, faithful preacher, in Cal loway and the adjoining counties; first, in West Union, and afterwards, in Blood River Association. He was an humble and comparatively illiterate man, poor in the things of this world, but rich in faith, hope and love. His gifts were not above mediocrity; but he used them diligently, after the example of his Master, in preaching the gospel to the poor; and many were led to the Savior through his ministry. The papers bring the

sad intelligence that he ceased from his labors, at the age of about sixty years, in the fall of 1884.

Moses T. Spann was a native of South Carolina, whence he came with his parents to what is now Allen county, Kentucky, in 1799. Here, in his sixteenth year, he obtained hope in Christ and united with Trammels Fork church. He afterwards married and settled in Williamson county, Tennessee. Here, in Henry county of the same State, and in the western part of Kentucky, he preached the gospel about fifty years. He entered the ministry, about 1815, was a pioneer in what was known as "Jacksons Purchase," and aided in gathering and building up the first churches in that region. He was called to his reward, at a ripe old age, in 1864.

James Carson Spann, a son of the above, was born in Williamson Co., Tenn., Dec. 28, 1816. In 1829, he went with his parents to Henry county of the same State, where, in 1840, he united with North Fork church. In 1841, he was licensed to preach, and, during the same year, was ordained to the ministry, by Moses T. Spann, J. H. D. Carlin and P. W. Stark. Soon after his ordination, he took charge of Knob Creek and Beech Grove churches. In 1849, he moved to Calloway county, Ky., where he still resides (1885). Previous to this removal, he had been serving Providence and Sinking Spring churches. To the former, he preached about twelve years; to the latter, he has continued to minister, except during some brief intervals, to the present time. He has preached to Locust Grove, about twenty-five years, and to Murray, Wadesboro and several other churches, for different periods. During most of his ministry, he has been pastor of four churches. He served Western District Association as clerk several years, and has been moderator of Blood River Association, from its constitution, except one year. Of his thirteen children, one of whom died in infancy, nine had become members of a Baptist church, in 1882.

John B. Fletcher is one of the most zealous, active and useful preachers in Blood River Association. He was raised up to the ministry in Tennessee, where he preached several years. About 1855, he moved to Marshall county, Ky., and has since devoted his time to preaching the gospel in that and the surrounding counties. He is a man of an amiable and cheerful spirit, is much beloved by his numerous acquaintances, and has

been generally blessed in his ministerial labors. He has probably well nigh reached his three score years and ten; but is still very active in his holy calling.

David McLin Green was born in what is now Crittenden county, Ky,, Nov. 30, 1819. He was raised up in the Cumberland Presbyterian church, and professed conversion at the age of sixteen years. After a few years, he was approved as a probationer for the ministry. But after preparing and reading before the Presbytery several papers, he became disgusted with the church of his parents, and left it, intending to join the Methodists. But on examining the tenets of the different sects with which he was acquainted, he decided in favor of the Baptists, and was baptized into the fellowship of New Bethel church in Lyon county, by J. W. Mansfield, in 1852. He was immediately licensed to exercise his gift, and commenced laboring in his holy calling with great zeal. Within eleven months after his license, 100 persons professed conversion under his preaching, and he gathered materials for a church, which was constituted at Pinkneyvill e. He was ordained to the pastoral care of this congregation, in 1853. by J. W. Mansfield, Willis Champion and James Kinsolving.

In 1854, he moved to Marshall county, where he has now devoted thirty years of his life to the work of the ministry, giving a portion of his time to pastoral duties, especially to weak and destitute churches, but laboring principally as a missionary, sometimes under appointment of West Union Association, but much of the time without any compensation. He has gathered at least five churches—three in Kentucky, and two in Missouri—and built up a number that were feeble and ready to perish. With a strong healthy body, a cheerful temper, and a burning zeal for the honor of his Master and the salvation of sinners; he is eminently fitted for the duties of a missionary; and few ministers have been more laborious, self-sacrificing and useful, in Western Kentucky.

There are, and have been, several other good, useful preachers in this Association; but no particulars of their lives and labors have been received.

RED BIRD ASSOCIATION NO. 2.

This small confederacy was located in Clay county, in the field vacated by the dissolution of the older fraternity of the

same name. It was constituted about 1870, by two ministers of the names of Zechariah Sutton and John E. Revis, who had recentiy moved from Tennessee to this region. The Association, unlike its predecessors, favored missions, and other benevolent enterprises, and, for a time, seemed likely to prosper. In 1873, it numbered eight churches with 158 members. But the ministers who had been instrumental in its organization, and who, it is believed, were the only preachers that belonged to it, moved to the West, and it soon dissolved. The churches of which it was composed were unassociated when last heard from.

WEST UNION ASSOCIATION NO. 2.

At the annual meeting of South Union Association, in September, 1870, it was agreed to divide the territory of that confederacy, so as to form two confederacies. The division line was to begin at the mouth of Jellico creek, and run thence with Jellico Mountain to Elk Fork, and thence East to Pine Mountain. The churches west and south of this line were authorized to form a new association. Accordingly, on the 18th of the following November, messengers from the following churches convened at Jellico meeting house, in Whitley county: Pleasant Hill, Elk Fork, New Salem, Jellico, Zion, Bethel, Otter Creek, Pleasant Grove, Indian Creek, Union, New Zion, March Creek and Zion Hill. Of these churches, an organization was formed, under the style of West Union Association of United Baptists. Of the thirteen churches, comprising the fraternity, seven were in Kentucky, and the rest in Tennessee. The preachers in the constitution were James Lay, L. J. Steeley and Enos Allen, of Kentucky, and Doswell Trammel, C. C. Jones and John Phillips, of Tennessee.

The Association adopted the articles of faith and rules of government of the mother fraternity, and is nominally a missionary organization. But its churches are generally understood to be strongly tinctured with antimissionary sentiments, and to be decidedly omissionary in practice. The body has enjoyed but a small share of prosperity. Of its Kentucky churches, at

the time of its constitution, the five which have remained in it, viz: Pleasant Hill, New Salem, Bethel, Indian Creek and March Creek, aggregating 334 members. In 1880, it reported, in Kentucky, five churches with 286 members, and, in 1883, six churches with 356 members.

L. J. Steeley was in the constitution of this Association, though Jellico church, of which he was a member, soon returned to the mother fraternity. He was a native of Whitley county, and was raised up with few literary advantages. At an early age he professed conversion and united with Jellico church, in his native county. He commenced preaching before he was twenty years old, and continued in the good work, about twenty-five years. He was a man of fine natural gifts and great energy, and, by application to study, he made considerable progress in literary knowledge. When he was about forty-three years of age, he entered the theological Seminary at Louisville, which he attended one session. He was among the leading preachers in his part of the State, and was exercising an extensive influence for good, when the Lord was pleased to call him from the field of labor. He died in the midst of a protracted meeting in Laurel county, January 23, 1884. A happy result of his sudden death was the speedy conversion of two of his brothers and four of his children.

BOONVILLE ASSOCIATION.

This small body is located in Owsley and some of the adjoining counties. The following resolution, adopted by Irvine Association, in 1870, will explain its origin: "*Resolved*, That inasmuch as this Association is, in our judgement, to extensive in territory, we, therefore, propose a division, as follows: Beginning at Ells Branch church in Clay county, thence northwest so as to include Union and War Fork churches, thence with Brushy Mountain, so as to include Beatyville and all the churches east of said line."

In accordance with this resolution, Messengers from sixteen churches met at Beatyville in Lee county on Thursday before the first Saturday in September, 1871, and organized under

the style of "Booneville Association of United Regular Baptists." These churches were generally small, and were located in a rough, mountainous country.

Although this Association has been well supplied with preachers, and appears to have been enterprising in having the gospel preached within its bounds, it has dismissed so many of its churches, to unite with other associations, that it is numerically less than when it was first organized. In 1880, after dismissing seven churches, it had remaining ten churches, aggregating 303 members. In 1883, it reported eleven churches with 397 members.

WARREN COUNTY ASSOCIATION.

This was a small fraternity, constituted of the First Church in Bolling Green and two or three others, about 1871. The neighboring churches did not see the need of such an organization, or they failed to sympathize with the supposed cause of its origin, and it dissolved, after holding two or three meetings.

KENTUCKY ASSOCIATION.

This was a small community of Antimissionary Baptists, located in what is now Bell county. It was constituted about 1859, and, in 1860, numbered four churches with 98 members. At the latter date, it dropped correspondence with North Concord Association, because that fraternity "had opened correspondence with Mulberry Gap Association of the missionary monied stamp." As might have been expected, it held only a few more annual meetings, when it dissolved.

POWELS VALLEY ASSOCIATION.

This is a small confederacy of "Primitive Baptists," located in the south-east corner of Kentucky and the adjacent border of Tennessee. The churches of which it was organized withdrew from the older fraternity of the same name, because that body declared nonfellowship for such as had been engaged

in the Confederate service during the Civil War. The seceding churches organized under the above title, on Friday before the third Saturday in September, 1870. In 1879, the body reported twelve churches with 421 members. Five of these churches, aggregating 88 members, were in Kentucky.

PLEASANT RUN ASSOCIATION.

This was a small confederacy located in Jackson and Rockcastle counties. It was constituted about 1871. In 1873, it reported five churches with 131 members. For some reason, it did not receive a hearty recognition from the neighboring associations; and, after dwindling a few years, it dissolved about 1877.

ROCKCASTLE ASSOCIATION.

This community is located in Rockcastle and Pulaski counties, and was constituted, in 1871, of churches dismissed for that purpose from the old Cumberland River confederacy. The following fourteen churches, aggregating 764 members, were in the constitution: Liberty, Sinking Valley, Freedom, Hopewell, Friendship, Zion, Mt. Zion, Damascus, Pleasant Hill, Poplar Grove, Pine Hill, Line Creek, Union in Rockcastle, and Gum Sulphur. The ministers belonging to these churches were James Woodall, Jesse Tyre, T. W. Reynolds, J. C. Carmical, J. C. Perkins and J. A. Abbott. Union, Mt. Pisgah and Pleasant Grove, with Elder J. W. Jackson, were added to the Association, in 1872. It then reported seventeen churches, seven preachers and 989 members. It adopted principles in harmony with missions and other benevolent enterprises. But like its mother fraternity, it has not been very liberal in carrying its principles into practice. In its report on missions, in 1876, it says: "We have not been living up to our duty as an association, as churches, or as Christians. The remark so often made that we are stingy, is too true. The lines between us, who profess to be Missionary Baptists and the so-called Iron Jackets, run too nearly parallel. Our religion is so damped by our being asked for a little money for some deserving charity, that our

hands hold tighter to a dime than our religion does to our souls." Within the last few years, there appears to have been considerable improvement in the liberality of the body, especially in the home mission and Sunday-school work.

In 1875, the body passed a resolution, advising the churches to discountenance such of their members as were engaged in distilling intoxicating liquors, or keeping tippling houses, and adding: "We discountenance dram drinking by Baptists, whether at the public bar, or in the private family."

The subject of female representation in the Association was brought before the body, in 1878, in the following form: "*Resolved*, That, as our sisters help to bear the burdens of the church and have a vote therein, they be eligible as messengers to the Association." The resolution was debated and lost.

In 1880, the following query from Mt. Pisgah church was presented to the Association: "Is alien immersion valid baptism?" The answer was as follows: "*Resolved*, That this Association advise her churches not to receive alien baptism."

This fraternity has enjoyed a moderate degree of prosperity. In 1880, it numbered sixteen churches with 1,119 members, and, in 1883, nineteen churches with 1,351 members. During the first twelve years of its existence, it reported 1,095 baptisms.

James Woodall was probably the oldest minister in this Association. He was born in Pulaski county, Ky., in 1805. At the age of twenty-two years, he united with Sinking Valley church in his native county. After serving his church in the office of a deacon, a few years, he commenced preaching, and was ordained to the ministry, Jan. 1, 1837. He was a preacher of very moderate gifts and acquirements; but he was earnest, laborious, patient and pious, and not a few souls were led to the Savior through his ministry. He labored principally in Pulaski, Laurel and Rockcastle counties, a portion of the time to churches, but more generally as an unpaid missionary. The Lord called him to rest, about 1872.

Jesse Tyre is among the oldest and most prominent preachers in this fraternity. He was born in Scott county, Va., May 12, 1818, and was bred to the trade of a cabinet maker. He obtained hope in Christ, in 1839, and was baptized by Isaac Christman. In June, 1844, he was licensed to exercise his gift

in preaching, by Zion church in his native county, and was ordained to the ministry, Sept. 4, 1847, by John Gilbert, John Day, Wm. Tyre and Jesse B. Berry. He was in a wide field of destitution, and was soon called to the care of three old churches and a new one which he had raised up. In this field he spent five years, after his ordination, devoting two-thirds of his time to preaching, and the other third to working at his trade and on a farm, for the support of his family. In 1852, he moved to Rockcastle county, Kentucky, and gave his membership to Mt. Pleasant church. There, as in his native State, he devoted himself actively to the ministry, giving especial attention to the prudent advocacy of the cause of missions, which was quite unpopular in his field of labor, at that period. He was soon called to the care of several churches. Since his removal to Kentucky, he has been the principal instrument in gathering Mt. Zion, Pine Hill, Flat Rock, Broadhead and Pleasant Hill churches, all of which he served as pastor, during longer or shorter periods. He has also been pastor of Hopewell, Freedom, Flat Lick, Liberty, Double Springs and Poplar Grove churches, for different periods of time, has raised up three churches that were scattered and demoralized, and was a leading instrument in forming Rockcastle Association. It is but just to say, that he has been a very laborious and self-sacrificing minister, and has contributed greatly to the prosperity of the Baptists in his region of the State.

Of the lives and labors of several other useful ministers in this fraternity no particular information has been obtained.

SHELBY COUNTY ASSOCIATION.

This intelligent community, located principally in the county from which it takes its name, held its first annual meeting at Clayvillage in Shelby county, Aug. 16, 1872. It was constituted of the following churches: Buck Creek, Clayvillage, Shelbyville, Little Mount, Mt. Moriah, Mt. Vernon, Pigeon Fork, Salem, Buffalo Lick and Christiansburg. The first four had been dismissed from Long Run Association; the next four, from Middle District, and the remaining two, from Franklin. After the organization, Indian Fork church was received; when

the new fraternity numbered eleven churches, aggregating 1,797 members.

In its letter, asking correspondence with the neighboring fraternities, it says: "As a body we encourage all causes of benevolence. We sustain, by our prayers, our influence, and our contributions, Sabbath-schools and Foreign, State and Domestic missions." The body is located in one of the richest portions of the State, and most of its churches are large and wealthy. Its facilities for advancing the cause of Christ are surpassed by few similar bodies in the State, and some of its churches have been quite liberal in their contributions to the cause of benevolence; but others have done very little to advance the Redeemer's kingdom beyond their own limits.

The body adopted a constitution, in 1873, the 9th article of which refers to a matter of much practical importance to the peace and harmony of the churches. It reads as follows: "No church of this Association shall be considered as acting in good faith with sister churches, which practices receiving the excluded members of a Baptist church, without first investigating the case in connection with the church in which the exclusion occurred."

During the same session, the body appointed George W. Gibson a missionary to teach the churches sacred music. This is probably the only instance of a Baptist association's appointing a missionary to the exclusive work of teaching music. But, as a large majority of the churches are very deficient in singing, the example of this body might be followed to great profit.

In 1876, the body expressed itself on the subject of temperance reform as follows: "We record the sentiment of this body as decidedly opposed to the manufacture, traffic in, and use of whatever intoxicates, except it may be for mechanical or medicinal purposes." In a resolution, adopted in 1879, it says: "No church can permit its members to engage in this traffic without ignoring the teachings of God's word, and compromising its claims to be a church of Christ."

This Association has contributed to the general missionary boards, and has been quite active in the Sunday-school work, singularly enough, it has had no missionary board of its own, and, as far as its records show, it has made no special provision for the supply of the destitution within its own bounds. The

only missionary it has ever appointed was what it termed "a musical missionary" as related above. Its progress in numbers has been rather slow, as compared with that of other bodies of its superior advantages. In 1872, it began with nearly 1,800 members; in 1880 it numbered fourteen churches with 2,096 members, and, in 1883, fifteen churches with 2,039 members. During the first twelve years of its history, it reported 1,165 baptisms.

B. F. HUNGERFORD was the principal originator of this fraternity, and was its moderator during the first six years of its existence. He came West as a school teacher, and located at New Liberty in Owen county, where he was licensed to preach in October, 1856. He soon afterwards moved to Shelbyville, where he was ordained to the ministry, about 1860. Since his ordination, he has generally been pastor of several churches. Among those which he has served longest may be named Mt. Moriah, Clayvillage, Little Mount, Pigeon Fork and Elk Creek. He is still (1885) actively engaged in the ministry.

JAMES W. GOODMAN is probably the oldest minister in this fraternity. He came West in early life in the character of a school teacher and preacher, and located at Frankfort, as early as 1847. In 1850, he moved to Shelby county, and, the next year, to Georgetown. For a time he was agent of the General Association. About 1858, he located permanently at Shelbyville, where, for some years, he conducted a female school. He has preached very little for a number of years past, and is now well advanced in life. Through life, he has sustained a character of unimpeachable integrity.

ZECHARIAH WHEAT, a distinguished jurist, was a member of this fraternity. He was born in Bourbon county, Ky., July 26, 1806. Although bred to the trade of a saddler, he commenced the study of law, at Columbia, Ky., in 1828, and was admitted to the bar, the following year. He arose rapidly in his profession, and successively filled the positions of Commonwealth's Attorney, Judge of the Circuit Court, and Judge of the Court of Appeals. In 1861, he moved from Columbia to Shelbyville, where he spent the remainder of his days in the practice of his profession.

Judge Wheat was a Baptist from early life, a man of unswerving integrity, and a Christian of eminent practical piety.

He was faithful to his duties as a church member, and, though never formally licensed to preach, did not hesitate to fill the pulpit, in the absence of a minister.

EAST KENTUCKY ASSOCIATION.

This small community of Separate Baptists is located in Russell and some of the adjoining counties. It was constituted of six churches at Pleasant Ridge meeting house in Russell county, Oct. 27, 1876. These churches had been dismissed for the purpose from the old South Kentucky confederacy. Their names were Grave Hill, Pleasant Ridge, Beaver Creek, First Union and Pole Bidge. These six churches aggregated, in 1877, 320 members. L. B. Whiles and J. L. Weeks were the principal ministers in the body. In 1879, the Association numbered seven churches with 342 members. During the first three years of its existence it reported thirty-two baptisms.

ENTERPRISE ASSOCIATION.

This young fraternity is situated in the central region of the Kentucky mountains, its churches being located in Johnson, Lawrence, Carter and Elliot counties. It was constituted of 8 churches, which had been dismissed from Greenup Association for the purpose, at Providence meeting house in Carter county, November 10, 1876. The names of the churches were Flat Gap, Grayson, Hopewell, Liberty, Mt. Nebo, Providence, Pleasant Grove and Wolf Creek. The ministers belonging to these churches were J. Collins, Wm. Jayne, D. F. Lee, H. G. Morris, Wm. Maddox, S. McKinney, C. A. Price, T. J. Rigg and I. Rice; and H. Daniel and Wm. McKinney licentiates. After the organization, the Association appointed a home mission board, and committees to report on education, State missions, Sunday-schools, and foreign missions. Resolutions were adopted to the following purport:

"That we solicit correspondence with, and become auxiliary to the General Association. That we procure our re-

ligious literature from Baptist depositories. That the churches report annually what they spend in the cause of benevolence. That each minister make annual reports of his labors, to this body. That the churches exercise strict discipline. That we will not receive, or hold in fellowship any church that receives alien immersions."

The next year, it was resolved to establish a high school within the bounds of the Association. This resolution was promptly carried into effect. The school was located at Flat Gap in Johnson county, a good building was erected, and the institution has been successfully conducted by Rev. William Jayne, to the present time (1885). This school has already been of great value to the region of country in which it is located.

The Association has endeavored to supply its missionary field with preaching, and something has been done in the Sunday-school work. The churches of the body are intermingled with those of one or more Antimissionary fraternities. Many of the members of the latter churches have become convinced of the scripturalness of missions, and have united with the missionary churches; hence, Enterprise Association has increased very rapidly. It started, in 1876, with 8 churches, aggregating 291 members; in 1880, it reported 13 churches with 534 members, and, in 1883, 17 churches with 837 members. During the first 7 years of its existence, it reported 381 baptisms.

William Jayne is the most prominent minister in this Association, and in this region of the State. He is a son of Henry Jayne, a prominent Baptist in Paint Union Association, and was born in Johnson county, Kentucky, September 23, 1843. In his youth, he received only such an education as the very inferior schools of his neighborhood could afford. At the age of nineteen years, he united with Bethel church in his native county, and was baptized by James Pelphry. In 1862, he entered the Confederate Army, and served in the capacity of a sergeant, till the close of the War. He was in several battles, and was wounded three times, being shot once through the lungs. At the close of the War, he returned home, and was licensed to preach, in August, 1866.

He now resolved to educate himself, preparatory to the work to which the Lord had called him. Through the influence of an intelligent Baptist woman, whose husband was looking af-

ter some mining interest in Eastern Kentucky, he was induced to go to the Baptist University at Chicago, which institution he entered, in January, 1867. While here, he learned of the existence of Georgetown College in his native State. He entered this institution, in 1868, and remained till June, 1871. He had some tempting inducements to locate in the blue grass region of the State. But, after much deliberation and prayer, he decided that it was his duty to return to the mountainous region of his nativity, and spend his life in laboring for the good of the people among whom he had been reared.

In November, 1872, he was ordained to the care of Flat Gap church, near his birth place, by W. M. and H. G. Reynolds. After teaching school at Catlettsburg, Louisa and Prestonburg, he took charge of Enterprise High School, at Flat Gap, in 1878. Of this institution, he has remained the Principal to the present time. He has also continued in the pastoral office of Flat Gap church, and has been moderator of Enterprise Association, since 1877. His influence has been widely felt in his region of the State, and he has accomplished much in diffusing the spirit of education among the people, and of strengthening the cause of missions in the churches.

SAND LICK ASSOCIATION.

This small Antimissionary community is located principally in Letcher county, and is a daughter of the New Salem Association. It was constituted at Indian Bottom meeting house, in Letcher county, in 1876, of the following churches: Cars Fork, Mallet Fork, Laurel Fork, Indian Bottom, Sand Lick, Big Cowan, Colley Creek and Big Leatherwood. Its principal preachers were Henry Day, S. C. Caudill, Ira Combs, William Smith and Felix Combs.

Notwithstanding this Association adopts the name of "Regular Baptists," it rejects the Hypercalvinistic sentiments usually held by the self-styled "Old Baptists." Three of its articles of faith read as follows:

"12. We believe washing one anothers feet is a command ment of Christ, left on record with his disciples, and ought to be practiced by his followers.

"13. We believe that any doctrine, that goes to encourage, or indulge the people in their sins, or causes to settle down on anything short of saving faith in Christ for salvation, is erroneous, and all such doctrine will be rejected by us.

"14. None of the above named articles shall be so construed, as to hold with particular election and reprobation, so as to make God partial either directly, or indirectly, so as to injure any of the children of men."

The young fraternity started off quite prosperously. At its constitution, in 1876, it numbered 8 churches with 390 members; in 1880, it reported 11 churches with 501 members.

SECOND NORTH CONCORD ASSOCIATION.

This small fraternity belongs to that family, formerly called "Go-betweens."

It was constituted at Salem meeting house in Russell county, Nov. 10, 1876. It was formed of the following churches, dismissed for the purpose from South Concord: Clear Fork, Union, Pleasant Point, New Friendship, Second Union, Liberty, Salem, Clear Spring and Second Bethel. These nine churches aggregated 468 members. The preachers in the body were Wm. Roy, P. Waters, S. H. Vier, W. H. Williams, Alex. Wilson, J. F. Withers and C. L. Bradley. The Association first took the name of North Concord, but, in 1883, prefixed the term "Second" to distinguish it from an older fraternity of the same name.

The growth of the body was very slow, and it manifested nothing of the spirit of enterprise, till 1883, when it was agreed "that a Report on Sunday schools, by G. S. Wickersham, be appended to the minutes, viz: since last July, traveled 589 miles, visiting 281 families, made eleven Sunday school addresses, witnessed nine professions and four baptisms and attended three protracted meetings fifteen days. The next year a resolution was adopted, requesting the churches to use all laudable means to suppress the use of ardent spirits. At its meeting in 1885, the body manifested an excellent spirit, inviting the superintendent of missions to speak before the meeting and appointing

him to preach on Sunday. The Association numbered, in 1885, nine churches, eight preachers and 592 members. Most of its churches are in Russell county.

BLACKFORD ASSOCIATION.

This flourishing community is located in Hancock, Ohio, and some of the adjoining counties. It was constituted at Bethlehem meeting house in Hancock county, on the 30th of November, 1877, of the following fourteen churches, which had been dismissed from the old Goshen confederacy, for the purpose: Pisgah, Mt. Pleasant, Blackford, Union, Hawesville, Bethlehem, Pleasant Grove, Zion, Lewis Port, Friendship, Mt. Eden, Sandy Creek, Pleasant Valley and Roseville. The ministers belonging to these churches were Martin Young, H. V. Bruner, L. C. Tichenor, J. E. Stone, Calvin Voyles, Robert T. Bruner and J. J. Keown. The next year, Panther Creek, Yelvington, Pellville, Chestnut Grove and Pleasant Ridge churches, with Elder R. R. Gabbert, were added to the Association.

One of the first acts of this Association was the appointment of a missionary board, consisting of Robert T. Bruner. George W. Brown and Wm. T. Smith, the duty of which was to make provisions for supplying the destitute within the bounds of the fraternity, with preaching. The next year, the body appointed committees to report on Home Missions, Orphans' Home, State Missions, Foreign Missions, Sabbath schools and Temperance. These objects of benevolence have been fostered by the Association, to the present time. The body has enjoyed uninterrupted harmony, and a high degree of prosperity. It began with fourteen churches, aggregating 1,320 members. In 1880, it reported twenty-one churches with 2,264 members, and, in 1882, twenty-four churches with 2,508 members. During the first five years of its existence, it reported 725 baptisms.

MARTIN YOUNG was the oldest minister in this body. Of his early life nothing has been learned He was an ordained minister at Cloverport, Ky,, as early as 1837, and, for many years after, was an humble preacher within the bounds of Goshen Association. He had become too old and feeble, before his

church entered into the constitution of Blackford Assoctation; but he was much beloved by the brethren for his past labors; and his simple, unaffected piety. The Lord called him home, at a great old age, in 1882.

R. R. GABBERT filled the office of deacon in Pellville church a number of years, and was ordained to the ministry, in the spring of 1878. About one year afterwards, April 24, 1879, he committed suicide, in a fit of mental aberation, doubtless at his home in Pellville, Hancock county. At the time of his death. he was pastor of Mt. Pleasant and Zion churches, and was held in high esteem as a citizen of integrity, a Christian of earnest piety, and a pastor of excellent gifts.

ROBERT T. BRUNER has been a leading minister in this body, from its constitution. He entered the ministry, about 1857, and has been a very laborious and successful preacher, to the present time, both as a missionary and as a pastor. He was moderator of Blackford Association, at its first three meetings.

WM. H. DAWSON, of whom something has been said in the history of Daviess County Association, was a member of that body, before his removal to Rockport, Ia.

Of several other useful preachers in this fraternity, no particular account has been received.

GREEN RIVER ASSOCIATION NO. 2.

This small community originated in the following manner: In 1872, Liberty Association withdrew its auxiliaryship from the General Associaton, in order to establish a correspondence with old Green River Association of Antimissionary Baptists. This correspondence was nominally effected, in 1874, but gave serious offence to the minority of Green River Association. As the majority refused to withdraw the correspondence, the minority withdrew, and organized under the style of "Original Green River Association of United Baptists." Its churches, or, rather, fragments of churches, were Holly Spring, Bear Creek, Caney Creek, Beaver Dam and Sinking Creek. In 1879, the body reported five churches, aggregating 119 members.

RED RIVER ASSOCIATION NO. 2.

This small confederacy of "Old Baptists" was constituted, in 1876, of the three following churches: Log Lick, White Oak and Salem. It is located in the eastern part of Clark, and some of the adjoining counties. and takes its name from a tributary of Kentucky river, which flows through its territory. S. A. Elkin and T. B. White were its preachers. The eleventh article of its constitution reads: "We believe the Lord's Supper and the washing of saints' feet are ordinances of the Lord, and are to be continued by the church, until his second coming." In 1880, the Association reported seven churches, six of which aggregated 110 members.

UNION COUNTY ASSOCIATION.

This young community was constituted, in the fall of 1878, of nine churches, of which Uniontown, Little Bethel, Woodland, Highland, Seven Gums and Mt. Olivet had been dismissed from Henderson County Association, and Little Union, Pleasant Ridge and Bethany, from Little Bethel Association. All these churches were located in Union county. The preachers belonging to them were Newton Short, J. B. Haynes, S. B. Withers and J. L. Perryman. A constitution and rules of order, according to the usual form, were adopted. The Association favored missions, Sunday-schools and other benevolent enterprises, usually fostered by the denomination. It has started off prosperously, and bids fair to accomplish a good work in the fertile field in which it is located. At its first anniversary, in 1879, it numbered nine churches, aggregating 526 members; in 1880, it reported twelve churches with 890 members, and, in 1883, twelve churches with 983 members. From its constitution, in 1878, to its meeting, in 1883, it reported 325 baptisms, an average of sixty-five a year.

OLD CHURCHES. *Highland* is the oldest church in this Association. It was constituted at the house of Henry Morris near Highland creek in Union county, March 17, 1812, by John

Bourland, Job Hobbs, John Welden and John Grantham. The following eight persons were in the constitution: Henry Morris, Jane Morris, Sarah Wade, James Davis, John Buck, Aquilla Davis, Francis Berry and Mary Berry. The church united with Little River Association, with John Grantham as its pastor, in 1814. In 1820, it called the subsequently distinguished William C. Buck to its pastoral care, and, the same year, entered into the constitution of Highland Association. Mr. Buck served the church till 1835, when Wm. Morrison, who had been ordained by the church, the previous year, became his successor. About this time, the church divided on the subject of missions, and formed two churches, which continued to occupy the same house, till the Antimissionary organization perished. Mr. Morrison continued to serve the church, except during a brief interval, occupied by Joel E. Grace, till he was called to his reward, in 1858. Since his death, the church has been served, in turn, by M. H. Utley, William G. Inman, James L. Tichenor, Nicholas Lacy, J. S. Taylor, J. C. Hopewell, J. M. Ezell, F. J. Jessop, J. B. Haynes and others.

Little Bethel was the second church planted in Union county. It was gathered by William C. Buck, and was constituted, Sept. 14, 1820, of the following persons: Wm. Hammack, Jeremiah Collins, Asher Cox, Charles Buck, Wm. C. Buck, Peggy Young, Sarah Collins, Elizabeth Young and Christopher Young. Wm. C. Buck was chosen pastor, and served the church till he moved to Louisville, about 1835. The same year it was gathered, it entered into the constitution of Highland Association, in which it remained till 1836, when it withdrew from that fraternity, on account of its attempting to interfere with its internal government. The church had excluded nine members, includng two deacons, because of their adhering to the Association against an act of the church. The Association nullified this act of the church; hence the withdrawal. Richard Jones succeeded Mr. Buck in the pastoral office, in 1837. Since that time, the church has been served, in turn, by J. W. Collins, John Withers, T. B. Rushing, M. H. Utley, N. Lacy, Collin Hodge, J. C. Hopewell, J. M. E. Bell, S. W. Martin, J. J. Barnett and J. B. Haynes.

Newton Short is the oldest minister in this Association. He is a native of Virginia, and was raised up to the ministry, in

that State. Soon after the Civil War, he moved to Kentucky, and settled in the lower Green River country, where he has continued to preach, and practice dentistry. He is a man of extensive reading, and is well versed in theology.

James B. Haynes may be regarded the father of this fraternity. He has served it as moderator from its constitution, and has generally been pastor of four of its prominent churches. He is a native of Ohio county, Ky., and a descendant of an old French Huguenot family, which settled, early, in that region of the State. His father was, early, a member of old Beaver Dam church, and was accustomed to walk twenty-five miles to his church meeting, when his was the only church in the Ohio Valley, below the mouth of Salt River. The subject of this sketch is a son of his old age, and was born, probably, about the year 1825. His early education was very limited, being obtained in the common schools of his neighborhood, At an early age, he united with Panther Creek church in his native county, where he, with David Whittinghill and D. J. Philips, was licensed to preach, in January, 1856. At the call of Bethabara church, he was ordained to the ministry, by J. P. Ellis, J. S. Taylor and J. R. Gillespie, in February, 1857. One year later, he was called to the care of Panther Creek church, to which, and to some others, he ministered, till 1861, when he was arrested by the "Home Guards," and committed to a military prison. After his release, he moved to Henderson county, where he labored, both as a missionary and a pastor, till his final settlement in Union county, not far from 1870. Since that period, he has labored with great zeal and diligence to build up the Redeemer's Kingdom in his adopted county, and his efforts have been much blessed. It is regretted that his health has recently become feeble.

Miles B. Holman was a native of what is now Webster county, Kentucky, and was born Dec. 22, 1848. Being early deprived of both his parents, he was raised by an uncle, who gave him a limited common school education. In March, 1866, he united with New Harmony church in his native county, and was baptized by J. B. Haynes. In November, 1869, he was licensed to preach, and, soon after, went to Missouri, where he entered William Jewell College. On the 3d of June, 1871, he was ordained to the ministry, at Pleasant Grove church in

Maries county, Mo., by John A. Frost and Wm. M. Biggs, and was chosen missionary of Dubois Association, in the same State. In this position he soon gained an excellent reputation as an earnest, devoted and successful young preacher. On the 10th of January, 1877, he was married to Mary M. Joice of Missouri, and returned to the place of his birth. At the beginning of the year 1878, he entered the work of the pastoral office in four churches in Webster and Union counties. In this position, he labored nearly three years with unusual success, both in strengthening the churches and in leading sinners to the Savior. In the fall of 1880, he went to Missouri, with the hope of improving his health. But he grew worse, and, in the following Spring, was barely able to return to his birth place, where he died of lung disease, May 7, 1881. Mr. Holman was an excellent preacher, and few young men have been more universally loved by acquaintances.

GREENVILLE ASSOCIATION.

This small fraternity lies in Wolf and some of the adjoining counties. It originated in a division of the territory of Boonville Association, the Kentucky river forming the dividing line. On the 7th of November, 1879, messengers from Greenville, Shiloh, Rock Spring, Zion, Union and Strongville churches met at Greenville meeting house, in Wolf county, and constituted GREENVILLE ASSOCIATION OF UNITED REGULAR BAPTISTS. The 6 churches of which it was composed aggregated 100 members. The preachers belonging to these churches were H. D. Keith, John Brown, J. M. Roberts, Abner Miller, G. W. Fields, Peter Johnson, G. B. Wills, Spiril King, Garvy Slusher, D. L. Williams, A. Gentry, M. H. Kelly and J. S. Campbell.

This Association is one of the family of missionary fraternities that grew up under the labors of those zealous and efficient missionaries, J. J. Edwards and N. B. Johnson, and their fellow helpers. It exhibits a fine spirit of benevolence, advocates missions and temperance reform, and corresponds with the General Association. Its growth has been quite rapid. In 1884, it numbered nine churches with about 280 members

LONG CREEK ASSOCIATION.

This small community is located in Allen county and the adjoining border of Tennessee. It was constituted under the style of "Kentucky and Tennessee Association," in 1880, but subsequently changed its name to "Long Creek." Its original churches were New Salem, Rough Creek, Garretts Creek and Rocky Mound. Its preachers were A. W. Keene, Christely Miller and — O'Neal. The churches were all small. Some difficulty in the Association caused Mr. Miller and Rocky Mound church to withdraw and join the General Baptists. Subsequently, Brier Field church in Allen county, was added to the confederacy. The Association is weak and inefficient. In 1884, it numbered six churches with 336 members.

OWEN ASSOCIATION.

This confederacy was constituted of Beech Grove, Caney Fork, Richland and Lusbys Mill churches, in 1880. The last named was a new church, the other three had been dismissed from Concord Association. J. L. Ballard and J. D. Clark were the only preachers in the organization. The Association favors the benevolent enterprises of the denomination, and has been quite prosperous. At its constitution, it numbered four churches with 641 members; in 1885, it reported nine churches, 163 baptisms and 1,123 members.

OHIO RIVER ASSOCIATION.

This is (Nov., 1885,) the youngest confederacy of the kind in the State. Messengers from fifteen churches, which had been dismissed from Little River Association, met at Crooked Creek meeting house, in Crittenden county, Oct. 13, 1883. Hon. J. L. Hibbs was chosen moderator of the meeting and

Elder J. S. Miller, clerk. A confederacy was constituted in the usual manner, and took the name of OHIO RIVER ASSOCIATION OF UNITED BAPTISTS. J. W. Crewdson was chosen moderator, and J. S. Miller, clerk. The churches entering into the constitution were Blooming Grove, Caldwell Springs, Camp Creek, Clear Spring, Crooked Creek, Deer Creek, Dyers Hill, Friendship, Good Hope, Mt. Olivet, Piney Creek, Pinkneyville, Sulphur Spring, Walnut Grove and Walkers Hill. They aggregated 1,425 members. After the organization, Cave Spring, with thirty members, was received into the union. The ministers belonging to these churches were W. R. Gibbs, C. Ogleby, J. M. Bebout, J. S. Miller, Collin Hodge, J. W. Crewdson, D. P. Campbell, Peter Melvin and E. B. Blackburn.

The first anniversary meeting of the body was held at Good Hope meeting house in Livingston county, beginning Oct. 4, 1884. The introductory sermon was preached by J. S. Henry. Collin Hodge was elected moderator, and J. S. Miller. clerk. A new church at Marion, the county seat of Crittenden, was received; and Union, Dunn Spring and Salem came in by letter, from Little River Association. A lively interest was manifested in missions and other benevolent enterprizes. The following article was added to the constitution:

11th. This Association will not retain in fellowship any church which will persist in keeping, as a member of her body, any one engaged in the manufacture or sale of alchoholic drinks to be used as a beverage.

The Association numbered, in 1884, twenty churches with 1,844 members.

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Some of the border associations have a few churches in Virginia and Tennessee. But these are counterbalanced by Kentucky churches in Bulah Association, and some dozen or more unassociated churches in different parts of the State. The 104 associations, therefore, whose histories have been given, represent with sufficient accuracy, the number of white Baptists in the State, exclusive of the General Baptists and Free Will Baptists, of which brief mention will be made hereafter.

COLORED BAPTISTS.

As has already been noted, the colored people emigrated to Kentucky with their owners, and the Baptists among them entered into the constitution of the first churches that were formed in the wilderness of the great West. There were few early churches that did not have a greater or less number of black members, and the colored Baptists generally lived in the same churches with their white brethren, till they were freed from slavery during the Civil War. They, however, had among them many preachers and exhorters of their own race, some of whom were regularly ordained, and, in some of the larger towns, they formed independent churches. At the beginning of the Civil War there were 17 such churches in the State, aggregating 5,737 members, and ministered to by pastors of their own color. These churches were located at the following points: Maysville, Mayslick, Danville, Harrodsburg, First, Green Street, and York Street, in Louisville, Frankfort, Tates Creek, in Madison county, Stamping Ground, in Scott, Hillsboro, in Woodford, First and Pleasant Green, in Lexington, Paris, Versailles, Nicholasville, and Paducah. Besides these, there were large bodies of colored members, known as the colored branches of white churches, at Hopkinsville, Henderson, Georgetown, and, perhaps, other points, which also had preachers and exhorters of their own race.

The first colored church organized in Kentucky, was composed of Separate Baptists, and was gathered at Lexington by a colored man named Captain. The exact date is not known, as it kept no records; nor is it likely that the church was constituted with much formality, or in very strict accord with Baptist usage.

Old Captain, as he was usually called, was a native of Caroline county, Virginia, and was born the property of Capt. Durrett, about 1733. At the age of 25, he was pungently convicted of sin, and was brought almost to the point of despair. But he finally obtained hope in Christ, and experienced great joy. His heart now deeply felt for the situation of his fellow-servants, and, immediately after he was baptized and received into a Baptist church, he began to exhort from house to house. Several years after this, the man who owned his wife, being a

pious Christian, determined to emigrate to what was then the wilderness of Kentucky, and being unwilling to part man and wife, he exchanged another slave for Captain, by which means the latter was brought to the new country.

Soon after his arrival in Kentucky, Captain went into the organization of a small Separate Baptist church, which was constituted on the "Head of Boone's Creek," in Fayette county, in 1785. In a few years this little church was dissolved, and about the same time, Captain hired himself and his wife of their master, and moved to Lexington. Here he was kindly received, and John Maxwell allowed him space on his land for a cabin, aided him in building one, and continued to be his friend as long as he (Maxwell) lived. As soon as he was settled, he began to hold meetings in his cabin, and to visit from house to house, exhorting the colored people to repent and turn to God. Soon a number professed conversion, and desired him to baptize them. This request he declined at first, because he had not been ordained. But finally he went to South Kentucky Association, accompanied by 50 of his converts, and applied for ordination. "The fathers and brethren, after having taken the matter into consideration, did not consider it proper to ordain him, in form; but, being fully informed of his character and labors, they gave him the right hand of Christian affection, and directed him to go on in the name of their common Master.*"

After this, he examined such as applied to him, and, if satisfied of their conversion, immersed them. When a sufficient number had been baptized, he gathered them into a church, about the year 1801. But he seems either to have misunderstood the design of "the fathers and brethren," or to have ignored it, for South Kentucky Association, at its meeting in 1801, which was the last it ever held, passed the following order: "Bro. Captain, a black man, who was a member of our Society, and who is now preaching and baptizing without having been ordained, is advised to join some convenient church, together with those he has baptized." It is not known that Captain was ever formally ordained. He probably regarded the giving of him the right hand and directing him to go on in the name of the Master, a sufficiently solemn ordination.

*Memoirs of David Rice, p. 232.

However, this may be, he continued to watch over the church he had gathered, and it greatly prospered. It is said to have numbered, at one time during his ministry, upwards of 300 members. He continued to hire the time of himself and his faithfnl helpmeet till they were too old to be of any value as slaves, and to labor in the gospel, till his strength failed. He died at his cabin near Lexington, in the summer of 1823, at the age of 90 years.

London Ferrill, the second pastor of this church, was born the property of Mrs. Ann Winston in Hanover county, Va., about 1789. At about the age of nine years, his owner having died, he was sold to Col. Samuel Overton for $600. He was taught the trade of a house carpenter, and, at the age of 20, was baptized on a profession of his faith, by Absalom Waller. Some time after his baptism, he began to exercise in public, and soon became a popular preacher. The law of Virginia forbade slaves to baptize, and, as a consequence, they were not ordained to the gospel ministry. But Ferrill's brethren solemnly authorized him, as far as their power extended, "to go forth and preach the gospel" wherever the Lord might cast his lot, and a door should be open to him. Soon, about fifty persons professed conversion under his ministry, and were baptized by a white preacher of the name of Bowles. His master perceived his remarkable natural gifts, and resolved to educate him, but died before he could execute this purpose.

Soon after the death of his master, having been freed from slavery, he moved to Kentucky, and settled near Lexington. Old Captain having become too feeble to discharge the duties of a pastor, the colored church desired Ferrill to unite with it, and become its pastor. This he declined to do on account of that organization's not being in fellowship with the Baptist denomination, although holding to the faith and general practice of the Baptists, but, instead, entered into the constitution of the First [white] Baptist church, in 1817. He preached extensively among those of his own race, and made so favorable an impression, that the trustees of the town of Lexington engaged him to preach to the colored people of that corporation. In order to secure his membership and pastoral services, the African congregation applied to the white church to be received as a branch of that organization. On receiving this applica-

tion, the 1st church sent to Elkhorn Association, in 1821, the following queries:

"1st. Can persons baptized on a profession of faith by an administrator not ordained, be received into our churches under any circumstances whatever, without being again baptized?

"2d. Is it admissible by the Association to ordain free men of color ministers of the gospel?'

The queries were taken up by the Association, and a committee, consisting of Jeremiah Vardeman, James Fishback, John Edwards, Edmund Waller, and Jacob Creath, was appointed to consider the matter, and report to the Association at its next annual meeting. The committee reported, in answer to the first query, "that it is not regular to receive such members;" in answer to the second, "that they know of no reason why free men of color may not be ordained ministers of the gospel, the gospel qualifications being possessed by them."

In accordance with the latter opinion, adopted by the Association, London Ferrill was regularly ordained to the full work of the gospel ministry by the 1st church at Lexington, and, notwithstanding the irregularity of the baptism administered by Old Captain, a compromise was effected by which the African congregation, which had now been constituted upon a written covenant (July 1822), was admitted to fellowship by the 1st Baptist church in Lexington, and, in 1824, received into Elkhorn Association. London Ferrill now took regular charge of this church, on its new foundation, and served it 32 years, during which it increased from 280, to 1,820 members, and became the largest church in Kentucky. On the 12th of October, 1854, the faithful and venerable pastor was called to his final reward. The funeral procession which followed his corpse to its burial, was said to be the largest that ever passed through the streets of Lexington, except that which attended the remains of Henry Clay.

London Ferrill was a remarkable man. He was descended from a royal family in Africa, born a slave in Virginia, and was without scholastic training. Yet, Dr. Wm. Pratt says of him: "He had the manner of authority and command, and was the most thorough disciplinarian I ever saw. He was respected by the whole white population [of Lexington], and his influence was more potent to keep order among the blacks than the police

force of the city." His moral courage was dauntless, and his Christian integrity unwavering. When the cholera visited Lexington in 1833, he was the only minister that remained in the city. The scourge was terrible, as many as 60 dying in a single day. He remained at his post, burying the dead, white and black, including his own wife, until the fearful plague subsided in the city, after which he went forth to aid and comfort the sick and bereaved in the surrounding country. As a preacher, he was clear, strong, and remarkably effective. He baptized at one time 220 persons in 85 minutes, and, at another time, 60 in 45 minutes. During his ministry, he baptized over 5,000. In marrying slaves, he pronounced them "united until death or *distance* did them part."

Frederick Braxton succeeded Elder Ferrill in the pastoral charge of the old 1st African church. Under his ministry, it continued to prosper, and, at the beginning of the War in 1861, numbered 2,223 members. Since the War, it has somewhat diminished, but is still a large and prosperous body. Elder Braxton continued to enjoy the confidence of his brethren till his death, which occurred Jan. 31, 1876.

The First Colored Church in Louisville was the second organization of the kind in the State. It was formed an independent body by a separation of the colored members from the 1st Baptist church in Louisville in 1842, and united with Long Run Association the same year. At the time of its formal separation from the mother church, it numbered 475 members.

Henry Adams was the first pastor, as well as the chief originator of this church as an independent body. He was a native of Franklin county, Georgia, and was born Dec. 17, 1802. At an early age he gave indications of extraordinary sprightliness of mind, and, being converted and baptized at the age of 18 years, was licensed to exercise his gift within the bounds of his church the same year. In 1823, his license was extended without limit, and, in 1825, he was ordained to the full work of the ministry. After preaching a few years in Georgia and South Carolina he emigrated to Kentucky, and was settled as pastor of the colored branch of the 1st Baptist church in Louisville, in 1829. In his new field, he was active and zealous in his labors among the colored people of the city, and his ministry was much blessed. He devoted himself to study,

and not only improved rapidly in preaching, but also advanced in literary knowledge till he became a good English scholar and made considerable proficiency in some of the dead languages. His conduct was so uniformly exemplary, and his Christian meekness and humility so manifest, that he gained the respect and confidence of the white as well as the colored people of the city, and numbered among his friends and counsellors those eminent ministers of Christ, A. D. Sears, Wm. C. Buck, Thos. S. Malcolm, and John L. Waller.

In April, 1842, the colored members of the 1st Baptist church in Louisville, to the number of 475, were constituted a separate organization, with Henry Adams as its pastor. This faithful overseer continued in its service, after its independent organization, about thirty years. During the first twenty years of this period, he baptized for its fellowship over 1,300 persons. Meanwhile, the congregation now called Green Street Church, which became a separate body in 1846, grew up under the care of George Wells, first, and R. Sneathen, afterwards, to a membership of 725: and York Street church, constituted Dec. 7, 1857, numbered 46 members. During the progress of the War, these churches did not grow much; but after the return of peace, they again became prosperous, and, at the time of Elder Adams' death, which occurred on the 3d of November, 1872, there were seven colored churches in Louisville, with an aggregate membership of more than 3,000.

After the colored people were freed, Elder Adams manifested a deep interest for the welfare of his brethren. He aided them in organizing churches, associations, conventions, and such other institutions as he hoped would promote their temporal and spiritual prosperity, and was especially solicitous that they should build up schools and educate their children. His heart was much set on seeing a school established in Louisville for the literary and theological training of preachers. He did not live to see this object accomplished; but his brethren did not forget his counsel, and such a school is now in existence, and quite prosperous.

Of the other churches that existed before the War, and their pastors, no particulars have been ascertained. The colored members of the 17 independent churches, and those connected with the white churches belonging to South District, Long

Run, Russells Creek, Lynn, Elkhorn, Bethel, Little River, Daviess county, and Goshorn Associations, at the beginning of the War, aggregated 11,659. Those connected with the remaining churches of the State, it is believed, would aggregate a somewhat larger number. It is estimated, therefore, that the colored Baptists in the State numbered about 25,000. During the succeeding five years, the number was much diminished by a large emigration to the free States, the fall of colored soldiers in the War, and other causes. The number that remained in the State, and retained the character of worthy church members, at the close of the War, could scarcely be estimated, with fairness, at more than 15,000. Most of these had virtually, if not formally, separated from the white churches, and were, therefore, without church membership. But many of them were true and earnest Christians; they had among them some pious and worthy preachers, and a few ministers of strong native intellect and fair acquirements. Prominent among the latter were Henry Adams, of Louisville, G. W. Dupee, of Paducah, E. W. Green, of Maysville, and J. F. Thomas, of Bowling Green. These, with others, began to gather their people into churches, and to encourage them to walk in the good way of the Lord. Recently freed from slavery, they were almost destitute of property; but their religious zeal amounted to a continuous enthusiasm. They met together in their churches, not only on Sabbath days, but in many cases, especially in cities and villages, where nearly all their early churches were formed, almost every night in the week for months together. Multitudes were converted and brought into their churches, and many backsliders were reclaimed. At the time of their associational meetings, in 1870, they were as well organized as could reasonably have been expected of a people almost entirely illiterate and wholly destitute of experience in conducting the affairs of deliberative bodies. They had, at that time, a General Association and at least six District Associations; and, although exact statistics have not been preserved, it may be fairly estimated that they had fully regained, in numbers, what they had lost by the War, and had, therefore, a total membership of 25,000.

George W. Dupee deserves especial remembrance in connection with the organizing of the colored Baptists of Kentucky, after their liberation from slavery. Although not so well

educated as Henry Adams, he possessed an equally strong intellect, was probably a more popular preacher, and was, at the period under consideration, much more vigorous and active. He was born the property of Elder Joseph Taylor, in Gallatin county, Ky., about the year 1826, and was raised in Franklin and Woodford counties. He professed religion and was baptized for the fellowship of Buck Run church, in Franklin county, by Peter Kenney, on the third Sunday in August, 1842. Three years later, he began to exercise in public exhortation, was licensed to preach in 1846, and in 1851, was ordained to the care of the colored Baptist church in Georgetown, by J. M. Frost and J. L. Reynolds. He continued to serve this church till the 1st of January, 1856, on which day he was sold at public auction at the court house door. Elder Wm. Pratt and some others bought him, and allowed him to purchase his freedom. In the spring previous to this transaction, he had accepted a call to Pleasant Green church in Lexington, where he continued to minister, till 1864, giving a portion of his time to the church at Versailles. In 1861, he called together, at Versailles, Elders Armstead Steel, James Monroe, Robert Martin, Stephen Breckinridge, and John Oliver, and organized the first ministers' and deacons' meeting among the colored Baptists of the State. While living at Georgetown and Lexington, he gathered the colored churches in Covington and Paris.

In 1865, he moved to the west end of the State, and took charge of Washington street church in Paducah, where he has continued to minister to the present time, occasionally devoting a portion of his labors to the church at Owensboro, and to serving some other congregations. In 1871, he reorganized Fair View church at Mayfield, and established that at Jenkins' Chapel, both in Graves county. In 1867, he invited the churches at Elkton, Mayfield, Franklin, Henderson, and Paducah to send messengers to the last named place, where the First District Association of Colored Baptists was constituted, in September of that year. Of this body, now much the largest district association in the State, he has been moderator from its constitution to the present time. He was also moderator of the General Association of Colored Baptists from 1871 to 1882. On the 10th of November, 1873, he brought out the first number of the

Baptist Herald, a monthly journal, which he continued to edit and publish five years and one month.

Elder Dupee has been one of the most active, laborious, and successful preachers that have ever lived in Kentucky. In addition to his labors in organizing churches, associations and other societies, and discharging the duties of a pastor, he has preached extensively among the churches in the State, and, in February, 1883, had baptized 7,000 persons—a greater number, perhaps, than any other minister in the State has baptized.

The first association of churches formed by the colored Baptists in the State, was a Baptist State Convention. It was constituted in 1865, and its object was kindred to that of a similar organization instituted by their white brethren in 1832. But the former, like the latter, failed to give satisfaction, and, at its third anniversary, in 1868, after passing a resolution in favor of forming a general association, it was dissolved.

On the 3d of August, 1869, a meeting of messengers from such churches as desired to enter into the new organization, convened at Lexington. Messengers were present from 55 churches, which aggregated 12,620 members. The venerable Henry Adams, of Louisville, was chosen Moderator, and R. T. W. James, of Paducah, Clerk. A permanent organization was effected, and the body adopted the name of "*The Kentucky General Association of Colored Baptist Churches.*" The object of the organization, as set forth in its constitution, is to promote purity of doctrine, union, fellowship, and co-operation in promoting Sabbath-schools, and missionary operations. The advancement of education, though not directly expressed in its constitution, has been one of the leading objects of the body. Indeed, the colored Baptists, in all their meetings, whether in their General Association, their conventions, or their district associations, have manifested a commendable zeal for the education of their children, and especially for the better education of their ministers.

Their efforts to build up a school for the literary and theological training of their preachers, has been untiring. They opened a school for this purpose in the Olivet meeting-house in Louisville, on the 24th of November, 1874, under the superintendence of Elder A. Barry. But, after a session of five months, during which 18 students were in attendance, they

were compelled to abandon the enterprise for the present for want of means to meet expenses. They, therefore, recommended their young men to attend the Normal Institute, at Nashville, Tenn., until they could establish a suitable school for their accommodation in their own State; and several young preachers were sent by the different associations to that institution. Meanwhile, the effort to establish a college in Louisville was continued with unabated zeal, until it was crowned with success. A suitable lot and buildings were purchased by the General Association, which had been incorporated by the Kentucky Legislature for that purpose, and the school was opened Nov. 23, 1879, under the charge of Elder E. P. Marrs. In its report to the General Association in 1880, the Executive Board says: "The Theological Seminary is a very handsome piece of property. It is located in the city of Louisville, on the south side of Kentucky street, between Seventh and Eighth streets. The lot is 217 feet by 375 feet, extending through the whole square to Zane street." This property was purchased at a cost of about $13,000. In the fall of 1880, "Rev. Wm. J. Simmons, a well-educated and very energetic colored brother," was elected President of the institution. During the succeeding session, 111 students were enrolled. The school is now regarded a permanent institution, and will doubtless prove of great advantage to the colored Baptists of the State.

The Sunday-school interest has been regarded from the first one of primary importance by the colored Baptists. In all their associations this cause has been constantly a principal subject of discussion and earnest commendation; and, besides a State Sunday-school convention, which was organized about 1869, district conventions have been instituted in most, or all, of the associational districts. Missionaries have been instructed to give special attention to organizing and encouraging Sunday-schools, and some have been employed to devote their labors exclusively to this work. These benevolent efforts have been greatly blessed. In 1881, the First District Sunday-school convention, which occupies the west end of the State, reported 47 schools with 273 teachers and 3,392 scholars. The General Association reported, the same year, in the churches it represented, 147 schools with 8,761 scholars.

The ministers' meetings, connected with the associations, and

held at various times and places, all over the State, though too frequently occupied in discussing speculative and impractical questions, have been of incalculable benefit. They have been a species of theological schools, in which the illiterate preachers have been instructed by their more learned and gifted brethren, in the doctrines of the Bible and the principles of good morals. These teachings have been adopted by the churches and associations, to such an extent, that it would be difficult to discriminate, unfavorably to the illiterate colored Baptists, between them and their white brethren, as to soundness in doctrine, purity in moral sentiment, and practical wisdom in propagating the gospel. Some specimens of associational utterances on these subjects are worthy of serious attention. The General Association, at its first meeting, recorded these sentiments: All regular Baptist churches acknowledge the Bible as their guide in faith and discipline. The same law, therefore, that governs one Baptist church, governs all others; hence, the law which disqualifies a person for membership in one church, disqualifies him for membership in any other. Therefore, we deem it wrong, and highly injurious to the cause of Christ, to recognize the reception of any justly excluded person from a regular Baptist church, by any church of the same faith and order. We present this item of vital interest, hoping it may be carried out so as to preserve our christian fellowship inviolate. During the same session, this body "resolved, that this Association will consider the high advantages arising from industry and economy, which are so calculated to promote our future success and happiness," and, "that we will, in our several localities, oppose the use of spirituous liquors as a beverage." In 1872, the Ministers and Deacons' meeting associated with this body, advised, that none of the ministers nor churches receive Pedobaptist or Campbellite immersion, "nor any other immersion, unless performed by a legal administrator." About 1877, chartering railroad cars and making Sunday excursions for the benefit of benevolent causes, became quite common. At that date, the General Association adopted the following: "*Whereas*, There is a disposition on the part of a number of our pastors to encourage and engage in Sunday excursions, and since it has been practiced, to a great extent, it is becoming destructive to the interests of good morals and a thorough religious sentiment; therefore, be it *Resolved*,

That it is the sense of this Association, that said Sunday excursions are wicked, and in direct violation of the command of God, when He says, 'Remember the Sabbath day, to keep it holy.'" The First District Association adopted similar resolutions, the same year, and also took a position on alien baptism, similar to that expressed by the State Ministers' and Deacons' Meeting.

About this period, there were numerous disensions in the churches. in various parts of the State, which the General Association supposed to have originated from a "lack of knowledge of Baptist church government and discipline." That body recommended the churches to procure Hiscox's Baptist Church Directory, and study it; and, in 1879, advised, that no aspirant for ministerial honors be licensed, unless he possessed "at least a limited knowledge of the fundamental principles of an English education." In 1881, the Association insisted very emphatically, that license to preach should be granted to no one who could not read intelligently and without blundering, any portion of the Bible, and pass an examination in Arithmetic, through fractions, spell and parse fairly, and show a knowledge of the outlines of Geography; and that a candidate should not be ordained, except for a special work—such as a pastoral charge, the work of a missionary under appointment, &c. It also resolved not to countenance any brother who should "change from one council to another, apparently with the idea of slipping into the ministry without solid acquirements."

First District Association of colored Baptists is the oldest, as well as much the largest organization of the kind in the State. It was constituted of the churches at Elkton, Franklin, Mayfield, Henderson and Paducah, at the last named place, in September, 1867. The next year, it received nine new churches, and in 1869, eight more. At the latter date, it numbered 22 churches with 3,228 members. Its preachers were G. W. Dupee, Lewis Norris, S. Underwood, Wm. Jones, A. Chapman, Wm. Hubbard, Malachi Dunn, Peter Bronough and Wm. Lee.

This Association includes the churches at Franklin, Bowling Green and Cloverport, and occupies all that portion of the State lying west of those towns, except portions of Trigg and some of the adjoining counties, which are occupied by Little River and Cumberland Valley Associations. It has been, from the

beginning, a prosperous and enterprising body. A Ministers' meeting, and a Sunday-school convention are located on its territory, and are, in some sense, under its fostering care. By its request, the *Baptist Herald*, the first religious periodical edited by a colored Baptist in Kentucky, was published at Paducah by G. W. Dupee, the first number being issued in September, 1873. The growth of the Association has been unusually rapid. In 1870, it numbered 45 churches with 4,611 members, and, in 1880, 106 churches with 13,336 members, of which 1,650 had been baptized during the year.

Elkhorn Association was constituted, in 1868, and occupied the territory of the white Baptist Association of the same name, but extended considerably beyond the borders of the latter fraternity. It had the advantage of a large membership, to begin with, the churches of Elkhorn Association of white Baptists having contained 4,853 colored members, at the beginning of the War. The body under consideration was not as prosperous as might have been expected. It favored the benevolent enterprises of the time, however, and accomplished something in the causes of missions, education and Sunday-schools. In 1877, it numbered 30 churches, 21 of which aggregated 5,303 members, the other 9 having failed to report their statistics. In 1880, it consolidated with the Mt. Zion fraternity in forming the Educational Association.

Mt. Zion Association was constituted about the same time with the last named. It included in its territory Bracken, Mason and Lewis counties. No particulars of its history have come to hand. It united with Elkhorn in forming the Educational Association, in 1880.

Liberty Association was constituted, in 1868, and is located in Barren, Hart, and some of the adjacant counties. Among its preachers are Peter Murrell, J. W. Harlow, N. Gassaway, D. Wilson, Isaac Owen, S. W. Crenshaw, J. F. and Elijah Lewis, J, W. Page, Wm. Rowlett, R. Harston and G. Buford. Of its doings, little has been learned. In 1877, it reported 30 churches with 2,236 members.

South District Association is located in Washington, Boyle, Lincoln and other counties, and was constituted in 1869. Among its ministers are Isaac Slaughter, M. Broadus, S. Shearer, J. C. Harrison, A. G. Graves, W. Fisher, G. R. Gaddie, S.

Carter, P. Durrett and J. Reid. Little has been learned of its history. It reported 31 churches, with 2,716 members, in 1876.

Central District Association was constituted in 1871, and includes some of the churches in Louisville, together with those of several counties east of that city. It is a large and prosperous fraternity, and has exhibited a commendable zeal in promoting the causes of missions, Sunday-schools, and education. It has been especially earnest in its endeavors to establish and maintain the Louisville Normal and Theological Institute. When the General Association became discouraged, and had almost abandoned the hope of establishing such an institution, in the near future, this body, in 1877, appointed a special agent to solicit means to build up the school, and, although the agent accomplished but little, the interest was kept up until the enterprise finally succeeded. A ministers' meeting and a Sunday-school convention are fostered by the churches of this body. This fraternity and at least one other district association, in the State, have one feature that is not according to Baptist usage: viz, the admission of annual and life members on the payment of a specified sum of money. This has been practiced, with at least doubtful propriety, by general associations, Baptist State conventions, and other societies organized purely for the promotion of benevolent enterprises. But a district association is an association of churches, and its deliberative body is rightly composed only of a specified number of messengers from each church. Such a body is not merely a missionary society. Despite any number of theories to the contrary, it gives advice, decides questions of doctrine and fellowship, and performs many other acts that affect the peace and union of the churches represented in it. Central District Association admits an annual member on the payment of one dollar. In 1880, the time this principle was engrafted in the constitution, there was less than an average of one messenger from each church. One dollar, therefore, had a more potent representation in the body than one church. This does not accord with the democratic principle of Baptist church government. The practice may not result in serious injury but it is a grave violation of principle, and is liable to produce disastrous effects.

The Association has had a rapid increase, and is now one of the large and influential fraternities in the State. In 1873, it

reported 15 churches with 3,140 members; in 1880, 38 churches, 20 of which reported 4,922 members, the remaining 18 churches failing to give their statistics; in 1882, 47 churches were reported, 39 of which numbered 7,310 members, the other 8 churches failing to report their numbers.

Among the early ministers of this body were C. Clark, S. Grigsby, A. Taylor, W. Lewis, W. J. Brown, S. Mack, and J. M. Harris.

Mt. Vernon Association was a small fraternity located in Trigg and some of the adjoining counties. It was constituted in 1871. There were only two or three preachers connected with its churches, and it did not prosper. After four or five annual meetings, it was dissolved, and its churches united with the neighboring fraternities.

Little River and Cumberland Valley Association was constituted of 15 small churches, at Cadiz, Trigg county, July 19, 1876. These churches aggregated 438 members. Their preachers were S. Buckner, Wm. Waddle, Thomas Ladd, A. Chapman, R. Carr, and S. Jones. The Association, as soon as it was organized, began to make endeavor to correct some evil habits that prevailed among the preachers and other church members. The first report it adopted, after earnestly commending abstinence from intoxicating drinks, continues: "We commend ministers especially to stop all evil practices—visiting saloons, groceries, shops, &c., and sitting with the worldly, using all kinds of language." The report on destitution calls attention to several points at which there was no preaching, and adds: "Whereas a number of preachers are hanging around certain churches, making disturbance with the pastors, we urge them to go into these fields of labor," and, upon failing to do so, that they be published in the *Baptist Herald*, as being "no longer preachers." The next year it was recommended that churches which had preachers, who would not preach, should recall their credentials. This body has a custom which is not common. In addition to an introductory discourse at the opening of its annual meeting, it has a valedictory sermon at its close. The fraternity has been generally peaceful and moderately prosperous. In 1880, it numbered 21 churches with 1,295 members, and, in 1882, 24 churches with 1,370 members.

Aid Association was constituted at Little Flock meeting house

in Louisville, October 24, 1877, of the following five churches: Little Flock, Limerick, First Corinthian, Mission, and Forest. The first four were located in Louisville, the other, at Newburg, in Jefferson county. They aggregated 278 members. Their ministers were C. Oldham, Elisha Clay, Ross Gofney, W. Harris, and John Hix. The constitution admits orderly Baptists to seats in the Association upon the payment of 50 cents each, and to membership for life, on the payment of $2.50. The body has had a rapid growth. In 1879, it numbered 11 churches, with 1,350 members.

Educational Association was formed by the consolidation of the Elkhorn and Mt. Zion fraternities. It held its first session in Covington, July 14–21, 1880. It reported at that date 43 churches with 7,301 members, and was the largest district association in the State, except First District. It has about 25 preachers, a number of whom are men of good ability and fair acquirements.

Of Cumberland River and South Kentucky and Mt. Pleasant Associations no account has been received.

All the colored Baptists in Kentucky are missionary in sentiment, and, in proportion to their ability, accomplished much more in the work of home missions, during the decade under consideration, than their white brethren. They used comparatively little money, because they possessed but little; yet they were very liberal with the little they had. Their preachers, nearly all of whom were home missionaries, to a greater or less extent, were men inured to hardships and accustomed to frugal living, and labored for a very small pecuniary compensation. They endured hardness like good soldiers, and their labors were abundantly blessed. During a period of ten years, extending from 1870 to 1880, the number of colored Baptist church members in the State increased about one hundred per cent. At the former date, they numbered about 25,000, at the latter, about 50,000. The General Association reported, in 1880, 210 churches, aggregating 39,138 members. Nine district associations reported 133 churches, aggregating 8,435 members, which churches did not report to the General Association. This gives, including the General Association, 10 associations, 343 churches, and 47,573 members. But in these associations, there were 35 churches that did not report their statistics, be-

sides two associations which have not been heard from. If we estimate these two associations as numbering 15 churches each, we shall have 65 churches from which no statistics have been received. Suppose these churches to average 43 members each, which would be a low estimate. This would give an aggregate of 2,795. Add these to the numbers officially reported, and we have a total of 12 associations, 408 churches, and 50,368 members, as the numerical strength of the colored Baptists in Kentucky, in 1880.

GENERAL BAPTISTS.

There have been a few churches of this sect in the western part of the State, more than a half century. The first of these was gathered by Benoni Stinson, in Henderson county, not far from 1830. It took the name of Liberty, and united with an association of the same name, in Indiana. Between this and the year 1839, Chalybeat Springs and Liberty churches in Caldwell county, and Friendship in Crittenden, were gathered. During the last named year, the four churches named above confederated under the style of "Union Association of General Baptists." This fraternity extended its boundary so rapidly, that, in 1845, it was deemed prudent to divide it. The western division took the name of Cumberland Association. Since that period only one new association has been formed.

UNION ASSOCIATION, as stated above, was constituted of four churches, about 1839, and for a few years, increased quite rapidly. After that, it appears to have declined. Just after the Civil War, it again seemed to prosper, for a few years. In 1871, it numbered 22 churches with 1,534 members. In 1875, it again divided its territory, the churches of the eastern division forming Mt. Union Association. In 1881, Union Association numbered 24 churches with 1,152 members.

CUMBERLAND ASSOCIATION was constituted of six churches, at Caldwell meeting house in Caldwell county, in October, 1846, by Benoni Stinson, Jacob Spear and E. C. McCoy. Like the mother fraternity, it was quite prosperous for a few years. It extended its operations westward to the lower end of the State,

and gathered many small churches, which, at one time, aggregated over 500 members. It also planted a number of churches in the southern part of Illinois, of which an association, called Ohio, was formed. But after this, it began to wither away, and finally became extinct.

Mt. Union Association was formed, in 1875, of churches, dismissed for the purpose, from Union Association. Its churches are located in Allen, Barren and some other counties. It has had some increase in numbers. In 1879, it reported 17 churches with 826 members.

This sect holds the doctrine and theory of government of the Baptists in general; but practices "open communion," and admits the possibility of the final apostasy of saints. Its numbers, in 1880, may be put down at two associations, 41 churches, and 1,978 members.

Benoni Stinson may be regarded the father of the General Baptists in Kentucky. He was a native of Jefferson county, Ky. In early life he moved to Vanderburg county, Indiana, where he was ordained a Baptist minister. Becoming dissatisfied with the practice of "close communion," soon after his ordination, he united with the General Baptists, not far from the year 1825. Besides his extensive labors in his adopted State, he preached often in the lower part of the Green River valley, in Kentucky, and was the principal instrument in gathering the first churches of his sect, in that region. He was regarded a good preacher, a man of unimpeachable moral character, and a sincere Christian. After a long and active ministry, at a ripe old age, he was called to his reward.

FREE WILL BAPTISTS.

There was no church of this sect in Kentucky, until within the last few years, and even now, its numbers in the State are insignificant. Some few years past, a disturbance originated in Paint Union Association, which resulted in a division of some of the churches, or, at least, in the exclusion of some prominent members. These expelled members were gathered into one or more churches, which took the name of Free-Will Baptists.

Under the ministry of Thomas S. Williams, these churches increased to the number of four, and, in 1880, aggregated 180 members. They associated under the style of "Johnson County Quarterly Meeting." The fraternity is located in the county from which it takes its name, and is a constituent of Ohio Yearly Meeting, an association located in the State whose name it bears. Like the General Baptists, this sect differs from the regular Baptist denomination, in leaning towards the Arminian, rather than the Calvinistic theory, and in practicing open communion.

As we have seen, there are in the State, four sects, which have seceded from the Baptists, and still retain the Baptist name: viz. *Hypercalvinistic Baptists*, derisively called "Hard-Shells," or "Iron-Jackets," and calling themselves by a variety of names as "Particular Baptists," "Regular Baptists," "Predestinarian Baptists" Old School Baptists," and "Primitive Baptists," *General Baptists*, *Free-Will Baptists*, and *United Baptists*. The first named have continued to diminish in numbers from soon after their secession, and, without some unforseen change, must, in a few years more, come to nought. The General Baptists, also, appear to be diminishing, while their numbers are already small. The Free-Will Baptists have scarcely more than a nominal existence in the State, and their seems to be no probability of their increasing to any considerable extent.

The United Baptists, or, as they sometimes distinguish themselves, the Original United Baptists, differ little from the main body of the denomination, except in their opposition to missionary and other benevolent societies organized for the spread of religious knowledge. They claim to be missionary in sentiment, but believe the church to be the only society authorized to send out missionaries. This sect has made some progress in numbers and influence, and is manifestly approximating nearer the denomination from which it seceded.

There is reason to hope that, in the near future, all the Baptists in the State will be reunited, and thereby better enabled to meet the responsibility that rests upon them to give an unadulterated gospel to the people among whom they live, and to aid more largely in sending it to the uttermost parts of the earth.

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